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ENCYCLOPÆDIA METROPOLITANA;

OR,

UNIVERSAL DICTIONARY OF KNOWLEDGE,

On an Original Plan:

COMPRISING THE TWOFOLD ADVANTAGE OF

A PHILOSOPHICAL AND AN ALPHABETICAL ARRANGEMENT,

WITH APPROPRIATE ENGRAVINGS.

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VOLUME XIX.



[MISCELLANEOUS AND LEXICOGRAPHICAL, Vol. 6.]

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ENCYCLOPÆDIA METROPOLITANA;

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Fourth Division.



MISCELLANEOUS AND LEXICOGRAPHICAL.

FAME.

FAME, *n.*

FA'MELESS,

FA'MOUS,

FA'MOUSLY,

FA'MOUSNESS.

Fr. *fame*; It. and Sp. *fama*; Gr. *φῆμα*, from *φημι*, dico, loquor, I say, I speak.

To speak or talk of, to report, to record, to rumour, to celebrate, to renown; to confer or bestow, renown or celebrity.

*Je kyng hadde che a broþer, Nenny was hys name,
Strong knyght and hardi, and son of gret fame.*

R. Gloucester, p. 48.

*As þow hast famed me foule by fore þe kyngs here,
Þere Fleutman. Fines*, p. 49.

And his *fame* wente into al Syrie, and thei broughten to him alle
that weren at mai ome. *Wiclif. Matthew*, ch. iv.

And his *fame* spred aboude throw out al Siria. And they brought
vnto hym al syke people that were taken with diverse diseases.

Bible. Anno 1551.

The *fame* anon throughout the toon is born,
How Alla King shal come as pilgrimage,
By herbergours that werten him becom.

Chaucer. The Man of Lawes Tale, v. 5417.

Or of Cesar the famous high renown.

Id. Certain Balades, fol. 338.

There came also, the King Gilmichane,
As I find, ful famous of renown.

Leigste. The Story of Thebes, part iii. fol. 383.

— So that the same,
And of wickethe the high fame,
Towards himselfe he wolde wyne.

Gower. Conf. Am. book i. fol. 25.

There was a clerke one Lucius

A courtier, a famous man,

Of every wite some what he can.

Id. Ib. book v. fol. 123.

But because that Sammel shoulde be *famed* abroad to have bene
promysed and borne by myracle, he was recyveryd of Heli the hygh
preste, and offred as a pecylar gyfte to God, to be more dyly-
gently loked in. *Bale. Apology*, p. 69.

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There have been diuers monies of Rome, whiche being in strange
countries, have doen great profite to the clinton welth, and no lesse
famed throughout the world, which after that were recourted to
their owa houses, have spilt meet blood in innocents, than thei had
done before of the Barbarians. *Golden Bude*, ch. xii.

I answer that Master Wyllife was noted whyle he was lyuyng,
to be a man not onely of morte famous doctrine, but also of a very
sperece lyfe and conversaciō.

A Buke made by John Fygh, p. 19. *An Answer to the Preface of
Master More's Buke.*

This is certayne and cannot be denied, but that he being the
publick reader of divinitie in the universite of Oxford was for the
rude time wherein he lived, *famously* reputed for a great cleurke,
a deepe schoolman, and no lesse expert in all kind of philosophy.

For. Martyrs, fol. 390. *John Wicliffe's his History.*

Unto this heavenly matter there was specially deputed a tendre
young virgin, not set forth to the world with abundance of riches
or possessions, not by *famousness* of name, not posturings of feile,
as with the other thynges whiche this world vouch to have in high
regarde, but endowed with excellent virtues of the minde, the whiche
doe make a man acceptable in the sight of God.

Udall. Luke, ch. i.

A mischiefe Fame, there is none else so swift;

That moving grooves, and filling gathereth force;

First smelt for dread, soon after comes the shame;

Stagneth on earth, and hidden her bed in clouds.

Surrey. The fourth Booke of Virgiles Eneis.

This wit Futelli brings a suit of love

From Levidolche, one, howbeit much'd

In colourable privacy, in *fam'd*

The Lord Adami's penance, at least

For. The Lady's Trint, act i. sc. 3.

Man. Why, art thou *fam'd* for any valour?

Bis. *Fam'd*! I, I warrant you.

Man. I'me s'en heartily glad so't, I have bene with thee s'e
since thou cam'st to th' warr, and this is the first word that war'st
heard, prethee who *fames* thee.

Bromont and Fletcher. King and No King, act i. sc. 1.

D. Zar. Madam, 'tis true, that shewst at Madrid,

The custom of the Court, and vanity,

Embark'd me lightly in a gallantry

With the most *fam'd* of beauties there, Elvira.

Dagly. Elvira, act v.

FAME. Julius Caesar took Pompey unprovided, and laid asleep his industry and preparations, by a *fame* that he ceasingly gave out, how Caesar's own soldiers loved him not; and being wearied with the wars, and laden with the spoils of Gaul, would forsake him as soon as he came into Italy.

Beacon. Fragment of an Essay on Fame.

*Fame is the spur that the clear spirit doth raise
(That but intensity of noble mind)
To scorn delights, and live laborious days;
But the fair guerdon when we hope to find,
And think to burst into open blaze,
Comes the blind Fury with th' all-shattering
And slits the three-upon life.*

Milton. Lycidas.

PEYTEL. That man that loves not this day,
And heags not in his arms the subtle danger,
May he dye *famulus* and forget.
Benjamin and Fletcher. Buncle, act iii. sc. 2.

Arabia may be happy in the death
Of her reviving phoenix: in the breath
Of most *Favimus*, famous be the prove
Of Tempe: while we in such other's love.
For that let us be 'fame'd.

Holbein. Catura, part ii.

She that with silver springs for ever fills
The shady grove, sweet meadows, and the hills,
From whose continual store such pools are fed,
As in the land for seas are *favoured*.

Brown. The haire Tragicke Metaph.

Marvellous pieces of divinity I and well worth that the land should
pay six thousand pounds a year for, is a *biopopick*; although I read
of an *epiphany* among the Greeks that was so dear, neither Hippas
nor Protogoras, nor any whom the Socratic school *famously* refuted
without hire.

Milton. The Reason of Church Government, book i. ch. v.

Bernard Gilpin, *fam'd* in the North for his zeal in religion, and
his care of his flock, was sent for up to court, to preach before the
King.

Strype. Memorials. Anno 1552.

Macrobios too relates the vision sent

To the great Scipio, with *fam'd* event;

Objections make, but alter makes replies,

And adds that dreams are often prophesies.

Dryden. The Cuck and the Fox.

In such base sentences if thou cooest thy fear,

Speak it in whispers, lest a Greek should hear.

Lives there a man so dead to *fame*, who *dears*

To think such men, or the thought declares.

Pope. Homer. Iliad, book xxiv.

Since you do me the favour to desire a name from me, take that
of Corinna, if you please; I mean not the lady with whom Ovid was
in love, but the famous Theban Poetess, who overcame Pindar five
times, as historians tell us.

Dryden. Letter 3R. vol. i. part ii. p. 98.

Fame is a blessing only in relation to the qualities, and the persons
that give it, since otherwise the tormented prince of Devils himself
were as happy as he is miserable; and *famousness* unattended with
encouraging causes is a quality so undesirable, that even infamy and
folly can outdo it.

Bayle. On the Style of the Holy Scriptures.

It may be fit that I should set out with mentioning you, that the
great Earl of Chatham began and established the *fame* and glory of
his life upon the very cause which my unfortunate clients were en-
gaged in, and that he left it as an inheritance to the present minister
of the crown, as the foundation of his *fame* and glory after him;
and his *fame* and glory were accordingly raised upon it.

Erskine. Speeches, vol. iii. p. 395.

Ha [Du Fresnoy] had read his poem to the best painters in all
places through which he passed, and particularly to Albano and
Giuseppe, then at Bologna; and he consulted several other *famous*
for their skill in polite literature.

Mason. The Life of Monsieur Du Fresnoy.

FAMILIAR.

FAMILIAR, n.

FAMILIAR, adj.

FAMILIARITY,

FAMILIARIZE,

FAMILIARLY,

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FAMILIAR,

Fr. famille, familiar; It. famiglia, familiare; Sp. familia, familiar; Lat. familiaria, from familia; Gr. οἰκία, from οἶκος, an assembly, a gathering; from οἶκος, and ἄγ, a crowd, a multitude.

Many assembled, gathered or collected together, under the same household, of the same kin or kind, or lineage. *Familiar*, domestic, (in which sense it is particularly applied to a titular Officer of the Inquisition,) living together, as of one family; and thus, well known to, or acquainted with, each other; free from, or without restraint or ceremony; free, unrestrained, unrestrained; common, frequent.

Familiar, noun, is applied to a supposed Demon or Spirit, who serves as a *familiar* or domestic attendant,

Full well beloved, and *familiar* was I
With franklins ever all in his costume.

Claudian. The Prætor, v. 216.

This young monk, that was so fair of face,
Acquainted was so with this good man,
Sithen that hire first knowledge began,
That in his house as *familiar* was he,
As it possible is any friend to be.

Id. The Shipwrecked Tale, v. 12961.

Lo in adversity, stills been his face that glowed and seemed
frank in wealth; then arise his *familiar* his foe & his enemy;
and nothing is worse no more sought for to annoy, than is a *familiar*
enemy.

Id. The second Book of the Treatment of Love, fol. 301.

She [Fortune] hath fed flattering *familiarities* with him that she
unforth to beguile.

Chaucer. The second Book of Boece, fol. 215.

O perilous fire, that in the beddraw breieth:

O *familiar* fire, that his service beareth!

Id. The Merchant's Tale, v. 9638.

I [Nehemiah] happy and prosperous in my *familie*, and ryche
in my palace did see a dream so [useful] that my thoughts in my
bedde troubled my head grievously.

Joye. Exposition of Daniel, ch. iv.

He called Diuturnus unto him, and removing his accustomed in-
terpreters, commended with him by Caius Valerius Trebellius, chief
governour of the Roman Province in Gallia, his *familiar* friend
whom he chiefly trusted unto in all things.

Arthur Golding. Caesar. Commentaries, fol. 15.

His aide to her in sport that ye Gods gave him good advice;
and thereupon called back his *familiar*, and sat drinking till it was two
hours after day light.

Herod. Quintus Curtius, book viii. fol. 227.

This grudge was perceived, by their mutual friends, which by
charitable exhortation and golly advertisement, exhorted them to
remove their old love and *familiarity*, and to cease and retire, in
some place decent and convenient.

Hall. Henry VI. The twelfth Year.

But ye that know me never & more *familiarly*, who doe ye see
ye I am? There Ister being more arid and fierer then the residue,
made answer in ye name of them all; we knowe the to be Menais,
whom God hath associated with all heavenly gifts of grace.

Ullst. Lake, ch. ix.

Mrs. Jux. My lady, the family of the Mortimeres
Are not so poor, but, would they sell their land.
Could levy men enough to anger you.

Marlow. Edward II.

FAMILIAR

Now is't inconstance to change
For what is better, or to make
(By searching) what before was strange,
Familiar, for the use's sake.
Ben Jonson. Underwoods.

— — — — — Thus your aunt of Burgundy,
Your dutchess aunt scorn'd her nephew; so
The lesson prompted, and well soon'd, was moulded
Into *familiar* dialogue, oft rehearsed,
Till, learnt by heart, 'tis now received for truth.
Ford. Perkin Warbeck, act iv. sc. 2.

Met. Dost know that spirit? 'tis a *grace familiar*,
And talk'd I know not what.
Id. The Lover's Melancholy, act v. sc. 1.

I have discovered, that a *fam'd familiarity* to great ones is a note
of certain usurpation on the lease. For great and popular men flatter
themselves to be servants to others, to make those slaves to them.
Ben Jonson. Discoveries, fol. 105.

Intending, though it be the highest and uttermost point of Christian
philosophy, to *familiarise* it [his] resignation to ourselves] be-
cause as much as I can, and to address it in form of a letter to
yourself.
Reliquie Wottoniana, p. 478.

— — — — — We have descended
Somewhat (as we may term it) too *familiarly*
From justice of our birthright, to examine
The force of your allegiance,—sir, we have,—
But find it short of duty.
Ford. Perkin Warbeck, act ii. sc. 2.

Yet it pleas'd God to make him see all the tyranny of Rome, by
discussing this which they esteem'd her divorce, and to make him
the beginner of a reformation to this whole kingdom, by first asser-
ting into his *familiar* power the right of just divorce.
Milnes. Doctrina, q. of Divorce, ch. xxi.

Such mystical, mist-all and miss-all interpreters are our *familiarists*
in these times, by unreasonable and unreasonable allegories, raving
noisy over the Scripture sense, which they say miss and cannot
find.
Parnassus, book i. ch. li.

Which conclusion will be the more easily evinced against them,
by asking them whether in their *fam'd* prayers, or in their
private closet-prayers, they do not approve and practice that gesture
[twisting] which so I believe in charity they do, so I must from
thence infer, that by them the house of God is the only place thought
fit to be despised.
*Hosmond. Works, vol. i. fol. 568. View of the New Doc-
trine, &c.*

This was their constant way of working miracles, inasmuch that
the Jewish exorcists taking notice of it, they also called over them
that had *familiar* spirits, in the name of our Lord Jesus, saying, We
adjure you by Jesus, whom Paul preached, &c., &c.
Dubou. Beveridge. Sermon 80.

And this he received from certain of their own *familiarists*, as he
called them, and their privy conveyers, but now repentant.
Styke. Memorials. Queen Mary, Anno 1553.

We should, as learned poets use,
Invoke th' assistance of some Muse;
However Critics count it sillier
Than Jugglers talking to *familiar*.
Baile. Hudibras, part i. can. 1.

All this was before his [Horace] acquaintance with Maecenas,
and his introduction into the court of Augustus, and the *familiarity*
of that great emperor.
*Dryden. Works, vol. iii. p. 168. On the Origin and Progress of
Satire.*

Our blessed Lord has told us, that he and the Father are one;
that whosoever hath seen him hath seen the Father, that he is in the
Father, and the Father in him; and very *familiarly* speaking of the
Father and himself, he says, "we will come unto him," (that Jewish
Christ,) "and make our abode with him."
*Waterland. Works, vol. i. part ii. p. 234. A Defence of some
Queries.*

The whole world is the house and family of God: and in this
great family of the universe good angels and good men are, by way
of eminence, styled the sons of God and his first-born.
Clarke. Sermon 2. vol. vii.

But Socialism being (as was observed) an honey much too fine *FAMILIAR*
for the gross and thick genius of vulgar capacities, the Devil found it
requisite, sometimes, to change his engine, and amongst such as
these, to set up his standard in *familiarity*, or *ambiguity*.
South. Sermons, vol. v. p. 133.

Astonishment, as both experience and the nature of the thing
has sufficiently taught us, seldom ends but in *familiarity*.
Id. Ib. p. 144.

The laws-rick'd prolate and the plain presbyter,
Ere-while that stood aloof, as shy to meet,
Familiar mingle here, like sister streams
That some rude interposing rock had split.
Blair. The Grave.

Since we have been *familiarized* to the study of landscape, we
hear less of what delighted our sportsman ancestors—a fine open
country.
Walpole. Anecdotes of Painting, &c. vol. li. ch. vii. p. 316.

Horace still charms with graceful simplicity,
And without method talks us into verse;
Will, like a friend, *familiarly* convey
The truest notions in the easiest way.
Pope. Essay on Criticism.

Of the family of Isaac Oliver I find on certain account, nor is
it of any importance; he was a genius; and they transmit more
honour by blood than they can receive.
Walpole. Anecdotes of Painting, &c. vol. i. ch. vii. p. 261.

De Leo had also the *familiar picture* of Sir Thomas More, which
was bought by his grandson, Mr. Hooper.
Id. Ib. ch. iv. p. 126.

We do not recollect any writer who has given a more
succinct account of the various species into which
FAMILIAR Spirits may be distributed than Le Loyer, in
his edifying work *des Esprits Familiars*, qui viennent à
eux à certaines heures, ou qui ils tiennent enclous dans les
chiffres, caracteres et anneaux; et parlent à eux, et les
voient aucuns fois en telle forme qu'il plait aux Esprits
se presenter; et quelquesfois aussi s'en servent comme de
valets et serviteurs domestiques. Et tel estoit le Demon
barbu de Niphars qui toy faisoit de lecons en Philo-
sophie, ce dit Cardan. (ii. p. 473, ed. 1556.)

From Delirio we learn that these Spirits were called
by the Greeks *ψαλφοι*, quod aditini amulati, and by the
Latins (besides *Familiars*), *Martinelli* and *Magistelli*,
for which names he does not assign any reason.

Socrates, naturally enough, is among the first to
whom an attention of this nature has been assigned;
but we have already, in the life of that great man,
(vol. ix. 650,) explained the true interpretation which
must be attached to his celebrated *εἰσέροει*. We do
not vouch for the truth of the similar charge which
Delirio has brought against the following personages,
for his references are too vague to be pursued without
more labour than the determination of their innocence
may be thought worth. Clemens, as he says, has
attached a *Familiar* to Simon Magus; Prochorus to
Cynops; and Aristotela to Thasius.

The imposture of Sertorius is more precisely stated
by Plutarch, (*in vit.*) He trained a white Fawn,
which had been presented to him while it was yet ex-
tremely young and just weaned from its mother, to such
a degree of tameness, that it became accustomed to
the din of arms and the tumult of a camp, and readily
obeyed his call and signal. He then encouraged a
belief that this animal was the gift of Diana, and the
instrument through which her revelations were con-
veyed to him. Whatever private intelligence he might
receive, he announced as communicated by the Fawn;
and if the secret despatches of his officers conveyed the

FAMILIAR agreeable news of a victory, before he made this success public, he crowned his favourite with flowers, and led her forth as the messenger of those good tidings which the day was certain to produce by human conveyance. On one occasion, when she had strayed, she was recovered at a time and for a purpose most opportunely supporting this imposture.

The tale of a like mystery afforded to Mohammed by a Pigeon, which he had taught, as the representative of the Angel Gabriel, to appear to whisper in his ear, does not rest on sound authority. It was admitted by Grotius in his *Vind Book de Rel. Christ.*, but when Pococke asked him on what Oriental evidence it was founded, he readily allowed, that he relied solely on European relations, and especially on that of Scaliger in his *Notes on Manilius*, (Pocockius, *Hist. Arab.* 156.) Bayle, by whom we have been guided to this fact, is inclined to think, however, that some Eastern authors must have recorded this story, from the manner in which it is alluded to by Gabriel Sionita, who observes, that in the neighbourhood of Mecca, *summa Columbarum copia invenitur, quæ quia sunt de genere alque stirpe ejus quæ ad Mahomedum aures (ut Molemanni nunguntur) accedebat, eo pollent privilegio alque auctoritate, ut non solum eas occidere, sed aut capere aut fugare nefas esse existimant, (c. 7.)* We do not, however, perceive that much strength is to be derived from this passage. That Pigeons abound in those parts is not doubted, and Sionita, in another place, has assigned a good reason for their numbers, namely, their great use when trained as carriers; but it by no means appears that Sionita, himself an European, may not have drawn his opinion respecting the Mussulman belief from the very same sources which supplied that of Grotius.

The Black Dog of Cornelius Agrippa is among the best known Familiars of comparatively modern times. His story rests on the authority of Paulus Jovius, (*Elogia* cl.) and it has been copied by Thevet, among others, in his *Hist. des Hommes plus Illustres et Scavans*, xviii. Jovius relates, that Agrippa was always accompanied by a Devil in the shape of a black dog, and that, perceiving the approach of death, he took a collar ornamented with nails, disposed in magical inscriptions, from the neck of this animal, and dismissed him with these memorable words, *Abi perdita Bestia quæ me totum perdidisti*. The Dog, *familiaris ille Canis ac assiduus itinerum omnium comes et tum morientis Domini deservit*, ran hastily to the banks of the Saone, into which he plunged headlong, and was never afterwards seen.

We would not for worlds dispute the authenticity of Agrippa's claims to magical power, nor throw any discredit on another story which has furnished one of the best Ballads in the *Tales of Wonder*, of the demonical death of the unhappy student who intruded into the Sage's study, the key of which had one day been unwittingly left in the charge of Agrippa's wife, who had recorded it at length, (c. § 2.) But, in justice to the Dog, we must vouch the explanation given by Wier, long the faithful pupil and attendant of Agrippa. It is scarcely possible to reject the proofs which he adduces, that the Dog was no other than a veritable Dog. *Canem hunc nigrum medicorum statura Gallico nomine Monique (quod Dominum sonat) nuncupatum, novi ego, si quis alius, familiarissimè; quem nimirum*

non rari, ubi Agrippam sectaretur, loco ex pilis concinato alligatum duri; at tunc naturalis erat canis maculatus cui alius famellam ferè colore et reliquæ corporis constitutione similes, quam Gallicè Madoemoiselle (Domina) appellabat, me presente adjunxit. Causam autem hunc falsæ opinionis didisse opinor, partim quod canem hunc pueriliter nimis amaret, (ut sunt quorundam hominum mores) ocularetur plerumque, aliquando et a latere hunc sibi admoerere in mensa, quemadmodum et in eodem simul lecto sub lodice noctu pateretur, ubi conjugem Mechlaniensem Bonnam repudiasset anno tricesimo quinto supra sexagimillesimum: velut et in Museo, ubi inter suppellectilem chartaceam, certe insignem, perpetuò erat Agrippa, alque in ejus menad Agrippa et mihi in studii communi, inter utriusque semper jaceret hic canis. Partim adhuc, quod licet in dicto hypocausto inter chartas continui delitesceret meus herus, nec toto octiduo vix semel prodiret, quicquid tamen in diversis regionibus ageretur ferè nôtat. Hoc alii imprudenter hunc Canem, ut Demoni, dum adesset, acceptum ferebant. Sed recedat a doctissimis patet viris, ad illum undequaque scribatur quotidie. (De præstigiis Dæmonum, li. 5.)

If we credit Delrio, Agrippa was in great luck in being allowed to dismiss his attendant without first paying the price of his ministry. *Mementi me apud Joan. Cæsarium legere ejusdem Paredri exemplum dignum memoriam, in quo tamen illud admirandum Dæmonem illum pro mercede quinque solidos exegisse, et justissime ex illis pauperi cunctis Ecclesiæ campanam emi, quæ diebus Dominicis fideles ad divinum officium convocarentur. Haud dubie latebat fraudis aliquid, et spes lucri majoris adfugebat. Mirandum quoque nihil mali intulisse militi. Vir unquam Paredri sine Dæmonum noxiâ solent recedere. Ut plurimum pœcioret Dæmon pro certo tempore, quo finito vel alium illi prior herum reperiat, vel ipse Dæmoni necandus cedat. (Disq. Mag. li. 3, ad finem.)*

We shall see by and by, on another authority, that the Familiar also of Simon Magus assumed the shape of a Dog; but neither his Dog nor that of Cornelius Agrippa are the only Dogs which have had a bad name given them. Hutchinson, in his *Historical Essay concerning Witchcraft*, mentions, that in New England, as late as 1692, "a Dog being afflicted at Salem that had the spectral sight, the said Mr. John Bradshel, the Justice's Brother, afflicted the Dog, and then rid upon him. He made his escape, and the Dog was put to death, and was all of the afflicted that suffered. Another Dog was said to afflict others, and they fell into their fits when they looked upon them. The Dog was put to death." (p. 82.)

We come next to the Familiars who were carried about in Rings and other trinkets, and here, again, Le Loyer shall be the first spokesman.

Au regard des Demons que l'on tiennent emprisonnez en enclos en des anneaux ou caracteres, les Magiciens de l'école de Salamance et de Tolède, et Picatrix leur maître, et ceux qui en Italie font trafic de cent mercuries, s'accordent bien que dire d'ils apparoissent ou non à ceux qui les ont en possession ou qui les acceptent. Et certes je ne puis icy rapporter sans horreur qui se dit et vulgairement d'eux qu'il semble que rien ne soit si familier et commun entre quelque uns, jusque à là de parler de la nature de chaque Demon enlaid dans l'anneau: s'il est Mercuriel, Joviel, Saturnien, Martiel ou Vénériel, et en quelle sorte il apparoist comme il le faut traicter et gouverner, et combien de fois la nuit il revole celui qui le

FAMILIAR possède, il est benin ou cruel, et il peut être changé ou donné à un autre, et immortel en complexion naturelle lors qu'il est une fois possédé, de façon que de Jovianus il puisse rendre les hommes Saturniens, de Saturniens Jovians, et ainsi consécutivement des autres. Et de ceux on en conte assez d'histoires aus quelles si je donnois foy comme ont fait quelques savans personnages de nostre temps se croiroit pour neant que je remplirois le papier. Descrips je ne parleray point de l'anneau de Cristofin mentionné par Joachim de Cambray, où un jeune enfant voyoit ce qu'on luy demandoit, et eue le possesseur rompit en fin, se voyant trop tourmenté de Diable, et moins m'arrestay-je à discourir de l'anneau de ce Sorcier natif de Courtray, ou estoit un Demon encol, auquel il falloit parler de cinque en cinque jours; et bref j'obmettray ce qu'on dit d'un Gentilhomme de Poitou qui ayant pris en se jouant du vin d'une Demoiselle certaine caractere ou estoit un Diable encol, et ayant jetté au feu, ne cessa d'avoir des visions du Diable, et d'être tourmenté de luy jusques a tant que le Diable luy bailla un autre caractere semblable à celuy qui estoit brulé pour bailler à la Demoiselle. (Ibid. ii. p. 475.)

But there is an English author, Heywood, who writes, if not much more to the purpose, at least much more fully on this subject than Le Loyer does, and who evidently attaches a far greater degree of credibility to the narratives which he brings forward.

"Grillandus is of opinion, that every Magition and Witch, after they have done their homage to the Devil, have a Familiar Spirit given to attend them, whom they call *Magistellus*, *Magister Martinellus*, or *Martinellus*; and these are sometimes visible to men in the shape of a Dog, a Rat, an Æthiophe, &c. So it is reported of one Magdalena Crucia, that she had one of these *Paredrits* to attend her, like a Blacke-more. Glycas tells us, that Simon Magus had a great blacke Dog tyed in a chaine, who if any man came to speak with him whom he had no desire to see, was ready to devour him. His shadow likewise he caused still to go before him; making the people believe that it was the soule of a dead man who still attended him.

"These kindes of Familiar Spirits are such as they include or keeps in Rings hallowed, in Vials, Boxes, need Caskets; not that Spirits, having no bodies, can be imprisoned there against their wills, but that they seeme to be so confined of there own free-will and voluntarie motion.

"Johannes Leo writeth, that such are frequent in Affricke, shut in caves, and bear the figure of Birds called *Ara Hariolatrice*, by which the Magicians raise great summes of money, by predicting by them of things future. For being demanded of any difficulty, they bring an answer written in a small scroll of paper, and deliver it to the Magition in their bills. Martinus Antonius Delrius, of the Society of Jesus, a man of profound learning and judgement, writeth, that in Burdegh there was an advocate who in a Viol kept one of these *Paredrits* inclosed. Hee dying, his heires knowing thereof were neither willing to keepe it, nor durst they breake it: and a demanding counsell, they were persuaded to go to the Jesuit's College, and to be directed by them. The Fathers commanded it to be brought before them and broken: but the Executors humbly besought them that it might not be done in their presence, being fearfullest some great disaster might succeed thereof. At which they, smiling, flung it against the walls, and the breking whereof there was nothing seene or heard,

save a small noise, as if the two elements of water and fire had newly met together, and as soone parted.

"Philostrophus tells us, that Apollonius Tyaneus was never without such Rings; and Alexander Neoplatonius affirmeth, that he received them of Jarcha, the great Prince of the Gymnosophists, which he took of him as a rich present, for by them he could be acquainted with any deepe secret whatsoever. Such a Ring had Johannes Jodocus Rosa, a citizen of Cortacesia, who every fift day had conference with the Spirit inclosed, using it as a counsellor and director in all his affairs and enterprises whatsoever. By it he was not onely acquainted with all newes as well forreine as domestick, but learned the cure and remedie for all griefs and diseases: inasmuch that he had the reputation of a learned and excellent Physitian. At length being accused of Sorcery, or Enchantment, at Arnhem, in Guelderland, he was proscribed, and in the year 1548 the Chancellor caused his Ring, in the public market, to be layd upon an anvil, and with an iron hammer beaten to pieces.

"Menglus reporteth from the relation of a deare friend of his (a man of approved fame and honesty) this historie. In a certain town under the jurisdiction of the Venetians, one of their prestigious artists (whom some call *Pythoniques*) having one of these rings, in which he had two Familiar Spirits exorcised and bound, came to a Predicator or Preaching Friar, a man of sincere life and conversation; and confessed unto him that hee was possessed of such an enchanted Ring, with such Spirits charmed, with whom he had conference at his pleasure. But since he considered with himself, that it was a thing dangerous to his Soule, and abhominable both to God and man, he desired to be cleanly acquit thereof, and to that purpose hee came to receive of him some godly counsell. But by no persuasion would the Religious man be induced to have any speech at all with these Evil Spirits, (to which motion the other had before earnestly solicited him,) but admonished him to cause the magickie Ring to be broken, and that to be done with all speed possible. At which words the Familiars were heard (as it were) to mourne and lament in the Ring, and to desire that no such violence might be offered unto them: but rather than so, that it would please him to accept of the Ring, and keepe it, promising to do him all service and vassallage: of which if he pleased to accept, they would in a short time make him to be the most famous and admired Predicator in all Italy. But he perceiving the Devils cunning, under this colour of courtesie, made absolute refusal of their offer; and withall conjured them to know the reason why they would so willingly submit themselves to his patronage? After many evasive lies and deceptive answers, they plainly confessed unto him, that they had of purpose persuaded the Magition to heare him preach, that by that sermon, his conscience being pricked and galled, he might be weary of the Ring, and being refused of the, hee accepted of the other; by which they hoped in short time so to have puffed him up with pride and hereale, to have precipitated his soule unto certaine and never-ending destruction. At which the Churchman being zealously enraged, with a great hammer broke the Ring almost to dust, and in the name of God sent them thence to their own habitation of darkness, or whither it pleased the higher Powers to dispose them.

"Of this kinde doubtlesse was the Ring of Gyges, (of whom Herodotus doth make mention,) by vertue of which he had power to walke invisible; who, by the

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FAMILIAR murder of his Sovereign, Candaules, married his Queen, and so became King of Lydia. Such, likewise, had the Phocensian Tyrant, who (as Clemens Stromerus speaketh) by a sound which came of it self, was warned of all times, seasonable and unseasonable, in which to manage his affairs; who notwithstanding could not be forewarned of his pretended death, but his Familiar left him in the end, suffering him to be slain by the Conspirators. Such a Ring, likewise, had one Hieronimus, Chancellor of Mediolanum, which after proved to be his untimely ruine." *Hierarchie of the Blessed Angels*, vii.; *The Principals*, p. 475, &c.

Sometimes the Familiar annexed himself voluntarily to a Master, without any exercise of magic skill or invocation on his part, nor could such a Spirit be disposed of without exorcism, as we learn from the following story cited by Delrio, (vi. c. ii. s. 3, q. 3.) *Dræpani fuit anno 1565, paterfamilias quidam, cuius in ædibus variæ dicebantur aliquot jam menses ex occulto vocis cedere. Familiaris in erat Dæmon qui variis modis conabatur hominibus illudere; faciebat saxa prægranda, nullius tamen capitis detrimentum, saxa quoque domesticæ altæ iuculans non frangebat; cum; in his lectis filiabus careret adolescens, Dæmon, cunctis audientibus, lascivis cantibus prosequeretur testudinis sonum, aperit; Dæmonem se esse Jacobab; cum; edium Dominus unâ cum conjuge quoddam in oppidum ad sua negotia discederet, comitem esse Dæmon adjunxit: cum autem ille madefactus aquâ plurâ rediret, nequam Spiritus anteverit, sublevari; de viâ clamoribus, præmonere domesticum cepit ignem ut ædificarent, herum jam me in januis totam imbribus madefactum. In spite of these essential services, the Paterfamilias called in the aid of a Priest and expelled the Familiar, though not without some difficulty.*

A learned German Physician has given an instance in which the Devil of his own accord enclosed himself in a Ring as a Familiar, thereby proving how dangerous it is to trifle with him.

Quidam tardioris ingenii et memorie Spiritum sibi Familiarem, a familiari amico e nudinis offerri petit, sed hic captum ex ore musci majore, vitroque parvo inclusum fallendi gratia obtulit. Ille de remdii bonitate post aliquot dies velut per jocum ab amico rogatus, ad totum omnia Spiritum suggerere respondit, ipso nimirum Spiritu infernali verè Familiari facto. Alia æveps animarum maledictum superstitionis, Delique mandata et Nature theatrum præfictâ fronte transpercutientibus, gratificari gestit, ut religiosi Magice sentim amoveant. Frommann, de Fascinatione Vulgaris, lib. i. pars i. sec. 2. c. xi.

Paracelsus was believed to carry about with him a Familiar in the hilt of his sword. Naudé assures us, that he never laid this weapon aside even when he went to bed, that he often got up in the night and struck it violently against the floor, and that frequently when overnight he was without a penny, he would show a pursefull of gold in the morning. (*Apol. pour les Grands Hommes soupçonnez de Magie*, xiv. p. 281.) After this, we are not a little disconcerted with the ignoble explanation which he adds of this reputed Demon, namely, that although the Alchemists maintain that it was no other than the Philosopher's stone, he (Naudé) thinks it more rational to believe, if indeed there was any thing at all in it, that it was two or three doses of Laudanum, which Paracelsus never went without, and with which he effected many strange cures.

Ben Jonson, in one of his songs in *Volpone*, has re-

ferred to "Paracelsus and his long sword;" and Butler FAMILIAR has touched, with his usual inimitable wit, upon many of the Familiars whom we have mentioned above.

Others, with Characters and Words,
Catch 'em as Men in nets do Birds;
And some with symbols, signs, and tricks
Engraved in Planetary nicks,
With their own influences trick 'em
Down from their orbs, secret, and catch 'em,
Make them depose and answer to
All questions ere they let them go.
Bombastes* kept a Devil's Bird
Shut in the pannel of his sword,
That taught him all the cunning pranks
Of past and future Mountebanks.
Kelly did all his feats upon
The Devil's Looking-glass, a stone;
Where playing with him at Bo-peep,
He solved all Problems as'er so deep.
Agrippa kept a Stygian pear
I'll garb and habit of a Dog
That was his Tutor, and the Car
Read to th' occult Philosopher,
And taught him subtly to maintain
All other Sciences are vain.

To this quoth Salspethelle, Sir
Agrippa was no Conjuror,
Nor Paracelsus, no, nor Behmen
Nor was the Dog a Cæcemon.
But a true Dog that would show tricks
For th' Emperor, and leap o'er sticks;
Would fetch and carry, was more civil
Than other Dogs, but yet no Devil;
And whilst'er he's said to do,
He went the self-same way we go.

Hudibras, part ii. can. 3. v. 619.

The feats of Kelly, whom Lilly calls "Speculator" to Dr. Dee, may be read in the *Life of the last-named writer*. Of Dr. Dee himself, and the Spirits *Ash, II, Po, Fa*, and many others who used to appear to him, by Kelly's ministry, in a Beryl, much may be found in Meric Casaubon's *Relation of what passed for many years between Dr. John Dee and some Spirits*. This narrative comprises the juggling transactions of four and twenty years, from 1583 to 1607. It may be sufficient to add, that one of the revelations thus given to Dee and Kelly, was that they should have a community of wives; an injunction which they most religiously obeyed.

Familiaris partook of that jealousy which is always a characteristic of Spiritual Beings (from the time of Psyche's Cupid downwards,) in their intercourse with mortals. This feeling is strongly exemplified in the narrative with which we shall conclude, and which we shall present in the language of Lord Berners, than whom no writer ever so completely succeeded in transmitting the entire spirit of his original author into another tongue.

"Hence a pygmy, called Orkone, served the lord of Coraue a long tyme, and brought hym ever tidynge fro all parties of the worlde.

"It is great mayneyle to consider one thyng, the whiche was shewed me in therle of Polz house at Orksey, of hym that enformed me of the bysnesse at Juberothe. (Aljubarota :) he shewed me one thyng that I have oftentimes thought on sith, and shall do as long as I lyve. As this squyer tolde me, that of trouthe the nexte daye after the bataille was thus fought at

* Arcelin, Philippus, Paracelsus, Theophrastus, Bombastes de Hohenheim. Notwithstanding the silence of Rymondus, it is by no means clear that our English word *Bombast* may not be derived from the inflated nonsense written by Paracelsus.

FAMILIAR Juberth, the erle of Foix knewe it, wherof I had great marueyle; for the sayd Sooday, Monday, and Tuesday, therie was very penyful, and so saddle of chere, that no man coulde here a worde of hym; and all the same thre days he wolde nat issue out of his chambere, nor speke to any man, though he were neuer so nere about hym; and on the Tuesday at night he called to hym his brother Arnault Guyllyan, and sayde to hym with a softe voyce, Our men hath to go, wherof I am sorie; for it is come of them by their voyage, as I sayd or they departed. Arnault Guyllyan, who was a sage knyght, and knewe right well his brother's cōdicion, stode styll and gaue none answer: and than therie, who thought to declare his raynde more plainlye (for long he had borne the trouble therof in his herte) spake agayne more hygher thanne he dyd before, and sayd, By God, sir Arnault, it is as I saye, and shortly ye shall here tidynge therof; but the countrey of Biene this hūddred yere neuer loste such a lose as no iourney as they haue done nowe in Portugale. Dyuers knyghtes and squyers that were there present, and herde hym say so, stode styll and durst nat speke, but remembered his wordes; and within a ten dayes after they knewe the trouthe therof by suche as had ben at the busynesse, and there they shewed every thyng as it was fortunat at Juberthe. Than theris renewed agayne his dolour, and all the countrey were in sorowe, for they had loste their parentes, bretherne, chyldren, and frendes. Saynt Mary, quod I to the squyer that shewed me this tale, Howe is it that therie of Foix coude knowe on one day what was done within a day or two before, beyng so farr of? By my faythe, sir, quod he, as it appered well, he knewe it. Than he is a deuyner, quod I, or els hath he messengers that flyeth with the wynde, or he muste nedes haue some craft. The squyer began to laughe, and sayd, Surely he muste knowe it by some arte of Nigromancye, or otherwyse. To saye this trouthe, we can nat tell howe it is, but by our ymaginacions. Sir, quod I, suche ymaginacion as ye haue therin, if it please you to shewe me, I wolde he gladd therof; and if it be suche a thyng as ought to be secrete, I shall nat pullyshe it, nor as long as I am in this countrey I shall neuer speke worde therof. I praye you therof, quod the squyer, for I wolde nat it shulde be known that I shuld speke therof; but I shall shewe you as dyvers men speke thet secretlye, whan they be togidre as frendes. Than he drewe me aparte into a corner of the chappell at Ortayse, and than began his tale and sayd:

"It is well a twentie yeres paste that there was in this countrey a barone, called Raymon, lorde of Corasse, whiche is a seyn leiges for this towne of Ortayse. This lorde of Corasse had y^e same tyme a plee at Augnyon before the pope, for the dyumes of his church, agaynst a clerke curate there, the whiche preest was of Cataloque (Catalonia); he was a great clerke, and claymed to haue right of the dyumes in the towne of Corasse, whiche was valued to a hūddred florens by the yere, and the right that he had he shewed and proued it: and by sentence Jiffyniuyne, pope Vryan the fyfte, in consistory general, condempned the knyght, and gaue iugement with the preest: and of this last iugement he had letters of the pope for his possession, and so roda tyll he came into Biene, and there shewed his letters and bulles of the popes for his possession of his dismes. The lorde of Corasse had great indignacion at this preest, and cle to hym and sayd, mayster Peter, or

maister Marten, as his name was, thynketh thou, that by reason of thy letters, that I will lese myne heritage? Nat so hardy y^e thou take any thyng that is myne; if thou do, it shall coste the thy lyfe. Go thy waye into some other place to get the a benefyce; for of myne heritage thou gettest no parte, and ones for alwaye I defende the. The clerke doutet the knyght, for he was a cruell man, therefore he durste nat parecyer. Than he thought to retourne to Augnyon, as he dyde; but whan he departed, he came to the knyght, the lorde of Corasse, and sayd, Sir, by force and nat by right, ye take away from me the right of myn church, wherin ye greatly hurte your cōscience. I am nat so strong in this countrey as ye be; but, sir, knowe for trouthe, that as soone as I may, I shall sende to you anche a champeyon, whome ye shall doute more than me. The knyght who doubted nothing his thretynges, sayd, God be with the; do what thou mayst, I doute no mure dethe than lyfe; for all thy wordes, I will nat lese myne heritage. Thus the clerke departed for the lorde of Corasse, and went, I can nat tell wheider, to Augnyon or into Cataloque, and forgate nat the promyse that he had made to the lorde of Corasse or he departed; for afterwarde, whan the knyght thought leest on hym, about a thre monethes after, as the knyght laye on a nyght a bedde in his castell of Corasse with the ladye his wyfe, there came to hym messengers inuisible, and made a marueylous tempest and noise in the castell, that it seemed as though the castell shulde haue fallen downe, and strake gret strokes at his chambere dore, that the good ladye his wyfe was soore affrayde. The knyght herde all, but he spake no worde therof, because he wolde shewe no abashed corage, for he was hardy to abyde all aduentures. This noyse and tempest was in sondre places of y^e castell, and dured a longe space, and at last ceased for that nyght. Than the nexte mornyng all the seruantes of the house came to the lorde when he was ryzen, and sayd, Sir, haue you nat herde this nyght that we haue done? The lorde dysmaymed and sayd, no, I herde nothing; what haue you herde? Than they shewed him what noyse they hadde herde, and howe all the vessel in the kechyn was ouerturned. Than the lorde began to laughe, and sayde, yea sir, ye dremed; it was nothyng but the wynde. In the name of God, quod the ladye, I herde it well. The nexte nyght there was as great noyse and grenter, and suche strokes gyuen at his chambere dore and wyndowes, as all shulde haue broken in peeces. The knyght starte vp out of his bedde, and wolde nat lette to demaunde who was at his chambere dore that time of y^e nyght; and anone he was answered by a voyce that sayde, I am here. Quod this knyght, who sent the hyder? The clerke of Cataloque sent me hyder, quod the voyce, to whom thou dost gret wronge, for thou hast taken fro hym the ryghtes of his benefyce: I will nat leaue the in rist tyll thou haate made hym a good accompte, so that he be pleased. Quod the knyght, what is thy name, that arte so good a messengere? Quod he, I ame called Orthone. Orthone, quod the knyght, the seruyce of a clerke is lytell profyte for the; he will putte the to to moche payne, if thou beleue hym. I pray the leaue hym and come and serue me, and I shall gyne the good thanke. Orthone was redy to answer, for he was in amours with the knyght, and sayde, Woldest thou fayne haue my seruyce? Yea, truly, quod the knyght, so thou do no hurte to any person in this house. No more I will do, quod Orthone; for I

FAMILIAR haue no power to do any other yuell but to awake the out of thy slepe or some other. Well, quod the knyght, do as I tell the, and we shall soone agree, and leane the yuell elerke, for there is no good thyng in him but to put the to payne; therefore, cōe and serue me. Well, quod Orthon, and sythe thou wyll haue me, we are agreed.

"So this apyrite Orthon lōed so the knyght, that oftentymes he wolde cōe and vysite hym whyle he laye in his bedde aslepe, and outhur pull hym by the eare, or els stryke at his chambrre dore or wyndowe, to awake hym: and whan the knyght awoke, than he wolde saye, Orthon, let me slepe. Nay, quod Orthon, that wyl I nat do, tyll I haue shewed the suche tidynges as are fallen a late. The lady, the knyghtes wyfe, wolde be sore afraied that her heer wolde stande vp, and hyde herselfe vnder the clothes. Than the knyght wolde saye, Why, what tidynges haste thou brought me? Quod Orthon, I am come nat of Englande or out of Hungry, or some other place, and yesterdays I came thens, and suche thynges are fallen or suche other. So thus the lorde of Corasce knewe by Orthon euery thyng that was done in any parte of the worlde: and in this case he continued a fyue yere, and coude nat kepe his owne counsaile, but at last discouered it to the erle of Foiz: I shall shewe you howe.

"The first yere the lorde of Corasce came on a daye to Orthayse to the erle of Foiz, and sayd to hym, sir, such thynges are done in Englyde, or in Scotlande, or in Almayne, (Germany,) or in any other contry. And euer the erle of Foiz founde his sayng true, and had great marueyle howe he shulde knowe such thynges so shortly. And on a time therle of Foiz examined hym so straitly, that the lorde of Corasce shewed hym all togydher howe he knewe it, and how he came to hym firste. Whan the erle of Foiz herde that, he was loyfull, and sayd, Sir, of Corasce kepe hym well in your loue; I wolde I hadde suche a messengere; he costeth you nothyng, and ye knowe by hym euery thyng that is done in the worlde. The knyght answered and sayd, Sir, that is true. Thus the lorde of Corasce was serued with Orthon a long season. I can nat saye if this Orthon hadde any mo maysters or nat; but euery weke, twyse or thrise, he wolde come and vysite the lorde of Corasce, and wolde shewe hym such tidynges of any thyng that was fallen fro whens he came: and euer the lorde of Corasce, whan he knewe any thyng, he wrote therof euer to the erle of Foiz, who had great ioy therof, for he was the lorde of the worlde that moost desyred to here newes out of straunge places: and on a tyme the lorde of Corasce was with the erle of Foiz, and the erle demanded of hym and said, Sir of Corasce, dyd ya euer as yet se your messengere? Naye, surely sir, quod the knyght, nor I neuer desyred it. That is marueyle, quod the erle; if I were as well acquainted with hym as ye be, I wolde haue desyred to haue sene hi; w^hefore I praye you desyre it of hym, and then to tell me what forme and facyon he is of: I haue herde you say howe he speketh as good gascone as outhur you or I. Truly, sir, quod the knyght, so it is; he speketh as well and as fayre as any of vs bothe do: and, surely, sir, sithe ye counsaile me, I shall do my payne to se hym and I can; and so on a night as he laye in his bedde with the lady his wyfe, who was so enured to here Orthon, that she was no more afraide of hym, then came Orthon and pulled the lorde by the eare, who was fast aslepe, and therwith he awoke, and asked who was ther?

I am here, quod Orthon. Than he demanded, fro whens FAMILIAR comest thou now? I come, quod Orthon, fro Fraunce in Boersme, (Bohemia.) How farre is that heere? quod the knyght. A threscore dayes iourney, quod Orthon. And art thou come thens so soone? quod the knyght. Ye, truly, quod Orthon; I came as fast as the wynde, or faster. Hast thou thus wynges? quod the knyght. Nay, truly, quod he. Howe canst thou than flye so fast? quod the knyght. Ye haue nothing to do to knowe that, quod Orthon. No, quod the knyght, I wolde gladly se the, to knowe what forme thou arte of. Well, quod Orthon, ye haue nothing to do to knowe; It sufficeth you to here me, and I to shewe you tidynges. In faythe, quod the knyght, I wolde loue the moche better, and I myght se the ones. Well, quod Orthon, sir, sithe ye haue so great desyre to se me, the firste thyng that ye se to morowe whan ye ryse out of your bedde, the same shall be I. That is sufficient, quod the lorde; go thy way; and I gyue the leaue to departe for this night: and the next mornyng the lord rose, and the lady his wyfe was so afraied that she durst nat ryse, but fayned herselfe sick, and sayd she wolde nat ryse. Her husbände wolde haue had her to haue ryisen. Sir, quod she, than I shall se Orthon; and I wolde nat se him by my good wyll. Well, quod the knyght, I wolde gladly se hym; and so he arose fayre and easily out of his bedde, and sate downe on his bedde syde, wrynging to haue sene Orthon in his owne proper forme; but he saw nothyng wherby he might saye, Lo, yonder is Orthon. So that daye passed, and the nexte night came; and when the knyght was in his bedde, Orthon came and began to speke, as he was accustomed. Go thy waye, quod the knyght; thou arte but a lyer: thou promysed that I shulde haue sene the, and it was nat so. No, quod he, and I shewed myselfe to the. That is nat so, quod the lorde. Why, quod Orthon, wha ye rose out of your bedde sawe you nothyng? Than the lorde studyed a lytell, and adawneyd himselfe well. Yes, truly, quod the knyght, nowe I remembre me, as I sate on my beddes syde, thyngkyng on the, I sawe two strawes on the pavement tumblyng one vpon another. That same was I, quoth Orthon; into that fourme I dyde put myselfe as than. That is nat ynough to me, quod the lorde: I praye the putte thyselfe into some other fourme, that I may better se and knowe the. Well, quod Orthon, ye wyl do so moche, y^e ya wyl leue me and I go fro you, for ye desyre to moche of me. Naye, quod the knyght, thou shalt nat go fro me; let me se the ones, and I wyl desyre no more. Well, quod Orthon, ye shall se me to morowe; take hede, the firste thyng that ye se afte ye be out of your chibrie it shal be I. Well, quod the knyght, I am than cōtent; go thy waye, lette me slepe. And so Orthon departed; and the nexte mornyng the lorde arose and yssued out of his chambrre and went to a wyndowe, and loked downe into the courte of the castell, and caste aboute his eye; and the first thyng he sawe was a Sow, the greatest that euer he sawe, and she seemed to be so leane and skynne and the bones, with long eares and a long leane snout. The lorde of Corasce had marueyle of that leane Sow, and was wery of y^e sight of her, and cōmanded his men to fetche his houndes, and sayd, Lette the dogges hunt her to dethe and decoure her. His seruantes opnyed the kenelles and lette out his houndes, and dyde sette them on this sow; and at the laste the sow made a great crye, and loked vp to the

FAMILIAR
—
FAMINE.

lords of Corasse as he looked out at a windowe, and so suddenly vanished away, no man wiste how. Than the lord of Corasse entred into his chambre right penyue, and thao he remembered hym of Orthon his messengers, and said, I repent me that I sette my hoodes on hym; it is an aduerture, and euer I here say more of hym, for he sayd to me often tymes, that if I displeased hym, I shuld lese hym. The lord said trouthe, for neuer after he came into the castell of Corasse; and also the knight dyed the same yere next folowyng. Lo, sir, quod the squyer, thus I have shewed you the lyfe of Orthon, and howe a season he serued the lord of Corasse with new tidynges. It is true, sir, quod I; but now as to your firste pur-

pose: In the erla of Foiz serued with suche a messengere? Surely, quod the squyer, it is the ymaginacion of many that he hath suche messengers; for ther is no thyng done in any place, but he sette his mynde therto, he wyll knowe it, and whan men thynke leest therof; and so dyde he whan the good knyghtes and squyers of this country were slayne in Portogale, at Juberthe. Some saythe, the knowledge of suche thynges hath done hym moche profyte; for and there be but the value of the Spone loste in his house, anon he wyll knowe wher it is. So thus than I toke leaue of the squyer and went to other company, but I bare well awaye his tale." Froissart's *Chronicles*, by Lord Berners, ii. 109, 4to, 1812.

FAMILIAR
—
FAN.

FA'MINE, n. } Fr. *famine*; It. *fame*; Lat. *FAMIS*, v. } *fames*; according to Perottus, *avo*
FA'ISHMENT. } *vi* *foi-er*, because he who labours
under *famine*, desires *foi-er*, i. e. to eat.
Hunger; a craving for food; starvation, scarcity,
death or want of food.

Hit is no *ying* for love, thei labour *jus* faste
Bote for love of *fame*.
Perre Ploukman, Fiction p. 139.

Al shulde hire children starve for *famine*.
Nay, I wol drinke the liquor of the vine,
And have a lytle weche in every toun.
Chaucer. The Pardoner's Tale, v. 12385.

But deadly warre hath his conioin
Of pestilence, and of *famine*,
Of pouture and of ill we.
Gower. Conf. Am. book iii. fol. 40.

Moreover the yearth itselfe, as though it were not content to
nourish so wicked and raggid people, shal be shaken with yearth
quakes, and so shall there be in sondry places of the world, greete
deathe and *famine*, because it shall deye men theyr natural food
and sustenance.
Udall. Morke, ch. xiii.

There was no bread in all the lande, for the death was exceedinge
more; so y^e the land of Egypte, and the land of Canaan, were *famished*
by reason of the death.
Bible, *Amos* 1551. *Genes*, ch. xliii.

To be without pestilence, warre and *famine*, and all maver
other abominable diseases & plaques pertaine to us as well as to
them, if we keepe our temporall lawes.
Tyndall. Worke, fol. 206. *Exposition upon the first Chapter of*
Matthew.

And Elijah went to shewe him selfe unto Ahab, for there was a
great *famine* in Samaria.
Bible, *Amos* 1551. *3 Kings*, ch. xviii.

As when two tygers prick with hunger's rage
Have by good fortune found some beast's brash speyle,
On which they cast their *famine* to asswage,
And geive a frafull gaudion of their toile.
Spranger. Florie Queene, book iv. can. 3.

In this mood and fit, whiles they were minded to *famine* the poore
bellie, beheld the other linn, yea and the whole bodie besiden, pined,
wasted, and fel into an extreme consumption.
Holland. Livins, fol. 65.

You must have patience, royall Agrippina.
Aas. I must have vengeance, first: and that were sectar
Unto my *famine* d spirits.
Ben Jonson. Sejanus, act iv.

Eleven of our men, after much misery and *famine*, and (which
killed some of them in the way) got to Core.
Purbeck. Pilgrimage, book ii. ch. iii. sec. 2

So shipwreck'd passengers escape to land,
So look they, when on the bare beach they stand
Dropping sad cold, and their first fear scarce o'er
Expecting *famine* on a desert shore
Dryden. Prologue 1. Speeches the first Day of the King's Heart
Acting after the Fire.

Horace had ease and plenty when he writ,
And free from care for money or for meat,
Did not expect his dinner from his wit;
Tra true; but *vane* is cherish'd by the great,
And now none *famine* who deserve to eat.

Id. Thersodia Augustalis

Still mark if vice or nature prompts the deed;
Still mark the strong temptation and the need.
On pressing want, on *famine*'s powerful call,
At least more lenient let thy justice fall.

Longfellow. The Country Justice, part 1

Forcibly drawn from many a close recess,
They meet with little pity, no redress;
Plung'd in the stream they lodge upon the mud,
Food for the *famine*'d rovers of the flood.

Coppee. Charity.

FAN, v. } Fr. *van*; It. *vanno*; Ger. *wanne*;
FAN, n. } Dutch *wanne*. *FAN*, "A. S. *fanne*,
FA'NNING, n. } *ventilatorium*, *vannus*, a fanne or
vanne, to winnow and clean corn withall." Sommer.
And Hys *fann* ys on hys hande. Whan wynewing tool
to his hand. Wic. Luke, iii. v. 17. The Latin *vannus*
is derived from the Gr. *βῆλλω*, to cast or throw;
and means

Any thing thrown, so as to strike, and thus, move
the air.

Upon this word in Chaucer's *Manciples Prologue*,
Mr. Tyrwhitt remarks, that the thing meant is the *quintaine*,
which is called a *fan* or *van*, from its turning
round like a weathercock.

And streated as a *fanne* large and brode.
Chaucer. The Manciple's Tale, v. 3315.
Now, sweete sister, wyl ye just at the *fan*.
Id. The Manciple's Prologue, v. 16991.

The king gave our captain at his departure a *plume* or *fanne* of
herashaw feathers died in red.
Hakluyt. Voyages, &c. vol. iii. fol. 308. *The first Voyage to Florida*.

My being here it is, that holds thee hence,
Shall I stay here to doo't? on, to, although
The ayre of Paradise did *fan* the house,
And angels offic'd ill.
Shakespeare. All's Well that Ends Well, act. 242.

Now was the sun in western cadence low
From noon; and gentle aires, due at their hour,
To *fan* the earth now wak'd, and sober in
The evening cool.

Milton. Paradise Lost, book 1. l. 95

FAN.

Nature worketh in vs all leue to our owne counsells, the contradic-
tion of others is a fan to inflame that loue.

Hooker. *Ecclesiastical Policy*, Preface, sig. B 5.

Others take this fanning (Luke, iii. 16, 17) for that discovery
which shall be made at the day of judgment, but to me it seems
clear to be in this life, whilst the oen is on the fane, as the several
degrees of this compaign do show.

Goodwin. *Works*, vol. v. part ii. fol. 144.

By slow degrees she fans the gentle fire,
Till perseverance makes the flame aspire.

King. *Art of Love*, part xiv.

Women are armed with fans as men with swords, and sometimes
do more execution with them, to the end therefore that ladies may be
active witnesses of the weapons which they bear, I have selected an
academy for the training up of young women in the exercise of the
fan, according to the most fashionable airs and motions that are now
practised at court.

Spectator, No. 102.

Her sister scorn'd to dwell in arching bowers,
Or deck her locks with wreaths of fading flowers;
O'er her bare shoulder bow'd her nebular hair,
And, fann'd by Zephyrus, floated on the air.

Jones. *Arctida*.

The grateful fair the hero's worth confess'd;
Love found admittance in her gentle breast;
His early virtues rais'd her first desire;
His manly beauty fann'd the blustering fire.

Hume. *Jerusalem Delivered*, book vi.

I find little of her work (Magdalen Fan) but a very scarce little
head in my own collection, representing the Lady Catherine, as that
first Marchioness, afterwards Duchess, of Buckingham, with a feather
fan.

Wagstaff. *Catalogue of Engravings*, vol. v. p. 47.

Fans to the Dryads, they resourc'd all
Each shrub of shade, each tree of spreading root,
That was the first glad fanning of the breeze.

Granger. *The Sugar Cane*, book i. l. 561.

The Greeks were well acquainted with the use of
FAN as articles of luxury. The Phrygian slave, in the
Orestes of Euripides, who narrates the death of Clytem-
nestra, was employed in fanning Helen when the matricides
burst into the wretched Queen's apartment.

ἄνεμος ἱερὸν ὄψιν αἰὲν
ἵππας ἰατρὸν αἰὲν, αἰὲν,
ἔλκετο, ἔλκετο, ὄψιν αἰὲν
ὄψιν αἰὲν αἰὲν αἰὲν
ἄνεμος ὄψιν

From this passage we collect, that the Grecian Fans
were introduced from the East, that they were of a cir-
cular form, and that they were mounted, as we shall see
those of our own countrywomen were in the time of
Elizabeth, with plumes or feathers. Such materials
also, and those the feathers of a peacock, composed the
Fans described by Propertius (ii. 18, 59,) and also by
Claudian, whose exquisite lines, allusive to the former
servile condition of the emaculate Consul, (part of
whose moiety was to Fan his mistress,) well deserve a
transcription in this place, if it were only on account of
their beauty.

Ecce rector Consulque futurus
Proculus dominæ crines, et arpe levanti
Nodus in argentei lymphas gestabat olivæ.
Et cum se rapida formæ præcepit ætæ,
Purpurea vocat Passum ventulæ olæ.

In *Ætæria*, l. 105.

To the *Ant. d'Ercol.* (iii. tav. 29) will be found a
figure of a youth carrying one of these feather Fans.
Athenæus (vi. 16, ed. Casaub.) speaks of a *Φανελεῖν*
ὄψιν,* and Martial (xiv. 67,) of a *Muscaria Patonina*,
both used for chasing flies; the one from the person of
a luxurious young man, the other from a dinner table.
Such Fans from their employment were called *μυσαρίδες* :

* So Casaubon corrected the old reading *ὄψιν*. ὄψιν was
ψῆς; ἄνεμος ὄψιν. Herythian.

the more common name was *πίρρις* or *πείρις* ;* the
former of which will be found used by Nonnus, (*Diony-
siaca*, xii. 280,) and in more than one Epigram in the
Anthologia. Of three in Reiske's edition, 523, 460,
461, the first is pretty enough to be cited. It is by
Dioncorides :

Πείρις εἰς παλαστῆρα διὰ σπυρίδας ἄνεμος
ἄνεμος κίρρις δὲ αἰὲν αἰὲν
ἔξ ὄψιν ἡ ἡσπέρια. Τὴν τὴν τὴν τὴν
ἔα τὴν τὴν τὴν τὴν τὴν τὴν τὴν

Flabellifera are enumerated by Pausanias (*Trinomi-
cia*, ii. 1) as forming part of a fop lady's retinue.
The *flabellum* was committed to the hands of Chorea,
who he gained his mistress's apartment in the disguise
of an eunuch; and there is an expression used by Terence
in this passage, which might almost induce a belief that
the handle of this particular Fan was composed of
separate sticks, like those of our own days.

Ego limis apertis
Sic per flabellum clausulam.

Eunuchus, ii. 5.

In the voluptuous passage of Cleopatra on the Cydnus,
pages, habited as Cypriotes, fanned the seductive beauty;
and Augustus himself, who was not a whit behind his
less fortunate rival, or the Egyptian Queen, in sen-
sual indulgences, is described by his biographer as
lying during the heat of summer under the shade of
his Peristyle ventilante alique, (Suet. *Octavius*, 82.)

To revert to much earlier times, the minions of the
tyrant Aristodemus, at Cumæ, are described by Diony-
sius Halicarnassensis (vii.) as female, whenever they
went to the Gymnasium, by whose attendants bearing
exulata and *peribola*, Parasols and Fans. Pausanias,
who treats of both these instruments in his *Tract de*
Umbellæ gestatione, (7,) adds, that is a volume of
drawings from Gems in the Vatican, frequent examples
occur of the latter.

Fans, in the middle ages, became part of the furni-
ture of Churches, to chase flies from the holy elements
in the administration of the Eucharist; a purpose which
need scarcely have been traced so far back as the times
of the patriarch Abraham, who drove away the birds
from his sacrifice, (Staveland, *History of Churches in*
England, 195.) We read of these instruments under the
names *Muscaria*, *Muscatoria*, *Flabella*, *Ventilabra*,
and *Ventacula*. Moret (*Essai*) has described a
superb Fan of this kind, preserved in the Abbey of
St. Philibert de Tournay; it resembled those used by
the Indies, except that it was much larger, and the
handle much longer. It was richly decorated with
images of Saints, and bore inscriptions in bad Latin
verse, abounding, after the manner of the Monks, in
false quantities, such as

Hoc sine dat tedio mouet gustare cibum;

or, again,

Hoc quoque flabellum tranquillus exultat auris
Extrem dom cruciat unicum, exultatque æternum;
Fugit et olivæ importunaque volucres

These Fans, Durand (*de rit.*) informs us, were held by
Deacons on either side the Altar; see also Bingham,
Ant. Ecc. viii. 6, 21. The cover of the cup containing
the consecrated wine (αἵμα) was used for this purpose
when the church did not possess a *peribola*, (id. xv. 3, 6.)

* See an illustration by Teop. πείρις for πείρις in a passage of
Pausanias, at *peribola* volucres, in which Hierocles is represented
fanning Olympia. *Epistola Critica*, 119.

FAN.
FANA-
TICK.

The Fans used by the English Ladies in the days of Elizabeth were framed of very costly materials; the body of ostrich feathers, the handle of gold, silver, or ivory, of curious workmanship. Stevens (Note on *Merry Wives of Windsor*, act ii. sc. 2) has given cuts of four of these Fans; one from the frontispiece of a play, *Englishmen for my Money*, 1616, the others from drawings by Titian and his brother, Cesare Vecelli, in *Habiti Antichi et Moderni di tutto il Mondo*, Venice, 1598. He thinks the fashion of bearing them was imported among us from Italy, in the reign of Henry VIII., if not that of Richard II., (the difference in time is more than a century;) and adds, that it appears from Marston's *Sadlers* that as much as £40. was sometimes given for such a toy. From an account cited in Nichol's *Progresses of Queen Elizabeth*, (ii. 58, where Stevens's cuts are copied,) we can readily credit this enormous extravagance; for in a list of jewels given to the Queen at New Year's tide, in 1589, is found "a Pann of fethers white and redd, the handle of gold, enamelled with a halfe moone of mother of perles, within that a halfe moone garnished with sparks of diammonds, and a few seede perles on the one side, having her Majesties picture within it, and on the backside a device with a crowe over it. Given by Sir Francis Drake." During the Queen's progress in 1578, on her arrival at Hawstead, she dropped a silver Fan into the mud.

Looking-glasses were sometimes set in the broad part of these Fans, at the summit of the handle, just below the feathers, and even men were effeminate enough to bear them. Strange to say, this enormity has escaped the puritanical vigilance of Stubbes, for we look in vain for any mention of the crying sin of Fans in his *Anatomic of Abuse*. Archdeacon Nares (ad v.) has given authorities for both the above statements, and he has cited a passage from Coryat (*Crudities*, i. 134) to show, that during his travels the Italians, both men and women, used Fans very similar in fashion to those now employed.

FANA'TICK, n. } Fr. *fanatique*; It. *fanatico*,
FANA'TICK, adj. } Sp. *fanatico*; Lat. *fanaticus*,
FANA'TICISM, } priest; from *fanum*, a temple;
FANA'TICAL, } then applied (says Vossius)
FANA'TICALLY, } *furioso et insanio*, to the furious
FANA'TICALNESS, } or raving and insane; because,
when about to deliver the oracles, they were supposed to be seized with a divine fury; and this opinion they confirmed by the frequent shaking of the head, and other actions indicating madness.

Any one raving or insane; wildly enthusiastic: a wild, irrational enthusiast.

A Christian's anxious obedience standeth not in the fulfilling of fanatical vows, as they have been too, better broken than kept, but in the faithful observation of God's holy precepts, declared by Christ in his Gospel. *Balt. Apology*, p. 96.

For atheists and Sadducees, and fanatics to detest and inveigh against philosophy, is not at all strange; philosophy is their enemy; and it concerns them to disparage and reproach it.

Olmit. *Essay* 4. sec. 3.
Nay they are fanatics too, however that word seems to have a more peculiar respect to something of a Deity: all atheists being that blind Goddess, Nature's fanatics.

Cudworth. *Intellectual System*, book i. ch. iii.
No wonder then in the reforming of a church, which is never brought to effect, without the force of messengers of truth and falsehood together, if (as it were) the splinters and shavings of so violent a joining, there fall from between the shock many fond errors and fanatical opinions.

Milton. *Reason of Church Government*, book i. ch. vii.

The men shaking and wagging their bodies too and fro after a fanatical fashion, as if they were bestirred and out of their right wits, seeme to divine and tell things to come.

Holland. *Leist*, fol. 1031.

Pretending to be the sower of France at freedom, and a God, (for so he intituled himself,) he had drawn already together eight thousand men, and began to waste the frontiers of the *Albans*; but that gross and wise city, assembling the choice of their youth with some of Villiers's cohorts, discomfited that fanatical multitude.

Savile. *Tactics*, fol. 82.

And thus I have shewn, under five material heads, that the knowledge of nature and the works of God, promotes the greatest interests of religion; and by the three last it appears how fundamentally apposite it is to all schism and fanaticism, which are made up and occasioned by superstition, enthusiasm, and ignorant perverse disputings.

Gimel. *Essay* 4. sec. 3.

There is a treasury of merits in the fanatical church, as well as in the papist, and a pennyworth to be had of saintship, heresy, and poetry, for the lewd, the factious, and the blockheads.

Dryden. *Preface to Absalom and Achitophel*.

Indeed all claims to any internal virtues exclusive of God's written word, whether they be entitled inspiration, or internal revelation, or inward light, or reason, or infallibility, or what else soever; I say, all such claims brought to exclude Scripture, are enthusiasm and fanatical, false and vain.

Waterland. *Works*, vol. viii. p. 67. *Christianity Falsified against Infidelity*.

That temper of prophaneess, whereby a man is disposed to condemn and despise all religion (how slightly soever man may think of it) is much worse than infidelity, than *fanaticism*, and idolatry.

Wilmot. *Natural Religion*, book ii. ch. i.

From hence weak and wicked men have taken the handle to ascribe all religion to enthusiasm or fanaticism; that is, to a kind of phrensy or dotage.

Waterland. *Works*, vol. viii. p. 61. *Christianity Falsified against Infidelity*.

It is common with those to dispute as if they were in a conflict with some of those exploded fanatics of slavery, who formerly maintained what I believe no creature now maintain, that the crown is held by divine, hereditary, and indefeasible right.

Burke. *Reflections on the Revolution in France*.

These old fanatics of single arbitrary power dogmatized as if hereditary royalty was the only lawful government in the world, just as our new fanatics of popular arbitrary power maintain, that a popular election in the sole is well suited to the society.

Id. B.

Tho' all these reason-shoulders profess

To guard against fanatical excess,
Enthusiastic heat, their favorite theme,
Draws their attention to the cold extreme.

Byron. *Thoughts upon Human Reason*.

When men are furiously and fanatically kind of an object, they will prefer it, as is well known, to their own peace, to their own property, and to their own lives; and can there be a doubt in such a case that they would prefer it to the peace of their country.

Burke. *On the Petition of the Unitarians*.

From the consequences of the genius of Henry Deke of Vico did the British American empire arise, as empire which, unless related by the illiberal and inhuman spirit of religious fanaticism, will in a few centuries perhaps be the glory of the world.

Macle. *Introduction to the Luciad*.

FANCY, n.

FANCY, n.

FANCIFUL,

FANCIFULLY,

FANCIFULNESS,

FANCY-BLEST,

FANCY-FORMED,

FANCY-FRAMED,

FANCY-FREE,

FANCY-KINDLED,

FANCY-MONORED,

FANCY-PROOF,

FANCY-SICK,

FANCY-WOVEN.

Variously written.—Fancy, Fantasy, Phantasy. Fr. *fantasie*; It. and Sp. *fantasia*; Lat. *phantasia*; Gr. *phantasia*, *phaino* to appear; because (says Vossius) the forms of the things of which we have, or think we have, sensations, *intus apparent*. See FANTASY.

To take or apprehend, to perceive or conceive the forms or images of things; to think, conceive or imagine; to depicture, delineate or portray, the

c 2

FANA-
TICK.
—
FANCY.

FANCY. forms or images, the qualities or appearances of things; to appropriate them to other things; sometimes restricted to pleasing qualities; and, thus, to fancy or have a fancy for, is to like, to have a liking or desire for; sometimes opposed to, or distinguished from, to reason strictly, to argue convincingly; and thus, to assume, to suppose, to take for granted.

See the Poetical description of Fancy in the Quotation from Milton.

Which *sermo* he had afore promised by his word (being uttered by the mouth of the prophet) to the people of Israel, whom as a people more devoutly beloved and favoured even by his own tooth, he doeth in Holy Scriptures call his servant.

Udall. *Luke*, ch. i.

And if we agree with the philosopher that there is (*mastrin primo*) which is all things in one and altereth not, but as a new form cometh, taketh a new name, *fancy* that as one wane is the wear thrusteth away another, so doth one *fancy* another.

Stephens, Bishop of Winchester, p. 137. *Of Transubstantiation*.

And being moved with their light reports and here-says, they fall to counsel oftentimes even of most weighty matters: whereof they must needs repeat them by and by, seeing they are so fondly led by veracious names, and that divers persons tell the forged news to falsify their *fancies* withall.

Arthur Golding. *Canoe. Commentaries*, book iv. fol. 87.

The poets seek to profit thee

Or please thy *fancy* well,

Or at one time things of profit

and pleasure both to tell.

Draut. *Horace. The Art of Poetry*, sig. B. 3.

As with new wise intoxicated both,

They swim in mirth, and *fancy* that they feel

Divulge within them breeding wings,

Wherewith to soar the Earth.

Milton. *Paradise Lost*, book ix. l. 1008.

Either while the skilful *epitaph* piles his grave and *fancied* descent to lofty fagades, or the whole symphony with artful and unimagined teaches adorn and grace the well-studied chords of some choice composer.

Id. *Works*, vol. i. fol. 139. *Of Education*.

I dare not force affection, or presume

To censure her discretion, that looks on me

As a weak man, and not her *fancy's* idol.

Messinger. *The Bandman*, act v. sc. 3.

Play with your *fancies*: and in them bebuild,

Vpon the leopards tackle, ship-bores cloying;

Hear the shrill whistle, which doth order give

To sounds confus'd: behold the thraxides sayles,

Borne with th' insatiable and creeping wind,

Draw the huge bottoms through the furrow'd sea,

Beating the leavy surge.

Shakespeare. *Henry F.* fol. 77.

——— But know, that in the soul

Are many lower faculties, that serve

Reason as chief; among these *Fancie* next

Her office holds; of all external things,

Which the five watchful senses represent,

She forms imaginations, series shapes,

Which Reason, joying or disjoyning, frames

All what we affirm or what deny, and call

Our knowledge or opinion; then retires

Into her privat cell, where nature rests.

Milton. *Paradise Lost*, book v. l. 102.

Not only the melancholic and the *fanciful*, but the grave and the sober, whose judgments we have no reason to suspect to be tainted by their imaginations, have from their own knowledge and experience made reports of this nature.

Glenn. *Essay* 6. sec. 6.

Albertus Magnus, as I remember, with somewhat curiosity, and somewhat transported with too much *fancyfulness* towards the influences of the heavenly motions and astrological calculations, supposed that religion had had its successive alterations and seasons according to certain periodical revolutions of the planets.

Hale. *Origins of Mysticism*, ch. v. sec. 2.

So mighty were th' amazing characters

Which with his feeling dream had thus dinn'd him

He [Herod] his own *fancy-framed* last desires:

In rage, "My arms, give me my arms," he cries.

Crashaw. *Saga in the Temple*.

And the imperial *veltrum* passed on,

In *maiden* meditation, *fancy-free*,

Shakespeare. *Midsommer Night's Dream*, fol. 149.

HEAR. This 'twas,

You must be venturing without your *fancy-man*.

CARD. What officer's that *fancy-man*, lieutenant?

Some great commander, sirs.

Curriugh. *The Ordinary*, act iv. sc. 1.

If I could meet that *fancy-monger*, I would give him some good counsel, for he seems to have the qualities of *lean* upon him.

Shakespeare. *As You Like It*, fol. 197.

Hellas of Athens looks thus fide.

All *fancy-ack* she is, and pale of cheek,

With sighs of love, that cost the fresh blood dore.

Id. *Midsommer Night's Dream*, fol. 151.

Others, when *avaricious* thoughts besich,

Consume their time to multiply their guins;

And, *fancying* wretched all that are not rich,

Neglect the end of life to get the means.

Walsh. *The Retirement*.

Every opinion concerning the divine nature or perfections which is in itself absurd and unintelligible, is just as far harmful to religion, as it diverts men from the law of righteousness, by filling them with a childish and superstitious imagination, that God is pleas'd with their pretending or *fancying* that they believe they know not what.

Clarke. *Sermon* 5. vol. iii.

While in dark ignorance we lay, afraid

Of *fancies*, ghosts, and every empty shade,

Great Hobbes appear'd, and by plain Reason's light

Pur such fantastic forms to shameful flight.

Shuckburghshire. *On Mr. Hobbes and his Writings*

And just as children are surprised with dread,

And tremble in the dark, so ripe years

Even in broad day-light are possess'd with fears;

And shake at shadows *fanciful* and vain

As those which in the brains of children reign.

Dryden. *The Beginning of the second Book of Lucrèce*.

My pitying eyes effus'd a piteous stream,

To view their death thus imag'd in a dream -

With tender sympathy to soothe my soul,

A troop of matrons, *fancy-form'd*, condele.

Pope. *Hamlet. Othello*, book six.

Zounds! shall a *poet*, or *blest* important wight,

Whose brain is *fanciful*, whose blood is white;

A mumbler apes of taste; prescribe us laws

To try the poets, for no better cause

Than that he boasts per se. Ten thousand cries.

Shakespeare. *Henry F.* fol. 77.

Even in painting, a judicious obscurity in some things contributes to the effect of the picture; because the images in painting are exactly similar to those in nature; and in nature, dark, confused, uncertain images have a greater power on the *fancy* to form the grander passions than those have which are more clear and determinate.

Burke. *On the Sublime and Beautiful*.

These shocking extremes, provoking to extremes of another kind, speculations are let loose as destructive to all authority, as the former are to all *superstition*; and every government is called tyranny and usurpation which is not formed on their *fancies*.

Id. *Letter to the Sheriffs of Bristol*.

I love a *fanciful* disorder

And struggling out of rule and order;

Impair not that to vagrant heat

Of what I've writ, or what I've said,

Which imagination can't be true,

Where head and heart's so full of you.

Lloyd. *A familiar Letter of Rhymes*.

For wit consists in using strong metaphorical images in uncommen yet apt allusions; just as ancient Egyptian wisdom did in hieroglyphic symbols *fancifully* analogized.

Warton. *The Divine Legation*, book ii. sec. 2.

FANCY. But I find myself called upon, by the way, to justify the bishop against an unexpected accusation of a late author, who charges him with *fancyfulness* and presumption.
FAN-FARON. *Bishop Horne. Works, vol. I. p. 9. Preface to second Edition.*

What new Alceus, *fancy-blend*,
Shall sing the sword, in myrtle dress,
At Wisdom's shrine while its flame consoles,
(What place so fit to send a deed renown'd?)
Till she her brightest lightnings round revealing,
It leap'd in glory forth, and dash'd her prompt word!

Catins. Ode to Liberty.

Cold-blooded critics, by exonerate slaves
Scarce hammer'd out, when Nature's feeble fires
Glimmer'd their last; whose sluggish blood, half freeze,
Creep in/ring through the veins; whose heart ne'er glows
With fancy-handled heat.

Churchill. The Rascals.

And shall the hard sit *fancy-proof*
Beneath the hospitable roof
Where every martial face affords
Rapier'd thoughts that want but words.

Whitehead. To Mr. Mann.

So feign'd the Grecian herds of yore;
And veil'd in Fable's fancy-woven vest
A visionary shore,
That faintly gleam'd on their prophetic eye
Through the dark volume of fatality.

Watson. Ode 16.

FAND, an old preterperfect and past participle of *find*, q. v.

FANE, Lat. *fannum*, a temple, from the Gr. *fanai*, by transposition *aner*, and prefixing the Digamma *Faveo*. And *fanai*, from *fa-er*, *habitare*, to inhabit, to dwell.

The habitation or abode, ac. of deified personages; the places in which their worship is performed or solemnized; a temple.

For notes of sorrow, out of tune are words
Than Pizenza, and *phases* that lie.

Shakespeare. Cymbeline, fol. 369.

This most religious king [Ethelbert] with most devout intent,
That mighty *fane* to Paul, in London did erect,
And privileges gave, this temple to protect.

Dryden. Polyothion, song 11.

Yet I our honours seek, nor rights divine,
Ner for more altars, or more *fanes* rejoice.
Cræsk. Ovid. Metamorphosis, book 21th. The Funeral of Meleus.

Proud castle, to thy banner'd bower,
Lo! picture bold her glowing powers
Their bold historic groupings impart;
She bids th' illuminated pane,
Along thy lofty-vaunted *fane*,
Shed the dim blaze of radiance richly clear.

Watson. Ode 20. For the New Year, 1783.

And now imperial Charles, with grieving eye,
Behold around his slaughter'd people lie;
His palace burning, and his *fane* o'ertrow'd;
And desolation through the wretched town
Spread wide and wider.

Hoad. Orlando Furioso, book 1st.

FANE OF VANE, see **VANE**.

stormy people unad and ever extreme
And undecorous, and changing as a *fane*.
Chaucer. The Clerkes Tale, v. 8872.

FANFARON, } "Fr. *fanfarer*; to sound or re-
FANFARONADE. } sound, as trumpets; to challenge
or brave one with sound of trumpets; to brag, vaunt;
make a great flourish or bravado. Cotgrave." The
word, says Menage, is Arabic, and signifies light,
inconstant, talkative; one who promises more than he
can perform.

Virgil makes *Æneas* a bold avower of his own victims:
Æneas found *super arces* towers;
which, in the civility of our poets in the character of a *fanfaron* of Hector; for with us the knight takes occasion to walk out, or sleep,
to avoid the vanity of telling his own story, which the trusty 'quire
is ever to perform for him.

Dryden. On Dramatick Poetry.

The second solicitation was the king's acceptance of the new constitution; accompanied with *fanfaronades* in the modern style of the French bureau, things which have much more the air and character of the acclamations of their elate, than the tone of regular office.

Burke. Thoughts on French Affairs.

FANG, v. } D. *vangen*; Ger. *fangen*; A. S.
FANG, n. } *feng-an*, to take, seize or grasp. See
FANGLED, } *FINGER*.
FANGLESS, } To *underfang*, i. e. to undertake, is
not uncommon in our early writers. See **UNDERFANG**.

To legiond with him *pei cam*, & led him into London,
He first down he *fanged*, for treason was he drawn.

R. Brune, fol. 329.

Therefore be aboard
All feasts, societies, and throngs of men.
His sensible, yes himselfe Timon declines
Destruction *plung* mankind.

Shakespeare. Timon of Athens, fol. 90.

HAM Their's letters seal'd; and my two school-fellows—
Whom I will trust, as I will adders *fang'd*,—
They bear the mandate.

Id. Hamlet, act iii. sc. 4.

The wild bores of India have two bewing *fangs* or tusks of a
cubit length growing out of their mouth, and as many out of their
foreheads, like calves horns.

Holland. Pliniv. vol. i. fol. 231.

HANT Besides, the king hath wanted all his rods
On late offenders, that be now doch lacke
The very instruments of chastisement;
So that his power, like to a *fangle* line,
May off, but not hold.

Shakespeare. Henry IV. pt. 2.

Her face, her hands, her naked limbs were torn,
With passing through the brakes and prickly thorns;
Two massive gaunt and grim her right parov'd,
And oft their *lance's fangs* in blood men's'd.

Dryden. Theodora and Honoria.

Scarcely sounds so far
The dirch'd frigate, when some southern blast
Tears from the Alps a ridge of knotty oaks
Deep *fang'd*, and ancient tenants of the rock.
Mills. Lyric Poems, book ii. The Factory of the Palen.

In Poland, liberty is subverted; that fair portion of the creation
seized by the relentless fangs of despotism; the wretched inhabi-
tants reduced to the same situation with the other slaves of their
new masters, and in order to add insult to cruelty, enjoined to sing
Te Deum for the blessings thus conferred upon them.

Flax. Speeches, vol. v. p. 159.

F'ANGLE, n. } Perhaps, says Skinner, from the old
F'ANGLE. } word *fangles*, *capula*, and this from
A. S. *feng-an*, *angipere*, *rem aggredi*, *carpere*, ac.
novis *capula*. Applied to

An attempt at something new; a foolish inno-
vation.

The word is of rare occurrence without the epithet
new.

As doeth the Tide, for new *fangle* new.
Chaucer. The Prologue. The Legend of Good Women, fol. 198.

And thus it standeth in the hands to do so much the rather by-
cause thou art called to be a teacher of the Gospel being not yet of
full grown age, whiche is not waste easyness to answer him new
fangle, but thou hast best brought up (as it were) even from thy
youth in the faith of the Gospel and in good learning.

Udal. Timothy, ch. ii.

**FAN-
FARON**
—
FANGLE.

FANGLE.

FANTASY.

The rhapsody that rears variegated,
the remnants that remain
Of this new fangled fiddle backe,
would pines and pet to praise
The fading Fabian fading tongue.

Dress. Horace. Satire 2. sig. 1.

Thy dimitynke too part of their satietie, eyther with new
fangles, or with newe imaginations expences.

Sir Thomas Elyot. Governor, ch. iii.

Be not, as in our fangled world, a garment
Nobler than that it covers.

Shakespeare. Cymbeline, fol. 394.

Their curious and inconstant new fangleness will not abide to
stay it, but with an heauy importunity labour to euer-batten the
pace of God.

Hall. Cont. Soul and Sinner, vol. 1. fol. 1024.

In holiday gown, and my new-fangled hat,
Last Monday I tript to the fair;
I held up my head, and I'll tell you for what,
Brikt Roger I guess'd wou'd be there.

Camdenham. Holiday Gown.

FANNOM, Ger. *fane*, pannus lineus; Goth. *fana*.
"Fr. *fanon*; a scarf-like ornament worn on the left
arm of a sacrificing priest." Cotgrave.

She is in lyke case berispingly deckt wyth golde, precious
stones, and pearles, not only in her many fide kyndes of ornaments,
as in her coopes, compasses, cherybles, busicles, stoles, *fannoms*,
and miters, but also in mysterys of costlyng godlinesse.

Bale. Image, part ii. sig. X 3.

Take from your true subjects, the Pope's false Christ with his bells
and babblings, with his miters and manes, with his *fannoms* and
fopperies, and let them have freely the true Christ again.

Id. English Vataria, Preface, p. 8.

FANTASY, v.

FA'NTAST, n.

FA'NTASYING, n.

FANTA'SM,

FANTA'STICK, n.

FANTA'STICK, adj.

FANTA'STICAL,

FANTA'STICALITY,

FANTA'STICALNESS,

FANTA'STICKNESS,

FANTA'STICKLY,

FANTA'STRY.

whimsical, capricious.

Fr. *fantaisie*; It. and Sp.
fantasia; Lat. *phantasia*;
Gr. *φαντασία*, from *φαντασ-*
θαι, and this from *φαντασ-*
to appear. See FANT, ante.

"Fr. *fantasier*; to imagine,
devise, conceive, invent; cast
about, think of, revolve in the
mind; represent by imagination;
also, to fancy or affect." Cotgrave.

Fantastical;—imaginary,

Note every grete clyn
And fynde up fodie fantasies and foles hosen taken.

Piers Ploughman. Vision, p. 3.

We wimmen be, if that I shal not lie,

In this matere a quyte fantasie.

Chaucer. The Wif of Bathes Prologue, v. 6066.

Wherof diuers fantasies

Upon his great helmesse

Within his herte he can impress.

Gower. Conf. Am. book ii. fol. 44.

For he fantasisth thus: In case thei go to wracke, what then? I
have no leue thereby. My waye is safe, & though I lose some
deale thereof, I had rather lose it, then to cope & fight wth ye wyllow,
for another mistes cappel.

Udall. John, ch. x.

But they that so thinke after Austen's munde, do take awaye the
truth of his naturall bodye, & make it a very fantastical bodye:
from y^e which heretofore God deliuer his faithful.

A Boke made by John Pyrch, p. 54.

Ne they be not in chauce (as fantastical foles woulde have all
thynges) nor one minn hath not all vertues, and good qualites.

Sir Thomas Elyot. Governor, book i. ch. i. fol. 4.

In fowlness was my fantasie,

Althowgh knowledge of the minde,

But now I yelde my libertie,

And willingly maye I kinde.

*Facetious Auctors. The Lower griden into his Ladies prietist
Mercy.*

For however in matter of sensation, it [my soul] sees by the
eyes, and hears by the eares, and imagines by those *fantasies* that
are represented unto it; yet when it comes to the higher works of
intellectual elevation, how doth it leave the body below it.

Hall. Temptations Repelled. Decade 1. vol. iii. fol. 648.

However God's hand doleth here in this world in punishing his
enemies, or howsoever the image of things not seen be *fantasied*,
offer themselves to the secret cogitation of man, his
senses being asleep, by the operation or permission of God, working
after some spiritual influence in our imaginations: certain it is,
that no dead man materialle can ever rise againe or appear, before
the iudgement daie.

*Fox. Martyrs, fol. 396. Anno 1255. A Note concerning the
Appearing of Dead Men.*

By then the forms of outward things are [the soul] learns
For they return into the fantasie,

Whoever each of them abroad discerne;

And there enroll it for the mind to see.

Davies. The Immortality of the Soul, sec. 1.

I pause over the fantasizing of forces, accidents, outwarda
elements, miraculous changes, secret presences, and other like forced
tennes, wherof Tertullian knoweth none.

Jewell. A Reply to Mr. Harding.

Dresser, don art,

Think'th thou, *fantasie*, that thou hast a part

In the Indian host, because thou hast

A little spice or amber in thy taste.

Dunne. Eclogues, December 26. 1613.

And what else shall they haue from all the Ruminant, *fantas-*
iques, and Frenched warden dauns that live about them, but this
opprobrious censure, that they are become professed Puritans.

Pyrrhus. Histrion-Master, part i. act vii. sc. 7.

And if that any drop of slothfull rest

Did chance to still into her weery sight,

When feeble nature felt herself oppress'd,

Streightway with dremes, and with *fantastick* sight

Of dreddfull things, the same was put to fight.

Spenser. Faerie Queene, book ii. can. 2.

Yes, through the indelicacies and inconsiderateness of some
preachers, the *fantasy* and vain-babbie of others, and the general
disposition of the people to admire what makes a great show, and
pretends to more than ordinary spirituality: things are in many
places come to that pass, that those who teach Christian verities and
Religion, in plainness and simplicity without needless phrases, and
fantastick affectations, shall be reckon'd for dry moralists, and such
to understand nothing of the life and power of godliness.

Glaiwell. Discourses. Sermon 1.

Neither doe I see things at all extremes the *fantastick* dremes
of them, whereby they, extenuating original sin, doe call it onlie the
paine of sin, and imperfections, plainly against the manifest Scrip-
tures, which call it sin and teach the same to be cured by grace,
which is the medicine of true and faised sinne.

Fox. Martyrs, fol. 1173. Luther's Answer to the Pope's Bull.

Thy trumpet such supposed to advance

Is but as those *fantastickally* deem.

Whom folly, youth, or leasid doth entrance.

Drayton. The Legend of Robert Dike of Normandy.

Nor is this corruption happened to the Greek language, as it useth
to happen to others, either by the law of the conqueror, or inunda-
tion of strangers; but it is inevitably crept in by their own supine
negligence and *fantastickness*.

Howell. Letter 57. book ii.

He is neither too *phantastically* metaphisically, too *dearly* phleg-
matick, too highly sanguine, or too rashly choleric.

Ben Jonson. Cynthia's Revels, act ii. sc. 3.

Dear, from thine arms then let me fly,

That my *fantastic* mind may prove

The torments it deserves to try

That learns my heart from thine by love.

Becher. A Song.

Our pains are real things, and all

Our pleasures but *fantastical*;

Diseases of their own accord,

But cures come difficult and hard.

Baillie. Satire on the Weakness and Maturity of Man.

FANTASY. You must know he has got his estate by the China trade in the East Indies, and at that time grew so *fantastically* fond of the manners, language, habit, and every thing that relates to those people, that he professes 'em not only before those of his own country, but all the world besides. *Rome. The Brevi, act 1.*

He hath indeed in this last book of his, to my great amazement, quitted that glorious title. Not that I dare assume to myself to have put him out of countenance, by having convinced him of the *fantasticness* of it.

Tillotson. Works. Preface, sig. A. 2.

Haste thee, Nymph I and hand in hand,

Bring *fantastic-fated* Joy,

With Sport, that yellow-dainted boy.

Warton. Odes. On the approach of Summer, ode 11.

Though a false philosophy was permitted for a season to raise up her vast *fantastic* tent, and to trample down the Christian establishment and institutions, yet, in a sudden, God said, "Let there be light, and there was light."

Erskine. Speeches, vol. 1. p. 193. Speech for the Rev. Mr. Markham.

Such is the *fantastical* and unjust inequality between man and man, in this curious repartition of the rights of representation arising out of territory and condition.

Burke. Reflections on the Revolution in France.

Twain sweet of yore to see it play

And chase the saltiness of day

As springing high the silver dew

In whirling *fantastically* flew,

And hung in various coolness round

The air, and verdure o'er the ground.

Bryce. Works, vol. ii. p. 225. The Gossamer.

FANTOM, see PHANTOM; and, *ante*, FANCY, and FANTASY.

Purify, thought he, *fantome* in his mind.

Chaucer. The Man of Lawes Tale, v. 5457.

FAP. Mr. Douce says, that *fap* certainly means drunk, as appears from the Glossaries; and Mr. Nares declares, that he has met with it in no Glossary; and in this he is not singular. Goose-berries are in some counties called *foabes* or *foaberies*, and in Suffolk, *faps*; whence Mr. Moore suggests that we may be helped to the meaning of the word. *Fap*, ac. intoxicated with goose or *foa-berry* wine, and thus (generally) drunk. *Foa-berry*, Skinner thinks, may be so called from *foan*, *gfean*, *gaudere*, to gladden; because these berries are pleasing both to the sight and palate.

B. &c. And being *fap*, air, was as they say *oasthead*; and so conclusions past the car-wheels.

Shakespeare. Merry Wives of Windsor, fol. 40.

FAR, *adj.* } Goth. *fairr*, *fairra*; A. S. *feor*, *feor*, *feor*, *feor*; *feor*; Dutch *verra*; Ger. *Fa'rr*.

Fa'rr, from the A. S. *far-an*, to go; and meaning,

Gone, gone to a distance, removed, remote.

Farther and *farthest* are probably a corruption of *further* and *farthest*, q. v. The regular comparison of *far*, being, *farrer*, *farrest*.

Far is much used in Composition,

And by *kyrge's* treasure he *delite* *ake* *about* *for* *to* *see*.

R. Gloucester, p. 167.

Far in *fo farrente* stude of Afflic gaudes while fette

His stunes for molynie, & in prynced hem sette.

Id. p. 146.

& you art comen fro *ferne*.

R. Bruns, p. 193.

He said, Now sail I die

Help knightes if ge may, I may an *ferrer* go.

Id. p. 44.

Wide was his parish, and houses far wonder,

But he so left aske for no rais he chunder

In alkeness and in mischief to visite

The *ferver* in his parish, moche and lye,

Upon his fete, and in his hand a staf.

Chaucer. The Prologue, v. 607.

Gan I behold helyny

Aod I well tell you redely

Of thikke images the remembrance

As *fur* as I have remembrance.

Chaucer. The Remount of the Rose.

Als *fur* as ever he might see

With Abraham.

Gower. Conf. des. book vi. fol. 132.

Fyrt I consider the labour that this woman took in her great and *ferre* journey.

Fisher. On the seven Presidential Painters, sig. N. 7.

He passed *fur* his grandfather in *synne* (in that he blasphemed the very God) in worshiping & doing reverent behaviours to his false Gods and images, and proposing or abusing a holy venela.

Joy. Exposition of Daniel, ch. v.

Cui. Nay, but where let's I go, yes, say.

Hoa. On the *fur* side of all Thyber yonder, by Caesar's garden.

Ben Jonson. Poetaster, fol. 260.

The equalitie or inequality of dayes, according to the overness or *farren* from the equinoctiall, &c.

Forbes. Pilgrimage, book 1. ch. ii.

If therefore there be any, who, under colour of the blessed name of Christ, subvert his doctrine, annihilate his authority and our salvation; it is so far from being our duty to unite ourselves to them, that, on the contrary, we are obliged to part with them.

Duclos. Apology for the Reformed Churches.

FAR, in Composition.

All gods in this issue, and as him ought

Arraid for this forte in every wite,

As *fer*-*forth* as his coming may suffice.

Chaucer. The Man of Lawes Tale, v. 5519.

The fead (quod he) you facche body and bones,

As *fer*-*forth* as ever ye were leled,

So mochele wo as I have with you theled, [suffered.]

Id. The Tretise Tale, v. 7127.

Then father Vulcan spake, contrayned with Iove's eternall hurt,
What wendes this circumstance *fer*-*for*?

Phaen. Euripides, book viii. sig. Y. 3.

A cause *fer*-*fetched* in this. Such one fell out with his neighbour; Ergo, he killed him. Falling out betwixt chydying, chydying begetteth hatred.

Wilson. The Arts of Logick, fol. 44.

Therefore doeth some men thus *fer*-*forth* think himself to have fulfilled & satisfied the law; (if he have mortified so slaine so many, & hath by reast thus escaped the threatenings of the law.)

Udall. Matthew, ch. v.

By occasion of one & other, the people of this realm was wonderfully mynished & laxyd so *fer*-*forth*, that as witnesseth Galfride, and also the Englisha *Cronycle*, the quicks bodies suffred not to bery the ded.

Falspur. Works, vol. i. p. 127. Cathedraler.

And thi further do we every way discover, how *far*-*wide* our mind is widely fr'd God.

Sir Thomas More. Works, fol. 1350. A Treatise upon the Passions.

In thunder now the hollow cannon roard,

To call the *far*-*fun*'d warriors abroad,

Who that great feud (exulted) twist the French

And German) with their blood strength to search.

Shakespeare. Forshaken Lybia.

I have no *far*-*fet*'d, deer-bought delicacies,

Whose virtue's prized only by their rates.

Bront. To his Friend Mr. J. B.

As we should take care, that our style in writing, be neither dry nor empty; wee should look againe to be not winding, or waken with *far*-*fet* descriptions; either a vice.

Ben Jonson. Discoveries, fol. 116.

And, credit me, your *far*-*fet* viands please not

My appetite better than those that are near hand.

Ben Jonson. The Honest Man's Fortune, act iii. sc. 1.

Metaphors *far*-*fet* hinder to be understood; and affected, loose their grace.

Ben Jonson. Discoveries, fol. 118.

Wear. Pleaseth your grace, to answer them directly,

How *fer*-*forth* you doe like their cruties.

Shakespeare. Henry IV. Second Part, fol. 91.

FAR

FAR.

Not so discourag'd, to the future blind,
Vain dreams of conquest swell his haughty mind;
Dareless he rushes where the Spartan lord
Like lightning brandish'd his far-extended sword.
Pope. Homer. Iliad, book xii.

And cheerless towns far-distant, never bless'd,
Save when its annual course the caravan
Bends to the golden coast of rich Cathay,
With news of human kind

Thomson. Winter.

His [Eugene] deadly hand shook the Turchestan throne
Accurs'd, and prov'd it far-distant land
Victorious. *J. Philips. Blenheim.*

None match'd this hero's wealth, of all who reign
O'er the fair islands of the amblebearing main,
Nor all the monarchs whose far-dreaded sway
The wide-extended continent obey.

Pope. Homer. Odyssey, book xiv.

Now moves in pomp, majestic, o'er the deep,
While in her womb ten thousand thunders sleep,
Hence Britain boasts her far-extended reign,
And by the expanded accents the main.

Pitt. Dr. Maitland. Mariner.

And where the far-fam'd Hippodamia strays,
Renov'd for justice and for length of days;
Thence happy race! that, innocent of blood,
From milk, innocuous, seek their simple food.

Pope. Homer. Iliad, book xiii.

But Jesuits have deeper reaches
In all their politic far-fishes,
And from the Coptic priest Kircherus
Found out this artistic way to pierce us.

Baker. Hudibras, part iii. can. 2.

A spacious cave within its far-most part,
Was bew'd and fashion'd by laborious art
Through the hills hollow sides.

Dryden. Virgil. Æneid, book vi.

Atlas her size, to whose far-piercing eye
The wonders of the deep expanded lie;
Th' eternal columns which on earth he rears
End in the stary vault, and prop the spheres.

Pope. Homer. Odyssey, book i.

As from some far-own mountain's airy crow
Sobbed by steel, a tall ash tumbles down
And soils its verdant trees on the ground:
So falls the youth; his arms the fall resound.

Id. Homer. Iliad, book xii.

So when fam'd Edytene's far-shooting ray
That led the sailor through the stormy way,
Was from its rocky roots by billows torn
And the high terror in the whirlwind borne.

Gay. Fanny, book iii.

Then hear attentive what my thoughts suggest,
A length of lands, far-stretching to the west,
Against Sicily, near the Tyber, lies;
Where, high in air, the tow ring hills arise.

Pitt. Virgil. Æneid, book xi.

Now on that heroic land
His far-aching glories beat,
Where with all his Lydian band
Pelops fix'd his honour'd seat.

West. The first Olympic Ode.

In fields of battle and the Muse's lore,
What wonders have been wrought by dames of yore,
Whose skill is arms and letters serve their praise,
Throughout the world to their far-distant days!

Boile. Orlando Furioso.

The Erythraean sea before us lay,
Our destin'd course; a far-extended bay.

Cambridge. The Scelerated, book iv.

In happier days, with more suspicious fate,
The far-fam'd Edward hail'd his wounded state;
Dread of his foes, but to his subjects dear,
These learn'd to love, as those are taught to fear.

Langhorne. The Country Justice.

There, led on darts and herbs, would I deplete,
The far-fetch'd cures of misery, and hoards
Of narrow-hearted avarice

Dr. Watson. The Enthusiast.

FAR.

FARD.

FAR'CE, *v.* } *Fr. farcir; Lat. farcere, to*
stuff or cram. With respect to
FAR'CEMENT, } *farce, the noun, it is said, by*
FAR'CEICAL, } *Ménage, to be a mixture or medley*
FAR'CEICALLY, } *of various sorts of viands; and*
FAR'CEICALNESS, } *applied, (with the It. furza,) to a*
species of Comedy, *quod rerum varietate furza sit*: be-
cause it is stuffed or filled with a variety of things; or
with incidents of various kinds. See his *Diet. Etymo*
and *Orig. della Lin. Ital.* in *vv. Farce and Farsa*.

To stuff, to cram. See FORCEMENT.

His fippet was as furred fel of hairs
And pusses for to given faye wires.

Chaucer. The Prologue, v. 233.

Farce not thy visage is no wise,
For that of love is not therships;
For love doth hate us, as I finde,
A beaustie that c'reth out of kinde.

Id. The Rount of the Rose, fol. 127.

Which was farforth farsed, stuffed & welliz w' venomous herbes.
Sir Thomas More. Works, fol. 314. The Supplication of Saints.

Never was there pudging stuffed so full of fornyng, as his holys
feynful forthfull folke was farsed full of heresies.
Id. B. fol. 614. The first Part of the Confutation of Tyndall.

He loved not those counterfaising plaires of furres and ornamentation,
and yet leane trawndies, that bea natural foles, inglers, and inters
for pleasure. *Golden Booke, ch. xiv.*

The substance of the whole is nothing else but flatterings, and
assurances of the see of Rome, farced up, and set out with lies
without shame.

Jewell. A Replie to M. Herdige, fol. 233.

Besides, they could wish, your poets would leave to bee promoters
of other men's jests, and in way-by all the male apothegms, or old
books, they can haue of (in print, or otherwise,) to farce their
scenes withall. *Ben Jonson. Cynthia's Reuelt, fol. 160.*

They often spoil a good dish, with improper sauce, and unsavory
farcesmen. *Falstaff. Richard 3d.*

I answer'd not the rehearsal, because I know the author sat in
himself when he drew the picture, and was the very Bayes of his own
force. *Dryden. Works, vol. iii, p. 82. The Origin and Progress of Satire.*

Farce-scribbles make one of the same noble invention, [laughter]
to entertain children, country-gentlemen, and Court-Garden fops.
Id. A Parallel of Poetry and Painting.

By farce I understand, that species of the drama whose sole aim
and tendency is in excite laughter.

Hurd. On the Provinces of the Drama. Introduction.

So that whether the *Alchemist* be farced or not, it will appear,
at least, to have this note of farce, "that the principal character is
exaggerated." *Id. B. ch. iv.*

FARD, *Fr. farder; of uncertain etymology.* Me-
nage derives it from the *Lat. facies*, thus: *facus, fucus,*
fuardus, fuardus, fardus, fard; an etymology which, his
editor says, cannot possibly be received. Colgrave
says, it is properly ceruse or white lead.

Painting, also, any coloured or adulterate beauty.

Truth is a matron; error a curstian; the matron cares only to
conceal her by a grave and graceful modesty, the curstian with
pillars and farading. *Wicks, vol. i, fol. 455. Sermon Preach'd at Thetford*
Ibid. September 13, 1628.

FARD.
—FARE.

These present us with the Skeleton of History, not merely clothed with music, animated with life, and bearing the moon of health upon its cheek, but instead of carrying a higher flush of health upon its cheek, and showing a brighter beam of life in its eyes, rubbed with Spanish wool, painted with French *fard*, and exhibiting the fire of falsehood and wantonness in its eyes.

Whitaker. *Review of Gibbon's History.*

FARDELS, Fr. *fardeau*; It. *fardello*; Sp. *fardel*; D. *fardel*; and from Lat. *farcire*, to stuff, cram, or pack close.

A package, a bundle.

Heaping burden upon burden, ye laye vpon the shoulders of the simple people, a whole *fardel* vapourish to be borne.

Udall. *Lake*, ch. xi.

Which riches whiles the soldiers violently spoiled, they strowed the waie full of packs & *fardels*, which they would not touch, in respect of the conscious desire they had to things of greater value.

Bremde. *Quintus Curtius*, book iii. fol. 41.

The Athenians being come downe into the haven of Ploia, he made as though Pelias target (on the which Medusa's head was graven) had been lost, and was not found with the image of the Goddess; and feigning to seek for it, he ransacked every corner of the galley, and found a great deal of silver which private persons had hidden amongst their *fardels*.

North. *Ptolemy*, fol. 163. *Thymastocles*.

You could hardly cross a street but you met him puffing and blowing, with his *fardel* of nonsense under his arm, driving his heels to hute to some great person or other to show them.

Dryden. *Works*, vol. ii. p. 231. *Remarks on the Empress of Morocco*.

But never more,
O happier thought! can we be made the same:
It is enough in death that once we have

These *fardels* of the heart—the heart whose sweet was gone.

Byron. *Works*, vol. ii. p. 94. *Childe Harold's Pilgrimage*, can. 4. l. 156.

FARE, v.

FARE, n.

FA'REWELL, v.

FA'REWELL, n.

"So it is equally said in English, How *fares* it?" how goes it?" Tooke. And, consequently, How is it with you; how proceed, or succeed you; what do you get; how are you treated; how provided for.

To go or move on, to proceed, to advance, to succeed; to be treated or provided for.

Fare, the noun, the sum paid for going, for the passage. Also, treatment, provisions.

Fare in the second example from Chaucer may be interpreted by the word, *ado*; made *ado*; and seems (as Mr. Tyrwhitt observes) to have been derived from the French verb, *faire*. For other instances, see Mr. Tyrwhitt's *Glossary* to Chaucer.

He toke galeis twenty
And busnes þat were gode o hundredth of þe most,
To *fare* upon þe fode, to wait wile bi þat coste.

R. Branne, p. 164.

My godes þat he has þare, my wile dilience of hand,
And distorbe not our *fare*, we asle to þe holy land.

Id. p. 158.

Grets wer þo parties, þat *ferd* in to þe felde.

Id. p. 69.

Foure kynges it herd, withouten any more
To Canterbury þei *ferd*, & alough Thomas right þere.

Id. p. 131.

So it *fares* bi ech a person, þat possession forþeþe.

Piers Plouman. Vision, p. 268.

Right as *ferde* Reason by þe. þat þi rede speche.

Id. B. p. 227.

VOL. XXII.

FARE.

Most dere brother of alle thingis I mote priore that thou entre
and *fare* welleful, as the soule doth welleful.

Wiclyf. 2 Am, ch. i.

Beloved, I wish is al thinges that thou prosperedst and *fares*dest
well, and as the soule prospereth.

Bible, Anno 1551.

She thanketh him upon hire knees here,
And home unto hire husband is the *fare*,
And told him all, so ye has herd now say.

Chaucer. *The Franklin's Tale*, v. 11830.

For which the warlike childre and made *fare*,
But ther of set the miller not a tare:
He craked boot, and swore it w'as not so.

Id. *The Reece Tale*, v. 3997.

And if you liketh knowen the *fare*
Of me, whome we there may no wigt discerne
I can no more.

Id. *The Fifth Booke of Troilus*, fol. 192.

Farewel physics; go bere the man to church.

Id. *The Knightes Tale*, v. 2762.

For he, whiche thaske deerve wolde
Unto this lady gothe and wote
Of his message, howe he ferde.

Guerr. *Conf. Am.* book ii. fol. 33.

For of the Goddes persuaunce
It telle hym on a daie perchence
That he is all his proude *fare*,
Unto the forest ga to *fare*.

Among others. Id. B. book i. fol. 21.

For since I came to Pharus to speak in thy name, he hath *ferd*
felle with this folke, and yet thou hast not delivered thy people at
all.

Bible, Anno 1551. *Exodus*, ch. v.

And sir, they say they nat ben accustomed to go *fare* aside, where-
fore they needs you worde, that if ye will sende this your letter,
they will come to what place ye will appoint them to fight with you,
and to kepe their day: *Fayre* *ferd*, quoth the constable, we are nat
in mynde to do to our enemyis so muche scantage, as to sende to the
our horses.

Lord Berners. *Prisart*. *Cronycle*, vol. i. ch. 309.

For as the soyle of Gallia was not to bee compared with the soyle
of Germany, so the small *fare* of Germany was not to be compared
with the *fare* of Gallia.

Arthur Gulesing. *Censur*. *Commentaries*, book i. fol. 24.

And therewithall she said unto the child: *Farewel* my own sweete
sonne, God send you good keeping, let me kiss you once yet ere you
goe, for God knoweth when we shall kin together agayne.

Sir Thomas More. *Works*, fol. 51. *The History of Richard III.*

We truckt with them for a few skinner and darter, and gave them
bonds, nall, pinnes, needles, and cardes, they pointing to the shore,
as though they would show us great friendship: but we little regard-
ing their carde, gave them the gentle *farewell*, and so departed.

Hobbs. *Voyage*, 4to. vol. iii. fol. 113. *St. John Davis*.

It turned as they together *far'd*,
They spide where Paridell came pricking fast
Upon the plaine, the which himselfe prepar'd
To giust with that brave stranger knight a cast.

Spenser. *Faerie Queene*, book iii. can. 10.

For as a *ferre*, courageous mastiff *fare*,
That having once sawe fatten'd on his foe,
Lies rugging on that hold; never forbeare,
What fette ever force him to forgoe:
The more he feels his wounds, the more he dares.

Daniel. *History of the Civil Wars*, book vi.

Here sent she up her dolphins, and they plyde
So busily their *fares* on every side,
They made a quickie returne.

Broune. *Pastorals*, book ii. song 3.

Thus we to beasts fall from our noble kinde,
Making our pastur'd bodies all our care;
Allowing no subsistence to the Mide,
For Truth we grudge her as a costly *fare*.

Davenant. *Goodwits*, book ii. can. 1.

FARE.
—
FARINA.

Where, past the noblest street
He to the forest gives his *farewell*, and doth keep
His course directly down into the German deep.
Drayton. Polyolicon, song 15.

The stranger now counts not the place so good,
He bids *farewell*, and saith, "The silent wood
Shall see his brother from these dangers pass,
Well pleas'd with simple vetches in my case."
Broomton. Harcour, Satire 6. lib. ii.

PRIL. — She called for music,
And begg'd some gentle voice to tune *farewell*
To life and grief: Christal touched the lute;
And wept the funeral song.

Ford. The Broken Heart, act iv. sc. 4.

But as a bark, that in foul weather,
Toss'd by two adverse winds together,
Is bruis'd and beaten to and fro,
And knows not which to turn him to;
So *far'd* the knight between two forts,
And knew not which of them to oppose.
Daniel. Hudibras, part i. can. 3.

Yet, labouring well his little spot of ground,
Some scattering post-herbs here and there he found;
Which, cultivated with his daily care,
And bruis'd with vernal weirs, were his fragrant *fare*.
Dryden. Virgil. Georgics, book iv.

Your answer yesterday from the Chancellor was about rejecting your Speaker by the King's prerogative. And will you sit down and give up your right for a conjunctum? If so, *farewell* chasing a Speaker for the future.

Parliamentary History. Charles II. Anno 1678, 9.

The hardy veteran, proud of many a scar,
The many charms and honours of the war,
Who hop'd to share his friend's illustrious doom,
And in the battle find a soldier's tomb,
Leans on his spear to take his *farewell* view,
And, sighing, bids the glorious camp adieu.
Poetical. On the Prospect of Peace.

If joys hereafter must be purchas'd here
With loss of all that mortals hold so dear,
Then welcome infamy and public shame;
And, last, a long *farewell* to worldly fame.
Dryden. The Hind and the Panther.

The question itself is, whether the peace now proposed, such as it is, be better, or not, than a continuation of hostilities!—Whether, according to a familiar mode of speech, we may not go farther and *fare* were.

Windham. Speeches. Peace of Amiens, Nov. 4. 1801.

Then *farewell* love, and *farewell* youthful fire!
A soldier's march my kindred breast inspires.
Far bolder notes the list'ning wood shall fill;
Flow smooth, ye rivulets; and ye gales, be still.
Joan. Salma. An Arabian Eclogue.

There Harold gazes on a work divine,
A blending of all beauties: streams and dells,
Fruit, foliage, crag, wood, corselet, mountain, riven,
And chieftess castles breathing store *farewell*.
Byron. Works, vol. i. p. 246. Childe Harold's Pilgrimage.

FARINA. } Fr. *farinaceus*; from Lat. *farina*,
FARINA'CEOUS. } meal, from *far*, corn: *far molitum*.

Some fly with two wings, as birds and many insects, some with four, and all *farinaceous* or meal-winged animals, as butter-flies, and moths.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xv.

Man kind take as aliment all the parts of vegetables; but their proper food, of the vegetable kingdom, is taken from the *farinaceous*, or meal-seeds of some culmiferous plants, as oats, barley, wheat, &c. &c.
Arbuthnot. On Aliment, ch. iii. prop. 4.

This is divided into many cells which contain a great number of small seeds covered with a red *farina*.

Orenger. The Sugar Cane, book iv. l. 534. (note.)

FARM, v. } Fr. *ferme*; which Menage derives
FARM, v. } from the Lat. *fermus*, q. d. *un lieu*
FARMER, } *ferme*, *un closter*; to a firm place,
FARMER, } an enclosure: *fermer*, the verb, also
FARMERSHIP, } denoting to enclose, to fortify. And
FARM-HOUSE, } he rejects the opinion of Spelman,
FARMHOUSE, } adopted by Skinner, that it is from
the A. S. *fearm-ian*, *feorman*, *victum præbere*, to supply food; husbandmen or farmers (as they allege) not originally paying their landlord money, then very scarce, but food (*victum*) and other necessary articles. And see the Quotation from Blackstone, who adopts the opinion of Spelman and Skinner. By application, to farm, is

To hire or take upon hire, land or taxes: to hold or take the same for certain rents or sums to be rendered, or other considerations required and performed; to let land or other property upon such conditions; to till or cultivate land.

Ver wann eny byson, eþer abbot deyle in Engeland,
Her loundes & her rectes þe byrg bauld in bys bounde,
And eþer wile to *ferme* tak.

R. Gloucester, p. 414

He was the beste begger in al his hous:
And gave a certayne *ferme* for the grant,
Non of his brethren came in his haunt.

Chaucer. The Prologue.

In every good towne there is a drunken tavern, called a *Kearney*, which the *carpenters* sometime letteth out to *farm*, & sometimes letteth for a yeare or two on some duke or gentleman in recompence of his service.

Hobbes. Voyages, &c. vol. i. fol. 314. Mr. Anthony Jackson.

As for example: *fermes* or granges which containe chambers in them, more than fiftie cubits in length, twelve in breadth, and twentie in height.

Id. B. fol. 577. The State of Iceland.

God save you good man, pray you be not miscontented, for I take you for a *farm* of myne in *Exonia*, for ye are lyke hym.
Lord Berners. Froissart. Cronycle, vol. ii. ch. 96.

And whase the *messengers* called upon then, every man made his excuse: one sayed, he must go to his maiour or *farm*-place, y^e he letty bought.
Udall. Matthew, ch. xxii.

Good ears then proud rich man what ever thou bee, that heapest together possessions and landes upon lander: that art in every corner a buikler of houses, of *fermes*, of palaces, &c.

Id. Luke, ch. ii.

These were the lucky first fruits that the Ghospeil brought forth for his rent and *fermeship*.

Id. Acts, ch. ii.

And for our coffers, with too great a Court,
And liberal largesse, are grown some what light,
We are enforc'd to forme our copell realms,
The reason whereof shall furnish us
For our allyance in hand.

Shakespeare. Richard II. fol. 28.

As when two greedy wolves doe break by force
Into an heard, farr from the husband *ferme*,
They spoile and ravine without all remorse:
So did these two through all the field their floss enforce.

Spenser. Faerie Queene, book iv. can. 4.

Cato would have this point especially to be considered, that the soil of a *ferme* (nitrous as hath been said) be good of itself, and fertile; that, even unto it there be store of labourers; and that it be not far from a good and strong towne; moreover, that it have sufficient means for transporting of the commodities which it yieldeth, either by vessels upon water or otherwise by waies upon the land.

Holland. Plinius, vol. i. fol. 653.

The monks anon after went to the *farm*, & there died (his guts gushing out of his bellie) and had continuall from beneath three monies to sing masses for his soule, confirmed by their general chapter.

Fos. Martyrs, fol. 233. King John poisoned by a Monk.

FARM. He [Lyonesse] met one day as he went in the street, a publican or farmer of the former trade and tribute for the city, who had laid hands upon the Philosopher Xenocrates, and would have laid him to prison in all haste, because he paid not the duties imposed upon strangers.

Holind. Phileas, fol. 706.

He had no less regard for the cities farmers of tillage, and other undertakers and pursuivants of the publick corn, then of the people and commons of the cities.

Id. Suetonius, fol. 58. Octavius Caesar Augustus.

But having reclaimed once againe that violent mood, he desired some more secret rejoycing place, wherein he might lurke awhile and recall his wit together. When Phao his loved man made offer unto him of a *farmer-house* of his, that he had by the city side.

Id. bk. fol. 205. Nero Claudius Caesar.

Croft, with several others in the kingdom, was appointed to raise money for the king, by *farm*ing out his lands there, and selling the wards and marriages of such as were in the king's house.

Sirrye. Memorials. Edward VI. Anno 1551.

The jury was not called out of the town, for they would not trust it to them; but out of the *farm* of the chapel.

Burnet. History of the Reformation, Anno 1543.

So Cyman led her home, and leaving there,
No more would it his country clowns repair,
But sought his father's house with better mind,
Refusing in the *farm* to be confined.

Dryden. Cyman and Iphigenia.

Of which number one was named Matthew, or Levi, who was before a publican, or one of the *farmers* of the publick revenues belonging to the crown in that place.

Bishop Beveridge. Sermon 84.

They have even voluntarily put their own territory, that is, a large and fine country adjacent to Madras, called their jughire, wholly out of their protection; and have continued to *farm* their subjects, and their debts towards these subjects, to that very Nabob, whom they themselves constantly represent as an habitual oppressor, and a relentless tyrant.

Burke. On Mr. Fox's East India Bill.

Farm or *forner*, is an old Saxon word signifying provisions; and it came to be used instead of *rest* or *residue*, because antiently the greater part of *rears* were reserved in provisions; in corn, in poultry, and the like; till the use of money became more frequent. So that a *farmer*, *fermarius*, was one who held his lands upon payment of a *rent* or *farm*; though at present by a gradual departure from the original sense, the word *farm* is brought to signify the very estate or lands to hold upon *farm* or *rent*.

Blackstone. Commentaries, book ii. ch. xx.

The *farm*ing out of the defence of a country being wholly asseccuted and evidently shewed, could have no real object but to enrich the contractor at the Company's expense.

Burke. Articles of Charge against Warren Hastings.

Shiver'd by a thunder-stroke,
From the mountain's misty ridge,
O'er the breach a ruin'd oak,
Near the *farm-house*, forms a bridge.

Cunningham. A Landscape.

World Menulina's character be more ingeniously drawn in the warmth of her glances, or by ransacking a *farm-yard* for every animal of a congenial constitution.

Walpole. Anecdotes of Painting, vol. i. p. 41.

FARO, a fortified seaport Town of the South of Portugal in the Province of Algarve, a little to the North of Cape Santa Maria. It is seated in a fertile plain, near the mouth of the small river Valfermosa, and is tolerably built; is the See of a Bishop, suffragan of Evora; and contains 7000 inhabitants. The harbour is almost blocked up, but the roadstead has convenient anchorage. A good trade is carried on; wine, cork, froits, &c. being exported; and packet-boats keep up a communication with Gibraltar. The harbour is defended by the fort San Lourenço de Olhão on the East of the river. Faro was plundered and burned by the English in 1590, and suffered very much from the earthquake of 1755. Distant South-East by South

from Lisbon 138 miles. North latitude 37°, West longitude 7° 50'.

FAROE, FAROE, or FAROE, ISLANDS, a group in the Atlantic Ocean, about 190 miles to the North-West of the Shetland Isles, between 61° 20' and 62° 25' of North latitude, and about 5° 50' and 7° 35' of West longitude. They belong to Denmark, and are twenty-five in number, but of these eight are uninhabited. The principal are Stromoe, 143 square miles in extent, and containing 15000 inhabitants; Osteroe; Suderoe; Sandoe; Vaagoe; Naloe; and the six islands which compose the Parish of Noreroe. Their total population in 1812 was 5210. They consist generally of elevated rocks, rising abruptly from the sea, and separated from each other by narrow channels, the currents and whirlpools of which are very dangerous. Much of the coast scenery is exceedingly bold and majestic, and is rendered still more interesting by the variety of shapes into which the rocks have been worn by the action of the waves. Some of the heights in these Islands are very considerable; the most lofty of all is that called Skielige Field, in the interior of Stromoe, which is stated to be 3000 feet above the sea. Hatturind, in Osteroe, is 2825, and there are several mountains in the same Island of nearly equal height. The shores, being very deeply broken into by the ocean, furnish several commodious harbours. In so northerly a position the climate, as may be supposed, is far from hospitable; a few stunted willows and birches, the only specimens of trees which the country affords, are sufficiently indicative of this fact; but at the same time it is moist, and necessarily less severe than that of continental countries lying in the same latitude. On these accounts such parts of the earth's surface as are not entirely rock, or covered with peat, may, notwithstanding the thinness of the soil, be brought under tillage. Barley and potatoes are principally cultivated; and the inadequacy of the produce to the wants of the inhabitants, is made up by supplies of grain from Denmark. There is good pasturage, and sheep constitute the main wealth of the Islanders, who themselves manufacture the wool of these animals into articles of clothing. The chief employments are fishing and catching the sea-fowl that resort in vast numbers to the coasts. (See BIRD-CATCHING.) Agate, Jasper, and beautiful zeolites are found in these Islands; and on Stromoe coal has been obtained. The chief exports are salted mutton, tallow, quills, feathers, eider-down, and woollen articles. In their language and mode of life, the inhabitants very much resemble the natives of Iceland. The Faroe Islands contain a number of scattered villages, and one petty Town, Thorshavn, which is situated on the Eastern side of Stromoe, the principal member of the group. This Town, if it deserves such a name, is built on a tongue of land, having on each side anchorage for vessels by means of iron ranges fixed in the rocks. The inhabitants, about 600, subsist by fishing. Their houses are constructed with wood, and roofed with birch, bark, and turf, and are by no means regular in their disposition.

R. Lucas Jacobow Debes, (Provost of the Churches of the Faroe Islands,) *Feroe Reserata*, Copenhagen, 1673, translated into English by J. Steppin, 1676; Lanat, *Description of the Faroe Islands, Translated from the Danish*, 1810; Sir G. Stewart Mackenzie, *Account of some Geological Facts observed in the Faroe Islands*. Trans. Soc. Edin. vii. 213.

FARRAGE,
FARROW.

FARRAGE, } Lat. *farrago*, from *far*. See the
FARRAGE, } Quotation from Pliny. Applied
FARRAGE, } generally to
FARRAGE, } Any kind of medley or mixture.

As for that kind of dredge or *farrage* which cometh of the refuse and light coars purged from the red wheat *far*, it ought to be sowed very thick with vetches, otherwise mingled alone.

Holland. Plinist., vol. i. fol. 573.

I return you my most thankful acknowledgments for that collection, or *farrage* of prophecies, as you call them, (and that very properly in regard there is a mixture of good and bad,) you promised to send me lately.

Hewitt. Letter 22. book iii.

For being a confusion of known and fable, and a *farraginous* concurrence of all conditions, tempers, sex, and ages; it is but natural if their determinings be monstrous, and many waxes inconsistent with truth.

Sir Thomas Brown. Falsger Errors, book i. ch. iii.

The whole treatise is a *farrage*, or collection from several other writers, as Rufinus, Comarini, Pope Gregory I, and Ivo Carnotensis.

Waterland. Works, vol. iv. p. 315. *Appendix*.

This latter, which makes up the large *farrage* of dreams, is the only kind that needs an interpreter, on which account Macrobius defines a dream to be the notice of something hid in allegory, which wants to be explained.

Wierdun. The Divine Legation, book iv. sec. 4.

But the great *farrage* farrow of Popish rites and ceremonies, the subject of my learned friend's letter from Rome, had need of a different original.

Id. Jh. Notes.

FARRIER, n. } Lat. *ferreus faber*, a worker in
FARRIER, n. } iron; from the Lat. *ferrium*, iron.
FARRIER, n. } Applied to
 A shoer of horses; and also, to one who undertakes the cure or cure of the diseases of horses.

Poppa, the empress, wife to Nero the Emperor, was known to come her *ferreus* ordinary to shoe her coach horses and other palfreys for her saddle (such especially as she set out store by, and covered more daintily than the rest) with clove gold.

Holland. Plinist., vol. ii. fol. 480.

Some of whom might, without disparagement to their profession, do it as a useful piece of service, if they would be pleased to collect and digest all the approved experiments and practices of the *farrriers*, graziers, butchers, and the like, which the ancients did not despise.

Boyle. Works, vol. ii. p. 169. *The Usefulness of Natural Philosophy*.

But Casar, at his return, knowing him to be a cheat, banished him out of Italy; since, instead of what he pretended to be, he was found only a *farrrier* whose true name was Hierophilus.

Middlet. The Life of Casar, sec. 8.

FARROW, n. } A S. *farh*, porcellus, a farrow,
FARROW, n. } a little hog, a young pig. Somner.
 The Lat. *porcus*, or, with equal probability, (as Skinner acknowledges) the Lat. *parvus*, has furnished this word. Jamieson decides for the Lat. *porcus*. But the word may originally be northern. *Fara*, (A. S. *farra*, to go,) is used in Swed. for coire; and to A. S. *fare*, the ooun, is, *familia*, *comitatus*; and *faras*, *generationes*, (see *Thre and Lye*), and may have been applied to any fruit or produce of coition, of going or coming together; and thus, to any thing begotten or brought forth.

To hear or bring forth.

Be adventure, beynde aue water bra,
 And vnder aue ake fyndys into that stede
 Aue grete now ferryt of graue thertye bede.

Langland. Piers Plowman, book iii. fol. 81.

There were three suckling pigs serv'd up in a dish,

Twelve from the sow as soon as farrowed.

A fortnight fed with daisies, and muskades,

That stood my master in twenty marks a piece.

Mansinger. The City Madam, act ii. sc. 1.

They farrow commonly twice a year; they be with pigs four months, not so many as one farrow; twelve pigs, but not so many the common.

Holland. Plinist., fol. 229.

FARROW
FARROW

Wish'd woman might have children fast,
 And thought whose sow had farrow'd last.
Shyft. Banca and Philomena.

FARSETIA, in Botany, a genus of the class *Tetradynamia*, order *Siliculosa*, natural order *Crucifera*. Generic character: pod sessile, oval or orbiculate, valves flat; seeds winged, two bag-shaped cavities at the base of the calyx; petals entire.

Seven species, natives of the South of Europe, Egypt, and the Island of Cyprus. *Decandolle*.

FARTHER, v. } See **FAR**, and **FURTHER**; of
FARTHER, v. } which latter *farther* is probably
FARTHER, v. } a corrupt manner of writing and
FARTHER, v. } To move further; to advance,
FARTHER, v. } to promote.

And *fartherover*, for as much as the coitil body of man is rebel both to reason and to sensuality, therefore it is worthy the rebuke.

Chaucer. The Parson's Tale, vol. i. p. 298.

Then gath he *farther* he declereth wherfore he washed their feete, as he before said to Saint Peter, that he should know it afterward.

Sir Thomas More. Works, fol. 1317. *A Treatise upon the Passon*.

Fardernere, said Saint John, I saw an infinite host of angels beholding the face of the heavenly father.

Bale. Image, part i. sig. 1. 6.

The Hiero-circumcises fetcheth their matter from a *farther* beginning, inducing their Diapensies, and a temple dedicated by King Cyrus.

Greenway. Tacitus, fol. 63.

No sooner was the moon risen, but in order of hostile they marched on *farther*, having for their guides such as were skillful in their way.

Holland. Ammianus, fol. 364.

These enterprises were very much *farthered* by the copies of a letter that went commonly through mens hands (true or false I not) of Otho now deceased, to Vespasian.

Id. Suetonius, fol. 244.

So in the church findeth he in way of spiritual instruction and education, all these degrees nearer and *farther* off, until he come unto that *farthermost*, of being all united under the universal government of Christ his viceroy.

Hammond. Works, vol. ii. fol. 641. *Answer to Lord Falkland*.

2 NOLLA. Yet here's the comfort, my lord; many times,

When it seems most near, it thenceforth *farther* off.

Tourneur. The Revenger's Tragedy, act iv.

If it had been true that I had taken their verities for my own, I might have gloried in their aid; and like Terence, have *farthered* the opinion, that Scipio and Lælius joined with me.

Dryden. A Discourse on Epic Poetry.

You have therefore no reason to think I had partially represented *Emilia*, when I said, (*Deference*, vol. i. p. 94.) that he made no *farther* use of the observation about the *farther*, than to prove against *Marcellus* that the *Aisy* is a distinct real person, and not the Father himself.

Waterland. Works, vol. iii. p. 178. *A Second Defence of some Quæries*.

My opinion is, that the priater should begin with the first *Pastoral*, and print on the end of the *Georgiques*, or *farther* if occasion be, till the *Chaucer* corrects his preface, which he writes me word is printed very false.

Dryden. Works, vol. i. part ii. p. 63. *Letter to Mr. Jacob Tonson*.

I cannot certainly indicate to the reader any particular work of this master; [John of Padua:] but those imperfect notes may lead curious persons to further discoveries.

Huile. Anecdotes of Painting, vol. i. p. 196.

Now *farther*, if we consider all circumstances, it is to me a full proof that the laws now in being are sufficient for punishing those players who shall venture to bring any seditious libel upon the stage, and consequently for deterring all the players from acting any thing that may have the least tendency towards giving a punishable offence.

Chatterfield. Works, vol. ii. p. 323. *Miscellaneous Pieces*, xlv.

FARTHER
—
FAR-
THIN-
GALE.

Parliament will certainly rise the first week in April at *fortuit*, when his Majesty proposes going to Hanover, to settle the tranquillity of the north.

Chesterfield. Works. vol. iv. p. 113. book ii. let. 47.

FARTHING, *i. e.* a fourth-ing or dividing into four parts. Tooke, li. 24. Any very small thing; as in Chaucer, "No *ferthing* of gress;" not the smallest spot. *Tyrrwhitt.*

Behc see a thousand mart, & tout a *varthing* lass.
R. Gloucester, p. 507.

But Robert, no son like, will ask Henry his King
Is dette on non wise, peny no *ferthing*. *R. Brunne, p. 99.*

Ich moids huga a *ferthing*, for Seynt Thomas's shryne.
Piers Plouman. Fines, p. 121.

A *ferthing* worth of fyskel soule, for fastinge daies.
Id. lb. p. 106.

Hire ever lippe wiped she so clewe,
That in hire cuppe was no *ferthing* sece
Of gree, when she drunken hadde hire draught.
Chaucer. The Prologue, v. 134.

Wherefore wyllyngs to helpe to the furtherance of so godly an
inteste, and to bryngy it, at the leste, my *ferthing* into the
treasury of the Lord, I haue linked ouer agayne my sayde translation,
and haue amended the places that were faulty.
Edwall. Works, vol. ii. fol. 36. Epistle to Titus. Advertisement.

The popular is tragic poet,
Straining his lip-lips for a *ferthing* free,
And doth debate on rymelens tumblers tread,
Ushid imitations flow from carvers head.
Hall. Satire 4. book i.

Sept. 5. A proclamation went forth that the Butchers in London
should sell beef, and mutton, and veal, the best for a penny *ferthing*
the pound, and tacks and legs at three *ferthings* the pound, and
the best lamb eight pence the quarter.
Stryke. Memorials. King Edward VI. anno 1502.

The money I received from the king was for bringing a libel,
called "The King unreited, and the Lady Portsmouth's articles."
I call God to witness, I never had a *ferthing* charity from the
king.
State Trials. Charles II. anno 1601.

See how you like my useful face,
You must wear it out of place.
Crack'd is your brain to turn refuse
Without one *ferthing* out at use.
Green. The Grate.

The Anglo-Saxon *Fearnvnx* (a fourth part of a
penny) was of silver. The *Parthing* of gold mentioned
9 Henry V. 7, was the fourth part of a noble.

The precise measure of a *Parthing* of Land is not
ascertained; but, by an entry in a Survey Book of the
Manor of West Stapton in Com. Devon, which estimates
six *Parthings* of land at £126. *per annum*, it
must be considerably larger than a *Farding-deal* or
Parundeal, which is only the fourth part of an acre.

FA'RTHINGALE, or } Fr. *vertigalle*, *vert-*
FA'RINGALE. } *gadin*; It. *vertigalla*;

Sp. *vertigado*. Menage, and Minshaw, a *vertendo*.
The latter gives as a reason, *quod circum lumbos in*
gyrum vertatur.

She passed out upon dainty fare, not costly raiment, neither could
any with Renshaw Frickholes (otherwise called mynars) nor with
faintle *ferthingales* couched once the silver.

Stephen, Bishop of Winchester. Of True Obedience, sig. K l.
PEAR. By my faith, that spoils all the former, for those *fer-*
thingales take up all the room now-a-days.
Brewer. Lingua, act iii. sc. 6.

B. MAX. I have such a treacherous heart of my own, 'twill dash
at the very fall of a *ferthingale*.

Middleton. The Mayor of Quinborough.

Our grandmothers, they tell us, were
Their *ferthingale* and their bedclothes.

King. The Art of Love, part xii.

A pale Roman one, a head of hair loaded with crowns and powdered
with diamonds, a vast ruff, a vast *ferthingale*, and a bush of

pearls are the features by which every body knows at once the pic-
ture of Queen Elizabeth.

Halspale. Anecdotes of Painting, vol. i. p. 222.

The FARDINGALE was an immense hooped petticoat,
introduced by the ladies at the end of the XVIIth cen-
tury, in imitation of the trunk slops of the men.
Strutt, 259.

FA'SCES, } Lat. *fascis*, a bundle. *Fasces* is ap-
FA'SCICLE, } plied to the bundle of rods carried
FA'SCICLED, } before the Roman Consuls; and thence
generally, to an emblem of authority.

Fascicle, (Lat. *fasciculus*), a small bundle.

The British Amphitrite, smooth and clear,
In richer azure never did appear;
Proud her returning Prince to entertain
With the submitted fœces of the main.

Dryden. Atalanta Reduc.

You must submit your *fascies* to theirs, and at best be contented
to follow with songs of gratulation, or, inexpressive, according to your
humour, the triumphal car of those great conquerors.

Burke. On the Affairs of Ireland.

Flowers *fasciated*, fragrant just after sunset and before sunrise,
when they are fresh with evening and morning dew; beautifully
diversified with tints of orange-scarlet, of pale yellow, or of bright
orange, which grows deeper every day, and forms a variety of shades
according to the age of each blossom, that opens in the *fascicle*.

Sir William Aiton. Botanical Observations on Select Indian Plants,
vol. v. p. 113.

Livy (l. 8) mentions the appointment of Lictors by
Romulus, and it is probable that these officers bore the
FASCES, which, together with themselves, were of
Tuscan origin. Dionysius Halicarnassensis, (iii. 84.)
Strabo, (v.) and Florus, (l. 5.) attribute their introduc-
tion to Tarquinius Priscus after his conquest of He-
turia, from which country he transferred to Rome, as
evidence of his victories, all the emblems of magis-
trate power.

The rods which composed them were made of elm or
ignoble birch, (*betulla terribilis magistratuum virgis*,
Plin. xvi. 18.) bound round an axe, the head of which
was prominent at their extremity. This envelopment
of the axe, as we learn from Plutarch, (*in Problem.*)
was symbolical of the caution which ought to attend
the administration of judicial punishment. Each of
the twelve Lictors bore one of them on his shoulder.
The Fasces carried before an *Imperator* in his triumph
were wreathed with laurel, (Plin. xv. 40.) a passage
which Hardouin, in his note on the one before cited
from the same author, appears to have misinterpreted,
by supposing that laurel rods were then substituted for
those commonly in use. After the expulsion of the
Roman Kings, the Fasces were retained in attendance
upon all the Curule Magistrates, in different numbers,
according to their respective grades of dignity.

The phrase *Fasces submittere*, to which allusion is
made in some of the above Citations, arose from an
act of the first Consul Valerius, who, not having ap-
pointed a colleague with himself after the death of
Brutus, was unjustly suspected of aiming at the sole
monarchy. *Hæc dicta vulgo creditaque quum indignitate*
angerent Consulis animum, vocato ad Consilium Populo,
submitissim Fasces in concionem ascendit. Gratum
multitudini spectaculum fuit: submitta sibi esse Imperii
signa, confirmationemque factam Populi quum Consul
majestatem suam majorem esse, (Liv. ii. 7.) In what man-
ner the Fasces were thus submitted, namely, by reversal,
as the arms of modern soldiers in military mourning, is
clearly explained by Plutarch (*Publicola*) *πρὸς τὴν τὰς*
βασίλειον αἰς βαλάντιον παρὰ τὸν ὄψιστον τῆ ἐξουσίαν ἐκτίθετο.

FAR-
THIN-
GALE
—
FASCES

FAS-
CIATED.
—
FASCI-
NATE.

FASCINATED, } Lat. *fascia*, a band or liga-
FASCINATION. } ture.
Bound or banded, swathed.

For the arms not lying fasciated, or swapt up after the Grecian manner, but in a middle distance, the including lines will strictly make out that figure.

Sir Thomas Brown. *Cyrus Garden*, ch. ii.

Which yet to prevent or restore, was of equal facility unto that rising power, able to break the *fascination* and bands of death, to get clear out of the cere cloth, and an hundred pounds of oylment, and out of the sepulchre before the stone was rolled from it.

Sir Thomas Brown. *Urs Burnal*, ch. i.

And even diadems themselves were but *fascinations*, and handsome ligatures, about the heads of princes.

Id. *Cyrus Garden*, ch. ii.

FAS-
CIATED.
—
FASCINA-
TION

FASCINATE.

FASCINATE, } Fr. *fasciner*; It. *fascinare*; Lat.
FASCINATION, } *fascinare*; from *facies* *sub-iv*,
FASCINATIOUS. } *oculus*, *sive aspectu occidere*; and, in confirmation of this etymology, Vossius quotes Pliny, "Isogomus addeth, that such like these are among the Triballians and Illyrians, who kill those whose eyes they look wistly upon any long time." Holland, *Plin.* i. 155. Cotgrave calls it, To eye-bite.

To charm, encharm or bewitch, by the eyes, the looks; generally, to charm or enchant; to hold or keep in thralldom by charms, by powers of pleasing.

They may judge this swelling from such temptations and *fascination* vision, to be a stage of real infatuation, and even the other giddy agitation of their persons up and down the world, floating upon their fancies, but as a prisoner's dream.

Montaigne. *Deutsche Essays*, Treat. 19. sec. 5.

All such as will not be impudent strangers to the discerning spirit of that king who first charmed him, cannot but impute it to a certain innate wisdom and virtue that was in him, (the Duke of Buckingham,) with which he surprised, and even *fascinated* all the faculties of his incompressible master.

Religion Westminster, p. 193. *Buckingham and Ester*.

We see the opinion of *fascination* is recent, for both effects; of procuring love; and sickness caused by envy: and *fascination* is ever by the eye.

Bacon. *Natural History*, Cent. x.

But when his tender strength in time shall rise
To dare ill tongues, and *fascinating* eyes;
This hile, which hides the little *Theodore's* fame,
Shall be too narrow to contain his name.

Dryden. *Britannia Rediviva*.

The ancients imagined that spitting in their bosoms three times, (which was a sacred number) would prevent *fascination*.

Fabius. *The legend of Theocritus*, note on id. 6.

Books are not seldom talismans and spells,
By which the magic art of shrewder wits,
Holds an unthinking multitude enthral'd.
Some to the *fascination* of a name
Surrender judgment headwinded.

Cooper. *The Task*, book vi.

A belief in FASCINATION appears to have been very generally prevalent in most Ages and Countries. For its existence in Greece and Rome we might quote, in common with many who have preceded us on the subject, the wish of Theocritus, (vii. 126,) that an old woman might be with him to treat this ill by spitting, (*ἐπιφθίσαντες*;) or the complaint of Menalcas, in Virgil, (*Ecl.* iii. 102,) that some Evil Eye has Fascinated his lambs. The Romans, indeed, with their usual passion for increasing the host of heaven, deified this Power of Ill, and enrolled a God *Fascinum* among their objects of worship. Although he was a *Nomen spurium*, the celebration of his rites was intrusted, by a singular incongruity, to the care of the Vestal Virgins. His phallic attribute, *medicus invidiosus*—*similis medicina lingua*, was suspended round the necks of children and from the triumphal chariots, (*Plin.* xvii. 4;) and upon the *caput inhoneatum* of a

symbol of larger size, the Brides of Mutina were seated immediately after the nuptial ceremony, in the not unreasonable hope of increasing their fecundity. In what manner this image was modified into forms less repugnant to decency, may be observed in a plate given by Thomas Bartholinus, in his *Veteris Puerperii Synopsis*; and its transition into the *fec* of the Italians, (which has wandered from the original tubercle meaning, and adhered only to that which is obscene,) and the *liga* of the Spaniards, (still retained as an amulet,) may be learned from Mr. Douce, *Ill. of Shakespeare*, i. 492.

Reginald Scot, in his *Discovery of Witchcraft*, has referred to many ancient authorities on this superstition, and has traced, with delightful solemnity, the Physical causes from which the fatal effect of Fascination by the Eyes may be supposed to arise. "Many writers agree with Virgil and Theocritus in the effect of bewitching eyes, affirming that in Scythia there are women called *Bithie* having two hairs or rather blacks in the apple of their eyes. And, as Didymus reporteth, some have in the one eye two such hairs, and in the other the image of a horse. These (forsooth) with their angry looks do bewitch and hurt not only young Lambs but young Children. There be other that retain such venom in their eyes, and send it forth by beams and streams so violently, that therewith they annoy not only them with whom they are conversant continually, but also all other whose company they frequent, of what age, strength, or complexion soever they be, as Cicero, Plutarch, Philarchus, and many others give out in their writings. This Fascination (saith John Baptist Porta Neapolitanus) though it begin by touching or breathing, is always accomplished and finished by the eye, as an extermination or expulsion of the spirits through the eyes, approaching to the heart of the bewitched, and infecting the same, &c. . . . Old women . . . show also some proof herof. For (as the said I.B.P.N. reporteth, alledging Aristotle for his Author) they leave in a looking glass a certain froth, by means of the gross vapours proceeding out of their eyes, which cometh so to pass, because those vapours or spirits which so abundantly come from their eyes cannot pierce or enter into the glass which is hard and without pores, and therefore resisteth: but the beams which are carried in the chariot or conveyance of the spirits from the eyes of one body to another, do pierce to the inward parts and there breed whilst they search and seek for their proper region. And as these beams and vapours do proceed from the heart of the one, so are they turned into blood above the heart of the other, which blood disagreeing with the nature of the bewitched party, enfeebleth the rest of his body, and maketh him sick; the contagion whereof so long continueth as the dis-tempered blood hath force in the members. And be-

FASCINATION.

a girl's; silently placing near a child the clothes in which it was baptized; if, as is sometimes the case, a child appears to derive no benefit from washing, taking three scrapings from the plaster of each of the four walls of its bed-room, and sprinkling them on its linen; three farwens of three spoonfuls of milk; giving in a drink the ashes of a rope in which a man has been hanged; drawing water silently, and throwing a lighted candle into it in the name of the Holy Trinity, then washing the patient's legs in this water, and throwing the remainder behind its back in the form of a erow; (N. B. this has been known to cure both a Woman and a Heo;) hanging up the key of the house over a Child's cradle; laying on it crumbs of bread, a lock with the bolt shot, a looking-glass, or some coral washed in the foot in which it was baptized; hanging round its neck fennel seeds, or bread and cheese. Besides these charms, there are yet two others given by Frommann, which, as we do not entirely understand them, we must present in the original language. *Nonnulli aquam, super quam sponsum et sponsa e pago filiali in Parochia sua ambulare, et defunctorum corpora vehi solent, per silentium hauriant et his iterum effundunt, tertio tunc hauriant domum referunt, edq; hominis et juveniorum capita lavant;* again, *Ex horreo vel domicilio hereditario tres feni manipuli silentio et sine reprehensione allati, uniusq; vel lecto impositi. . . . et in hanc urbe (Nurimberg) que nos erigunt quotiens feni jacuram in edibus suis hereditario patitur ab hominibus Fascini gratia silentio illud auferentibus; hos tamen quia sacrum furti huius finem esse cenet, reprehendere nupersedit.*

Vairus states, that Huetsmen, as a protection against Fascination, were used to split an oak plant, and pass themselves and their Dogs between it. As amulets against Love Fascination, he recommends sprinkling with the dust in which a Mule has rolled itself; a bone which may be found in the right side of a Toad; or the liver of a Chameleon.

Vida, in the old Book *Bombycum*, has given a highly elaborate description of one who possessed this destructive power in his eye. After enjoining especial caution respecting those who are permitted to look at the Silk-worms, for that there are many who nocent *canis tristes, oculisque malignis*, he continues,

*Quandocumque morans Tuus sit in rupa Falerii
Ipse Scena vadit feras, cui dura rigebant
Ora, groeque scali sufficit sanguis circum;
Præter ebrietas ista, huncque in vertice canis.
Iste truci, (veritas!) obstitit genus omne necabat
Reptatione, tenax insana, porroque volens.
Fera etiam signando hortas ingresses, vix manus
Erat expulso terpeni sorsula anectio.
Quibus et pascuis per agros innotuit arbor,
Iste hortus stragem dedit, arboribusq; riuonem:
Spernosque omni agricola nati fluvio caducum.
Nunc quocumque aciem horribilem intendit, ibi omnes
Græve erit vulnere afflictae languentis Aræ,
Mor alibus late nuntium volitare per auras:
Nec tantum nocet reptor feras Orthionis,
Si quando iratus male talia vocari hortas.*

142.

Some instances of yet more modern belief in Fasci-

nation than those to which we have referred above, may be found collected in Brand's *Popular Antiquities*, (il. 401.) It appears even in our own days to be prevalent among the inhabitants of the Western Islands of Scotland, who use nuts, called *Molluca beans*, as amulets against it. (Martin, *Description of Western Id.*, 38, 123; Heron, *Journey*, ii. 238; *Statistical Account of Scotland*, xv. 358, xviii. 123.) Dallaway, in his *Account of Constantinople*, remarks, that "nothing can exceed the superstition of the Turks respecting the Evil Eye of an enemy or infidel. Passages from the Koran are painted on the outside of the houses, globes of glass are suspended from the ceiling, and a part of the superfluous caparison of their horses is designed to attract attention and divert a sinister influence."

But in Hobhouse's *Travels* we find a still more remarkable account of the existence of this superstition in the Turkish dominions, both among Mohammedans and Christians. "When the child is born, it is immediately laid in the cradle and loaded with amulets; and a small bit of soft mud, well steeped in a jar of water, properly prepared by previous charms, is stuck upon its forehead, to obviate the effects of the Evil Eye; a noxious Fascination proceeding from the aspect of a personified, although invisible Demon, and consequent upon the admiration of an incautious spectator. The Evil Eye is feared at all times, and supposed to effect people of all ages, who by their prosperity may be the objects of envy. Not only a Greek, but a Turkish woman, on seeing a stranger look eagerly at her child, will spit in its face, and sometimes, if at herself, in her own bosom; but the use of garlic, or even of the word which signifies that herb, (*seep-tov*.) is considered a sovereign preventive. New built houses and the ornamented stems of the Greek vessels have long bunches of it depending from them, to intercept the fatal eye of any ill-disposed beholder: the ships of the Turks have the same appendages." Letter 31.

A reference to the work of Bartholinus, already cited, will show that some of these customs are remnants of Roman superstitious rites; and Persius will readily supply a close parallel for one of them.

*Ecor avis, aut metuens Divas materis, canis
Exornit paruas, frontemque alpe sola labella
Infans digitis et strabillibus ante calicis
Eripit, ventres oculos inhilare perita.*

li. 31.

We should add, that Delrio, in his *Diag. Mag.*, has a very short notice on Fascination; he divides it (as others do also) into *Poetica* seu *Vulgaris*, that resulting from obscure Physical causes, which he treats as fabulous; *Philosophica*, which he considers to be Contagion; and *Magica*, to which he heartily assents.

The power of Fascination, which some attribute to certain Snakes, (Tonds, Hawks, and Cats have been invested with it also,) does not legitimately belong to the subject which we have been treating above. There is a Paper by Dr. Benjamin Smith Barton, somewhat too diffuse, but satisfactorily exploding this vulgar error, in vol. iv. of the *American Transactions*, and reprinted in vol. vii. (370) of Nicholson's *Journal*.

FASCINATION.

FASCINE. FASCINE, Fr. *fascine*, a bundle (sc. of sticks.)
See FASCES.

FASCIO-
LARIA.

Where it was found impossible, orders were given to the horse of the second line of the allies to provide themselves, each squadron with twenty fascines, to facilitate the passage.

Vincent. *History of England*, 3d. Ann., (1704.)

Our general had been busy for the last two hours, throwing up an entrenchment with fascines, earth-bags, and chevaux de frise.

Strachan. Spain, p. 42.

FASCINES are of various dimensions, according to the purposes for which they are intended. Those which are to be pitched for burning an enemy's works should not exceed two feet in length, those for constructing works or filling up ditches should be ten feet long, and one foot or fifteen inches in diameter. In order to make them, six small pickets should be stuck in the ground crosswise, to form three tressels. On these the branches are to be laid, and bound with rushes at the distance of every two feet. Six men are employed on each Fascine. Two cut the wood, two gather it, and two bind it. These can make 12 Fascines every hour. *James's Military Dictionary*.

FASCIOLA, in Zoology, a genus of *Intestinal Vermes*, established by Linnaeus, which includes the whole of those animals furnished with suckers on the side or ends of the body, by which they can attach themselves to the sides of the viscera which they inhabit. The have been formed into an order by Rudolphi, under the name of *Trematodes*.

This genus or order has been divided into several genera, according to the position of the suckers.

The one which should retain the name of *Fasciola*, was called *Ditoma* by Retzius.

Generic character. One of the suckers attached to the front extremity, and the other behind on the belly.

The species are very numerous. They are found in the various viscera of animals, in the angle of the eye of birds, and a few are found free in fresh and salt water; the most common species is the *Fluke*, or *Gourd worm*.

F. hepatica, Linnaeus, figured by Shæffer in his *Monograph*, and copied into the *Ency. Method.* pl. lxxix. fig. 1—11. Found in the hepatic vessels of Sheep, especially in those which inhabit damp meadows; it occasions the rot.

FASCIOLARIA, in Zoology, a genus of *Spiral shells*, belonging to the family *Muricida*, established by Lamarck.

Generic character. Shell sub-fusiform, mouth channelled in front, without any permanent thickened transverse ridges; columella lip with two or three very oblique plaits at the origin of the canal.

This genus is considered by Cuvier and Perussac as a subgenus of the genus *Fusus*, to which it is nearly allied in form, but it may be easily distinguished by the plaits in front of the columella; and it may be easily separated from the *Turritellidæ* which have plaits, by the plaits being very oblique, while in the latter they are always nearly transverse.

Many of the fossil species which Lamarck has referred to this genus, have been removed by later authors. Most of the species of this genus has been long known, and figured by Lister, Martini, Chemnitz, &c. The type is

F. Tulipa of Lamarck, the *Murex Tulipa* of Linnaeus, figured in Lister, pl. ix. 21. fig. 1, 2, and *F. distans*, which is a variety.

This genus is separated from the *Volutæ*, only by its long-shaped and lengthened canal; indeed, several of Lamarck's fossil species have been removed to the *Volutæ*.

FASHION, v.

FASHION, n.

FASHIONABLE,

FASHIONABLENESS,

FASHIONABLY,

FASHIONER,

FASHIONIST,

FASHION-FOUNDER,

FASHION-MONGER,

FASHION-MONOPOLIST.

Fashion, in dress or appearance, action or speech, is that form or manner, mode or method, most commonly followed at a particular time or place.

Her necks was of good *fashion*

In length and greatness of raven.

Chaucer. *The Romance of the Rose*, fol. 119.

At Desfontaine is the house of a widower was *fashioner* a priest's stole, his harp hanging upon the wall without touching adorned the note of *Gauditi* in oaks.

Bole. *English Virtuoso*, p. 63.

Notwithstanding the faithful father leaveth not the matter on this *fashion*, but also taketh away some loose imaginations as whole cruse oil to surmount, yet Christ's body shall be in no vain place at meet then out.

A Bole made by John Fryth, p. 63.

Fashions in all our postures,

fashions in our attire,

Which (as the wise have thought do cum)

and goe in circled gyre.

Draut. *Horace*, *Satyre* 2.

In which act, as the man is principally dour and *fashioner*, so is the woman, but the matter and sufferer.

Uell. *Corinthians*, ch. xxi.

Fashioned above within their lowest part,

That neither Pharus' beams could through them through,

Nor *Æolus* sharp blast could worth them any wrong.

Spenser. *Færie Queen*, book iii. can. 6.

It would be helpful to us if we might borrow such authority as the rhetoricians by patent may give us, with a kind of Prometheus skill to shape and *fashions* this outward man into the similitude of a body, and set him visible before us; imagining the inner man only as the soul.

Milton. *The Reason of Church Government*, book ii. ch. iii.

To make good *infanterie*, it requirith men bred, not in a serrail or indigent *fashion*, but in some free and plentiful manner.

Bacon. *Henry VII.* fol. 74.

No beauty to be had, but in writing and writing our own tongues? Nothing is *fashionable*, till it has defamed; and thus is to write like a gentleman.

Ben Jonson. *Discoveries*, fol. 97.

These are the hard tasks of a Christian, worthy of our sweat, worthy of our rejoicing, all which that Babylonish religion shuffeth off with a careless *fashionableness*, so as if it had not to do with the soul.

Hall. *Works*, vol. i. fol. 1025. Decade 3. Epistle 2.

Neither doth *Rail* goon *fashionably* to works, but does this service heartily and patiently, as a man that desires rather to effect the command, than please the commander.

Id. B. vol. i. fol. 1025. Cont. *The Meeting of Saul and Samuel*.

I now begin to see my vanity,

Shine in this plume, reflected by the felle!

Where is my *fashioner*? my *fashioner* man?

My *lancet*? my *perfumer*? *barber*? all?

Ben Jonson. *Septs of Verses*, act v. sc. 1.

And thou palmer, that readest and darest this madhouse of *fashion*, if thine eyes were not dazzled with like *fashions* at home and a more *fashionably* monster of thy self.

Purbeck. *Pilgrimage*, ch. ix. sec. 2.

Sweeping they hold an excellent quality, and to be a *fashion-monger* in clothes, glorious.

Id. B. ch. i. sec. 5.

Hence is the *fashion-founder* of

New lockes, broken, bar-le-maine,

And John devisor is alive,

One foolie is person twice.

Warner. *Albion's England*, book ix. ch. xlv.

FASCIO-
LARIA.

FASHION.

Fr. *fajoner*; from the Lat. *facer*, to make. Of *fashion* in clothes, Skinner says,—that form which the tailor gave the clothes, *dum* *fajered*.

To form or make, to shape or mould; to fit, to suit.

Fashion, in dress or appearance, action or speech, is that form or manner, mode or method, most commonly followed at a particular time or place.

FASHION.

FASTEN.

Burr. Hold you content, what man? I know thee, yes,
And what they weigh, even to the strictest scruple,
Scrambling, out facing, fashion-mongering boys
That lye, and cog, and flout, deprave, and slander.
Shakespeare. Much Ado about Nothing, fol. 118.

Mrs. Have done, thou harlot,
Whom, though for fashion-sake I married,
I never could elude.

Anonymous. A Yorkshire Tragedy.

The literal translation of the Greek [of Irenæus] may run thus,
"man, being created and fashioned, is made after the image and
likeness of the uncreated God: the Father designing and giving out
orders; the Son executing and creating; the Holy Ghost supplying
nourishment and increase."

Waterland. Works, vol. i. p. 311. *A Defence of some Queries.*

All that we see in this world is in perpetual motion, and never con-
tinueth in one stay; and it is not long but the whole fashion of it,
and all things in it, will be dissolved, so as never to be any more.

Bishop Beveridge. Sermon 62.

The company and acquaintance they are engaged in make some
vices appear so fashionable, that they are ashamed to forsake them.

Clarke. Sermon 12. vol. viii.

The latter are little trifles, scarce welcome to any but children in
understanding, and admired only for a gaudy effeminate dross, which
will quickly either be sullied or worn out; and a fashionableness
which will within a short while prove to be ridiculous.

Bayle. Works, vol. ii. p. 306. *Some Considerations touching Holy
Scripture.*

But as a rich and glittering garment may be cast over a rotten,
fashionably-dressed body, so an illustrious, commanding word, may

be put upon a vile and ugly thing; for words are but the garment, FASHION
the loose garments of things.

South. Sermons, vol. vi. p. 91.

FASTEN.

For some, who have his secret meaning guess'd,
Have found our author not too much a Priest:
For fashion-sake he seems to have recourse
To Pope, and Councils, and Tradition's force.

Dryden. The Art of Poetry.

Unkilled he to fairs, or seek for pow'r,

By doctrine fashion'd it to the varying hour;

Far other aims his heart had learn'd to prize,

More bent to raise the wretched than to rise.

Goldsmith. The Deserted Village.

He [an etymologist] brings it from *fario*, which, among other
things, signifies *to do*. Hence, he supposes people of fashion, accord-
ing to the old derivation of *facio* *to make* *to do*, to be spoken of those
who do nothing; but this is too general, and would include all the
beggars in the nation.

Fielding. The Covent Garden Journal, No. 37.

Taste is now the fashionable word of the fashionable world. Every
thing must be done with Taste: that is settled; but where and what
that Taste is, is not quite so certain.

Chesterfield. Miscellaneous Works, vol. ii. p. 117. *Common
Sense*, vii.

The difference is greater or less, according as the fashionableness
and acuteness of the mind render the competition of the buyers more or
less eager.

Smith. Wealth of Nations, vol. i. p. 215.

For he, with all his follies, has a mind

Not yet so blank, or fashionably blind,

But now and then perhaps a feeble ray

Of distant wisdom shoots across his way.

Cooper. Hops.

FASTEN.

FASTEN.

FAST, adj.

FAST, adv.

FA'STENER.

FA'STENING.

FA'STLY.

FA'ST-HANDED.

FA'ST-HARNED.

FA'ST-FLIGHTED.

FA'ST-SLEEPING.

FA'ST-SWORN.

Goth. *fast-an*; A. S. *fastnian*,
afastnian, *figere*, *firmare*, *confir-*
mare, to fix, to fasten or make
firm and fast. Dutch *fasten*;
Ger. *verten*, *fasten*; Sw. *fasta*.

To fix, to confirm, to keep or
hold, to put or place, to unite or
join closely, firmly, tightly, stead-
fastly; to cause to adhere or stick
together; to keep close to or
upon.

Du ot jio water, quæ Merlyn, & wen it is sweye,
ge schul bi neye yet jinde holwe stones tweye;
And in eyer a dragon þer inne slepe faste. *R. Gloucester*, p. 131.

A na dame marcy quæ ich, en lykþ wel gware vordes
Ac þu monye of his malice þet man so faste hopeþ. *Piers Plowman. Vision*, p. 15.

Dyden & beggers, faste slothe geiden. *Id. B. p. 3.*

Thou sayst, we wites wel our vices hide,
Til we be fast, and then we wolle hem show.

Chaucer. The Wif of Bathes Prologue, v. 3465.

And sith she doest nat telle it to no man
Down to a mouse faste by she ran.

Id. The Wif of Bathes Tale, v. 6353.

And with this noyse, and with this crye,
Out of a large faste by
Mere starten out and wenen ware
Of this felow.

Gower. Conf. Am. book viii. fol. 182.

Also it hath bene seyn, that the weaker person, by the sleight of
wrayting, hath overthrowen the stronger, almost or he coude fasten
on the other any violent stroke.

Sir Thomas Egton. The Governour, book i. ch. xii.

By whose fasting when the hunters perceive when their hunt is,
they do eather vnderstande at sixe cates within the ground, all
the trees there awayes, in such sorte that by thapier part they may seme
to stide fast still.

Arthur Golding. Caesar. Commentaries, book vi. fol. 163.

And at this meeting y^e Lord Hunting, whose trunk towards the king
so manne doubted nor neede to doubt, perswaded the lordes to
believe, that the Duke of Gloucester was ware and fastly faithful
to his prince.

Sir Thomas More. Works, fol. 43. *The History of King Richard
the Third.*

Ergo he confesseth here plainly, the contrary of that he so fastly
before hath affirmed.

Id. B. fol. 556. The second Part of the Confutation of Tyndall.

And where thou dost see the faste and true partly ethen and
partly yere (it signifieth the kingdom to be divided) nevertheless yet
shalt it retain some what of the ferue fastness of yere as it were
vnder y^e sole of his foie.

Joye. Epitaphion of Daniel, ch. ii.

Who showed and declared unto him, how the hope of victory was
much more assured to the Romans than to King Antiochus; and
withall, how the Romans would be the faster and sower friend of the
twaine, yea and make more conscience of keeping unitie.

Holland. Lucius, fol. 939.

So there were entrained, intercepted, and killed in the place
together with Hazano himselfe the generall, fast upon a thousand, even
so many as were in the reward, and could not well retire themselves
backward.

Id. B. fol. 738.

Which well I prove, as shall appear by trail,

To be this maiden with whom I fastened hand,

Known by good markes and perfect good equall:

Therefore it ought be rendered her without denial.

Spenser. Faerie Queene, book v. can. 4.

The congruent, and harmonious fitting of parts in a sentence, both
almost the fastness, and force of binding, and connexion; as in
stones well squared, which will rise strong a great way without
mortar.

Bacon Jonson. Discourse, fol. 119.

B 2

FASTEN.

Thereto both his own wyfe wit, she sayd,
And, & the fairness of his dwelling place,
Both unsayable, gave him great joys.

Spenser, Faerie Queene, book v. can. 5.

FAST.

The king also beeing *fast-handed*, and loth to part with a second dowrie, but shiefly being affectionate both by his nature, and out of politike considerations to continue the alliance with Spaine, prevailed with the prince (though not without some reluctance, such as could be in those years, when he was not twelve years of age) to be contracted with the Princess Katharine.

Bacon, Henry VII. fol. 207.

The plough-shares, they are for the breaking up of our fallow grounds, wounding and tearing asunder our firm *fast-hardened* habits of sins.

Hammond, Works, vol. iv. Sermon 1.

When Suffolk charpt Hasting with aloth

Over himself too wary to have been.

And had neglected his *fast* plotted truth

Upon the field, the battle to begin,

That where the one was, there they would be both.

Dryden, The Battle of Agincourt.

— Him *fast-sleeping* soon he found

To labyrinth of many a round self-row'd,

His head the midst, well stor'd with suttile wiles.

Milton, Paradise Lost, book ix.

— Friends how *fast-neers*,

Whose double boomer swerves to wear one heart,

Whose houses, whose bed, whose meal and exercise

Are still together, who twis (as 'twere) in love,

Vaeprable, shall within this house,

On a direction of a dot, break out

To honest merrily.

Shakespeare, Coriolanus, fol. 21.

It is the more obvious and common opinion, that this (the art of flying) may be effected by wings *fastened* immediately to the body, this coming nearest to the imitation of nature, which should be observed in such attempts as these.

Wilson, Dialects, vol. ii. p. 204.

Six lines' sides, with thongs together *fast*,

His upper part defended to his waist:

And where man noted the continued vest

Spread on his back the houses and trappings of a beast.

Dryden, Ovid, Metamorphoses, book xii.

But what the fancy waits the skill

Of fluent easy dross at will,

The thoughts are oyle, like coils which stray

From fertile meads, and lose their way,

Clapt up and *fasten'd* in the poud

Of measure'd rhyme, and barren sound.

Lloyd, On Rhyme.

I knew there is an order, that keeps things *fast* in their place; it is made to us, and we are made in it.

Burke, Reform of Representation in the House of Commons.

The capital, or rather chief features, of Cautheban was then taken, with a number of cattle, the wealth of this barbarous city.

St. An. An Abridgement of English History.

As soon as the petty sovereigns of Antistat ventured to steal out of their mountain-houses, fastnesses and retreats, to extend the limits of their little kingdom at the expense of Mahometan culpas, their conquest, seem to have been entrusted to the care of gnomes or counts.

Scribner, Spain, p. 436.

FAST AND LOOSE, says Sir John Hewkins, in a note on *Antony and Cleopatra*, iv. 10, is a cheating game thus practised: "A leather belt is made into a number of intricate folds, and placed edgewise upon a table. One of the folds is made to resemble the middle of the girdle, so that whosoever should thrust a skewer into it, would think he held it fast to the table, whereas in fact he has so done, the person with whom he plays may take hold of both ends and draw it away. This trick is now known to the common people by the name of *pricking at the belt or girdle*." We do not know whether this description of the method of cheating is very explanatory of it, the object is clear enough; it is, as Archdeacon Neres observes, (*Gloss. ad v.*) to en-

courage wagers, whether the girdle was *fast or loose*, either of which the sharper could make it at his pleasure.

FAST.

Scot, in his *Discovery of Witchcraft*, xiii. 20, has explained this mystery. "A notable trick of Fast and Loose; namely, to put three beadstones from off a cord, while ye hold fast the ends thereof, without removing the hand. Take two little whipeords of two feet long in piece, double them equally, so as there may appear four ends, then take three great beadstones, the hole of one them being bigger than the rest, and put one beadstone upon the eye or bow of the one cord, and another on the other cord. Then take the stone with the greatest hole, and let both the bowts be hidden therein; which may be the better done if you put the eye of the one into the eye or bow of the other. Then pull the middle head upon the same, being doubled over his fellow, and so will the beads seem to be put over the two cords without partition. For holding fast in each hand the two ends of the two cords, you may toss them as you list, and make it seem manifest to the beholders, which may not see how you have done it, that the beadstones are put upon the two cords without any fraud. Then must you seem to add more effectual binding of these beadstones to the string, and make one half of a knot with one of the ends of each side, which is for no other purpose, but that when the beadstone be taken away, the cords may be seen in the case which the beholders suppose them to be on before. For when you have made your half knot (which in any wise you may not double to make a perfect knot) you must deliver into the hands of some stander-by those two cords; namely, two ends evenly set in one hand, and two in the other, end then with a wager, &c. begin to pull off your beadstones, &c., which if you handle nimbly, and in the end cause him to pull his two ends, the two cords will show to be placed plainly, and the beadstone to have come through the cords." And in a marginal note he observes, "this conveyance must be closely done, ergo it must be no bungler's work."

FAST, adj.

FAST, adv.

FA'STLY,

FA'STLY-DRIPPING,

FA'STLY-FALLING,

FA'STLY-GROWING,

FA'STLY-THUNDERING,

A. S. *faeste*. Jnnius says,

fast or swift in pace. *Celer,*

citatus, praecipue; the English

have manifestly retained this

word from the Welsh *ffast,*

proprius, festinus. But it is

more probably a consequen-

tial application of *fast*, close: he comes *fast* behind,

i. e. close behind; to attain which closeness or near-

ness of position (suppose in a race) speed was exerted.

And by usage the word was transferred from the end to

the means, i. e. from the place or position to the speed

exerted in attaining it.

Speedy, quick.

And lepin on ys steds, and siweds and stog *fast* ys son.

R. Gloucester, p. 63.

Ac Wyles & Wit, wren aboute *faite*

To overcome þe kynges.

Piers Plouman. Vision, p. 68.

But that science is so far us before,

We mowen not although we had it overwe,

It overtake, it slit away so *fast*;

It wil us makeen buggen at the last.

Chaucer, The Chanconyous Prologue, p. 16150.

To my judgment these prices are not chosen, that they should taste more made, than all other, nor to be sprayed richly than all other, nor to taste *fafter* than all other: but with presumption, that they ought to know more than all other.

Golden Booke, ch. xxi.

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But piteous Avon strives
The first to be at sea; and *fauster* her to lie,
Clear Kemigum comes in, with Hargum by and by
Drayton. Poly-dion, song 9.

Scizans hearing this snowed was nothing pleased, not so much in
regard of the marriage, as because he feared Tiberian's secret suspicions;
and the rumour of the people; and ensue which grew *fast* upon
him.
Ormsby. Tacitus, fol. 103.

A reverend man, that gra'd his cattle nigh,
(Sometimes a blossomer, that the ruffe knew
Of court, of city, and had let go by
The swiftest hours) observed as they flew;
Towards this afflicted fancy *faustly* drew;
Shakespeare. A Lover's Complaint.

And if thou tell'st the heale story right,
Upon my scale, the heaters will shod tears,
Yee even my foes will shed *fast-falling* tears,
And say, alas, it was a piteous deed.
Id. Henry VI. First Part, fol. 152.

Now to Marina bend your mind,
When our *fast-growing* scene must find
At Thamus.
Id. Pericles, act iv. sc. 1.

Here the rude clamour of the sportsman's joy,
The rust *fast-thundering*, and the whistled horn,
Would tempt the Muse to sing the rural game.
Thomson. Autumn.

I dread the next letters from Holland, will bring us an account of
the duke's army being cut off in the whole, or in part. All my
predictions are now verifying *too fast*.
Chesterfield. Works, vol. ix. p. 45. book ii. let. 29.

Off the wet web is steep'd, and often rain'd,
Fast-dripping, to the river's grassy bank;
And sinewy arms of men, with full-strain'd strength,
Wring out the latest water.
Dyer. The Flower, book iii.

As he spoke
Adown his cheek, through shivering joy and doubt,
The tear *fast-falling* steered.
Mallet. Amartyr and Theodora.

FAST, v. } Goth. *fastan*; A. S. *fast-an*;
FAST, n. } Sw. *fasta*; D. *fasten*; Ger. *fasten*,
FASTER, } *jejunare*; (Wachter thinks)
FA'RING, } in the verb, *Fasten*, *sew*, to keep,
FA'RINGLY, } to guard, to secure, applied to the
FA'RING-DAY, } keeping or observing a rite of the
church; observance and *jejunare*, he remarks, are frequently
found synonymous in ecclesiastical writers. Applied to the peculiar rite of abstaining from food, as a
religious observance, and then extended to such abstinence
from any cause. To *fast*, then, will mean
To observe or keep, ac. abstinence from food; and
thus, consequentially, to forbear from food; to abstain
from food.

His fleshly wile had charged him with fastness, but that the
wonderment of his woe with travail *fasting* he adventured,
and in riding & going transfigured mysticlike his youth.
R. Gloucester, p. 482. n. 7.

Vigiles and *fasting* days, furtherance to know
And fulfill ye *fastings*.
Pierre Planchon. Vision, p. 158.

But whence thou *fastest* anonst this head, and waiveth this face:
that thou be not seen *fasting* to men, but to the faller that is in hidde,
and the faller that seeth in hidde shall yelde to thee.
Wiclif. Matthew, ch. vi.

But y^e, when thou *fastest*, anonst thy head, and wash thy face,
y^e it appeares not unto men how y^e thus *fastest*: but unto thy father
which is in secret: & thy father which seeth in secret shall reward
the secretly.
Bible, Anno 1551.

In hunger and thirst, in many *fastings*, in cold and nakedness
Wiclif. 2 Corinthians, ch. xi.

In hunger, in thyrse, in *fastings* often, in cold and nakedness.
Bible, Anno 1551.

Ye shal understoode also, that *fasting* must in these thynges: is
in forbering of bodily mete and drinke, in forbering of worldly iolys,
and in forbering of dedly synne: this to say, that a man shal kepe
him fro dedly synne with all his seight.

Chaucer. The Perceus Tale, vol. ii. p. 385.

And when they were all shall be wele,
Ther ben dewse thowre at last
Than am I fed of that *fast*,
And laugh, of that I see them louse.
Gower. Conf. Am. book ii. fol. 29.

Nowe hearken what difference ought to be betwene yours *fastes*
and theys, yf ye will have them acceptable to the father, and profit-
able to yourselves. It is not the forbearing of the meat that com-
mendeth *fasting* unto God but the pure and cleane affection of the
minde, fervently desiring to please God only.

Edwall. Matthew, ch. vi.

Thyncke ye thes *fast* pleteth me, that a men shold chesien him
selfe for a daye, and to wrythe his head aboute lyke an hake in an
heerly cloth, and in lye upon the earth.
Bible, Anno 1551. Eusey, ch. liiii.

Wherefore as often as godlynesse shall prevaile you to *fast*, follow
not certayn manere which be set *fastes*, but countermyters of *fasting*,
setting forth the colour and cloke of *fasting* with a sweeter counte-
nance.
Id. Id.

At length berpeaks the citee manee:
my lorde why lyke you stille,
To lyve in countrey *fastingly*,
upon a cuggie hill.
Dram. Horace, Scire 6.

In the which, (for as much as he [Moan] first rested there after
seven dayes *fasting* and travel of hymnells and lye people through
the desertes of Arabia) he halowed the seventh day, and called it
after the reuerce and rage of the conning, the Sabbath day, com-
mendingly to be kept *fasting-day* for ever after to the worldes
end, because that day had made an end of all their travail and hunger.
Arthur Golding. Justice, book xxvii. fol. 138.

Some with a whip their pamp'rd bodies beate,
Others in *fasting* live, and seldom ease,
Brown. Britanno's Pastoral, book i. song 5.

I have even weened here's with prayer, dried up
The spring of my continual tears, even starv'd
My teares with daily *fast*.

Ford. The Fly She's a Whore, act i. sc. 2.

I see Moses the receiver of the law, Elias the receiver of the law,
Christ the fulfiller of the old law and author of the new, all *fasting*,
fourty dayes; and these three great *fasters* I finde together glorious in
Mount Labor.

Hall. Cont. vol. i. fol. 870. Of the Faile of Moses.

But this notion of the word cannot at all belong to this place,
where the hypocritical *fasters*, that desire their devotions should
be seen, be seen and commended by men, are said to be *selfish*, of
and countenance.
Hammond. Works, vol. iii. fol. 25. Annotations on Matthew, ch. v.

That holy number (as he calls it) of forty, which our Saviour
honoured with his *fasting* is by this reckoning excluded.
Drayton. Poly-dion, song 11.

5. Is not this the *fast* that I have chosen? To loose the bands of
wickednesse, to undo the heevie burdens and to let the oppressed go
free, and that ye break every yoke.

7. It is not to deal thy bread to the hungry, and that thou bring the
poor that are cast out, to thy house? When thou seest the naked, that
thou cover him, and that thou hide not thyself from thine own flesh.

Bible. Modern Version. Isaiah, ch. liiii.

From hence away an account be given why the inhabitants of hot
countries may endure longer *fasting* and hunger than those of colder;
and those seemingly prodigious and to us scarce credible stories of the
fastings and abstinence of the Egyptian monks be rendered probable.

Bay. On the Creation, part ii. p. 379.

John the Baptist came, neither eating or drinking. Matt. xi. 18.
That is, when he was sent to preach, came solitary into the wilderness
with great austerities and severity of life, with *fasting* and
abstinence, with mortification and self denial; and they said, he is
mad, and hath a Devil.
Clarke. Sermon 14. vol. ii. p. 203.

FAST.

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Study and pains were now no more their care;
 Texts were explain'd by fasting and by prayer.

Dryden. The Art of Poetry.

And upon these considerations, the king commanded all persons of whatsoever state and degree, to observe and keep from henceforth such fasting-days, and the time of Lent, as had been heretofore used in the realm.

Stygg. Memorials. Edward VI. Anno 1546.

For months together these creatures of splendour, whose very excess and luxury in their most piteous days had fallen short of the allowance of our austere fasts, silent, patient, resigned, without sedition or disturbance, almost without complaint, perurbed by an heinous day in the streets of Madrid.

Burke. On the Nobles of Aired's Debt.

Others there are, and not a few,

Who place it in the bug-bear view!

Think it comports in strange severities:

In *Jaurega*, weepings and austerities.

Dodley. Religion, a Simile.

Tillotson in a fast-sermon on a thanksgiving occasion, 31st January, 1688, says, Twenty-years ago.

Trotter. Diversions of Poetry, vol. i. p. 467.

THE ONLY FAST appointed by Moses was that on the Day of Expiation, (*Lev. xvi. 29.*) and although the Jewish Fasts afterwards became very numerous, they must all, with this single exception, be considered of private institution. Of the miraculous Fast of Moses himself, (*Erod. xxiv. 28.*) of Elijah, (*1 Kings, xix. 8.*) and of our Saviour, (*Matt. iv. 2.*) it is scarcely necessary to speak in this place. We find three instances of occasional Fasting in the Old Testament: 1. by Joshua and the Elders, after the defeat of Israel by the men of Ai, (*Josh. vii. 6.*) 2. By the eleven Tribes after their defeat at Gibeon, (*Judges, xx. 26.*) 3. By David over his sick child, (*2 Sam. xii. 16.*) and Zechariah (*viii. 19.*) has mentioned four Fasts, (one of them that of the Day of Expiation,) as if they were generally observed. Ezra kept a Fast at the river of Abana, (*viii. 21.*) part of Daniel's humiliation was Fasting, (*ix. 1.*) a Fast proclaimed for all the residents in, and visitors to Jerusalem is noticed by Jeremiah, (*xxxvi. 9.*) and Joel prescribes a Fast when announcing the judgments of God, l. 14.

Lewis, in his *Antiquities of the Hebrew Republic*, (*iv. 13.*) has given from the Rabbi Maimonides (*Taanith. ii.*) many particulars concerning the Jewish Fasts. They were kept

"When they are afflicted by their enemies in a siege, by the sword, pestilence, a hurtful beast, locusts, the caterpillar, mildew, blasting, abortion, diseases, scarcity of bread, and drought. These public Fasts were not appointed for many days successively; because it was impossible to observe them with a proper severity; but upon the second and fifth days of the week, that by that intermission they might the better give themselves up to mortification and abstinence; for upon these solemn seasons they never refreshed themselves with eating till the evening; and their public Fasts began an hour before the sun was down, and continued strictly till midnight the following day; but they were allowed to indulge freely before they entered upon the time of Fasting. Upon these days sackcloth was worn next the skin, the clothes were rent, which were expressions of the greatest heaviness and sorrow. All public diversions were forbidden, no shoes were worn; there was no washing the hands or face, no bathing of the body, no anointing with oil, but ashes were sprinkled upon the head; they lay down in the dust, the Temple and Synagogues were thronged with votaries, the

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Scriptures were read with a loud voice, their prayers were long and lamentable, their conversation grave and full of the business of the day, their countenance dejected, with all the outward signs of the most serious devotion and repentance.

"The same Rabbi, (*ib. ch. l.*) speaking of the Fasts of private persons, gives an account of the occasions that obliged a man to Fast for private afflictions. If any that belonged to him be sick, or lost in the wilderness, or confin'd in prison, he was bound to Fast in his behalf. It was usual for a single person to devote himself to stuted and repeated Fasts for the sake of Religion, even when there was no calamity or affliction of life to urge him to it; and those that did so observed the same days and severities as were used at those solemn times that were commanded by the public authority of the State.

"The public Fasts are disposed in the Jewish Calendar in this order:

"In the first Month of the Ecclesiastical Year (the month Abib or Nisan) were appointed, upon the first day, a Fast upon the account of the death of Nadab and Abihu, the sons of Aaron, (*Levit. x. 1.*) on the tenth, for the death of Miriam; and on the 26th, for the death of Joshua.

"In the second Month (the month Iyar) upon the tenth day, a Fast for the death of Eli, and because the Ark was captivated by the Philistines; upon the twenty-eighth, a Fast for the death of Samuel.

"In the third Month (the month Sivan) upon the twenty-third day, a Fast because the revivited Tribes were hindered by Jeroboam from bringing their First-fruits to Jerusalem.

"In the fourth Month (the month Tammuz) upon the seventeenth day, a Fast because the City was set on fire by the Chaldeans. (*Jer. lii. 6.*)

"In the fifth Month (the month Ab) upon the ninth day, a Fast for the destruction of the Temple by the Chaldeans and the Romans after them. These Fasts of the fourth and fifth months are mentioned by the Prophet Zechariah as observ'd annually from the Desolation of Jerusalem to his time, which was seventy years. (*Zeck. viii. 19.*) Upon the eighteenth day, a Fast because the Evening Lamp went out in the reign of Abaz.

"In the sixth Month (the month Elul) upon the seventeenth day, a Fast upon the account of the death of the Spies who brought an evil report upon the land.

"In the seventh Month (the Month Tisri) upon the third day, a Fast for Gedaliah, who was slain at Mispah, and all the Jews that were with him were scattered. Upon the seventh day, a Fast because of the sin of the Golden Calf.

"In the eighth Month (the month Marheshvan) upon the sixth day, a Fast for the misfortunes of Zedekiah, who had his children killed before his face, and then his eyes put out by the command of the King of Babylon. Upon the nineteenth day, a Fast to atone for the sins the People had been guilty of upon the account of the Feast of Tabernacles. Upon the twenty-third day, (*1 Macc. iv. 46.*) a Fast because the Sanctuary was made desolate and the Altar profaned by the Syrians.

"In the ninth Month (the month Chisleu) upon the seventh day, a Fast upon the account of Jehoiakim, who burnt the Book of the Prophecy of Jeremiah that was written by Baruch.

FASTS. "In the tenth Month (the month Tebeth) upon the tenth day, a Fast, because in that month the Chaldeans began the Siege of Jerusalem.

"In the eleventh Month (the month Shebet) upon the fourth day, a Fast in memory of those just men who died in the days of Joshua. Upon the twenty-third day, (*Judg.* ii. 10.) a Fast because of the War between the other Tribes and that of Benjamin, occasioned by the death of the Levite's wife.

"In the twelfth Month (the month Ader) upon the seventh day, a Fast in memory of the death of Moses.

"There are many other Fasts to be met with at this time in the Jewish Calendar, which, because they relate to matters of small importance, and were instituted, it is supposed, since the destruction of their Nation and Government, deserve no mention in this place."

In the III^d Chapter of Jonah, the Prophet describes the rigid Fast which the King of Nineveh proclaimed after hearing the denunciation against himself and his people, and which succeeded in averting the wrath of Heaven; during its continuance neither man nor beast was permitted either to eat or drink any thing, they were both covered with sackcloth, and, as it is expressed with the energy of Eastern metaphor, they were to "cry mightily unto God."

The two days in the week on which the Pharisee (*Luke*, xviii. 12) boasted that he Fasted, were the second and the fifth, (*Maimonides*, *Taanith* i. i.) Monday, in memory of the ascent of Moses to Sinai; Thursday, of his descent. The Romans, who, from the contempt which they entertained for every thing connected with the Hebrew Polity and History, were perpetually mistaken as to Jewish customs, maintained that this People observed the Sabbath-day as a Fast. *Ne Judæus quidem, mi Tiberi*, writes Augustus to his successor, *tam diligenter Sabbatis jejuniis servat quam ego hodie cæcis*, (*Suet. Octav.* 76.) and Justin, in the passage cited above from Goldyng's translation, not content with a blunder, proceeds to assign an equally blundering reason for it. Tacitus also, though not so wide of the mark, seems to imply the same reason, *longam olim famem crebris adhuc jejuniis fastentur*, (*Hist.* v. 4.) A line has often been cited from Juvenal as another evidence of this mistake of the Romans.

Obscurant ubi fasto mero potis Solabte Reges,
vi. 150.

But the sarcasm of the Poet is here directed to a widely different object; namely, the taking off the shoes which the Jews, in common with other Orientals, practised in approaching holy ground. Martial (iv. 4) more directly refers to the accredited and mistaken notion concerning the Jews, when, among other evil smells, he notices that produced by the *Jejunia Sabatiorum*. If the Epigrammatist had lived long enough, he might have learned that the Jews not only do not Fast upon their Sabbaths, but that the Rabbis especially forbid Fasting on that day; and, moreover, he might have read in Sir Thomas Brown, "that an unsavoury odor is gentillious or national unto the Jews," (or, as he has before given it in plainer speech, "that Jews naturally stink, that is, that in their race and nation there is an evil savor.") "If rightly understood, we cannot well concede, nor will the information of reason or sense induce it," and, as if he were directly controverting Martial's assertion in particular, he goes on,

"They observe not only Fasts at certain times, but are restrained unto very few dishes at all times. . . . so that observing a spare and simple diet, whereby they prevent the generation of crudities, and Fasting often, whereby they might also digest them, they must be less inclinable unto this infirmity than any other nation, whose proceedings are not so reasonable to avoid it." (*Vulgar Errors*, iv. 10.)

Herodotus (ii. 40) mentions, that the Egyptians prepared themselves by Fasting for the celebration of the great Festival of Isis.—So also, on a similar occasion, did the women of Cyrene, (*Id.* iv. 186.) On the sixteenth day of the Athenian *Thesmophoria* the free-born women, by whom the rites were celebrated, kept a Fast (*eporia*) sitting on the ground. So too, in the Eleusinian Mysteries, those who had been initiated only into the lesser rites did not taste food till the stars appeared; for which abstinence a reason has been prettily assigned by Ovid, namely, that Ceres, when in search of her ravished daughter, then first inadvertently broke her mourning fast, (the meal was a light one,) with a few poppy seeds.

Quæ quia principia ponat jejunia metis,
Trampus Ausent Myra sidera vix cœli,
Fasti, iv. 636.

Ceres also had her Fasts at Rome. Nearly two centuries before the Christian era, v. c. 561, some fearful prodigies were announced to the Senate. Showers of stones had fallen both at Tarracina and Amiternum. Jove's own Temple, and some shops round the Forum at Minturna, had been damaged by lightning, so, above all, in the eternal City itself, two tame oxen had run up the stairs of a house in the region *Carinae*, and mounted to the very roof. The unhappy beasts were ordered by the *Aruspices* to be burned alive, and their ashes to be cast into the Tiber, and a *Senatus-consultum* was passed, instructing the proper officers (*documviri*) to consult the Sibylline Books. The response instructed them, among other things, to institute a quinquennial Fast to Ceres, (*Liv.* xxxvi. 37.) It has been thought, that even during the Augustan Age the Romans in general observed a weekly Fast to Jupiter on Thursdays, the day under his peculiar protection; and the apocion has been founded or supported on that passage in Horace in which the fond mother vows to Jove, that if her son recovers from his quartan ague he shall stand naked in the Tiber.

Ille
Mæne die quo te indicia jejuniis,
Jovis. ii. 3. 290.

Geener, however, in his note on these lines, with much greater probability refers them to the custom of the Jews, who (as we have before shown) Fasted on Thursdays, and whose superstitions were becoming prevalent among many Romans.

Neither our Saviour nor the Apostles left any precept respecting Fasting, although it is mentioned by the former in conjunction with Almsgiving and Prayer. It is probable, however, that it was early practised among the Christians as a private act of devotion; but no public Fast is spoken of in the most ancient times, save that on the day of Crucifixion. In the III^d century the custom became more prevalent, and it was considered of especial efficacy against the evil influence of Demons. (*Clementin. Hom.* ix. sec. 9.)

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Of the
Egyptians
Athenians.

Romans.

Primitive
Christians.

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The greatest Fast of the Primitive Church was that of *Quadragesima*, or *Lent*, (*quadragesima*), a name which originated either from its lasting forty days, (and being of Apostolical Institution as the Romnists for the most part hold,) or forty hours (of Ecclesiastical Institution, and therefore differently observed by different Churches, as most of the Reformed contend,) the period during which our Saviour lay in the Sepulchre. The arguments in support of each of these opinions are detailed by Bingham, (*Orig. Eccl. xxi. 1.*) The manner of observing it, was by strict and rigorous abstinence from all food till evening, throughout the season, except on the Sabbath and the Lord's days. The week immediately preceding *Easter*, *Hebdomada magna*, was kept with still greater austerly, and additions (*superiores, superpositiones*) were made in it to the ordinary Fasting. Some extended their abstinence to the Sabbath in this week; others increased more or less the number of days of abstinence; even the most lax kept it *ἐξαρσενία*, namely, tasting only dried fruits, winter, bread and salt, and these not till evening. (*Ibid.*)

Other annual Fasts were those of the Four Seasons, *Jeiunia quatuor Temporum*, or of the First, Fourth, Seventh, and Tenth Months. Of these, the Spring Fast was kept in Lent; the Summer Fast, for the most part, in the week after Whitsuntide; the Autumnal Fast in September; the Winter Fast, from the Festival of St. Martin (November 11) till Christmas day, on Mondays, Wednesdays, and Fridays in each week. These Fasts, though not at first so intended, afterwards coincided with the Ember weeks or Ordination Fasts. There was also a Fast of three days before the Epiphany, appointed for the purpose of restraining the excesses into which the People were used to run in celebrating the return of the Year. (*Id. xxi. 2.*)

In some places Monthly Fasts were observed, excepting in July and August, because of the sickness of that season, and because also in the latter month almost every day was dedicated as a Festival to some Martyr. In the Vth century three days were set apart in France, immediately before Ascension day, under the name of Rogation Fasts. But as the whole of Pentecost had formerly been observed as a Festival, these days were never generally received, and the Council of Toledo in 681 finally declared that such Rogation Fasts should be kept once every month. Besides these Weekly Fasts on Wednesdays and Fridays, called also Stationary days, (*Stationes*), Half Fasts, (*Semijeiunia*), Fasts of the fourth and sixth days, (*Feria quarta and sexta, Tercia and Parasceve*), were early decreed. These days were chosen because Wednesday was the day on which the Jews took counsel to put our Lord to death; Friday, that on which he actually suffered. They were not observed during the fifty days between Easter and Pentecost, neither were they intended with as severe abstinence as the Quadragesimal Fast. It was sufficient if food was not tasted before three in the afternoon. Hence, the three degrees of Fasting have been distinguished by Tertullian, as *Jeiunationes, Xerophagia*, and *Stationes*; as *officia recumbit, vel recubet, vel retardati populi*; as observed *per nullas, vel aridas, vel seras cecae*, (*Id. xxi. 3.*) Fasting on the Lord's day was considered highly criminal, because many early Heretics, as the Manichees, Cerdonians, Marcionites, and Priscillianists, had impiously adopted this practice in derogation of our Lord's Human Nature. The Apostolical Canons sentenced the Clergy to deposition for this

offence, and more than one Council anathematized it. FASTS. (*Id. xvi. 6.*)

The Church of Rome distinguishes between days of the Fasting and of Abstinence. On the former, but one meal, *Chenich* of that and not of flesh, is tasted during 24 hours; on the latter, flesh only is abstained from. The following is the present distribution given in Bishop Chilton's *Garden of the Soul*.

Fasting Days.

1. The Forty days of Lent. 2. The Ember days, being the Wednesday, Friday, and Saturday of the first week in Lent; of Whitsun week; of the third week in September; and of the third week in Advent. 3. The Wednesdays and Fridays of the four Weeks in Advent. 4. The Vigils or Eves of Whitsuntide; of the Feasts of St. Peter and St. Paul; of the Assumption of the Blessed Virgin Mary; of All Saints; and of Christmas day.

N. B. When any Fasting day falls upon a Sunday, it is to be observed on the Saturday before.

Abstinence Days.

1. The Sunday in Lent. 2. The three Rogation days, being the Monday, Tuesday, and Wednesday before Ascension day. 3. St. Mark, April 25, unless it falls in Easter week. 4. The Fridays and Saturdays out of Lent, and the Ember weeks, or such as happen to be Vigils; but should Christmas day fall upon a Friday or Saturday, it is not of Abstinence.

In the *Practical Catechism upon the Sundays, Feasts and Fasts*, (1866) the reason assigned for observing St. Mark's day as a day of Abstinence, is that his Disciples, the first Christians of Alexandria, under his own conduct were eminent for their mortification; moreover, that St. Gregory the Great, the Apostle of England, first set it apart in memory of the cessation of a mortality in his time at Rome. The miraculous Fast of St. Nicholas while an infant is cited by Durand, (vi. 7,) in confirmation of the necessity of the Romish Weekly Fasting: *adhuc infans et manens in cunabulis tribus diebus in hebdomada, a mamillis matris sue abstinebat, vel ut alii dicunt quartis feriis et sexta semel tantum nequebat mamillas*. The whole of this Chapter in the *Rationale* may be consulted with advantage, by those who seek further relative to the Romish tenets concerning Fasting.

The Greek Church observe four principal Fasts. Of the That of Lent, commencing according to the old style; one beginning in the week after Whitsuntide, and ending in the 29th of June, so that it varies in length; one for a fortnight before the Assumption of the Virgin on the 15th of August, which is observed even to the prohibition of oil, except on the 6th of August, the Transfiguration, on which day both oil and fish may be eaten. One, forty days before Christmas.

Besides which Grand Fasts there are some other Fasts, as the 28th of August, in commemoration of the decollation or beheading of St. John Baptist. Likewise there is another Fast beginning the 1st of September, which continues until the fourteenth, being the Feast of the exaltation of the Holy Cross, in which time of 14 days the History of the Passion is preached and represented. But this last is only observed by Monks, and such as ne entered into Vows and a Monastical life, whose profession is mortification, and their business religion. In all which times, they do not only abstain from flesh, or *lactinia*, such as butter, cheese, and the like, but also from fish which have

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scales or flunes, or blond; only shell-fish, as lobsters, crabs, oysters, &c. are lawful, though it is probable that in them there may be more of heat and nourishment; excepting only in that Lent which begins on the 15th of November, it is lawful for them to eat all sorts of fish, as also other ordinary and Weekly Fasts of Wednesday and Friday nhige them only to an abstinence from flesh, and what comee from thence, but all sorts of fish are freely indulged. And though Wednesdays and Fridays are for the most part Fasts through the whole year, yet we must except from hence, Wednesday and Friday of the eleventh week before Easter, which they call *Arzeburd*; the reason whereof, as Christophorus Angelo reports, was from the dog of certain Hereticks en called, whom they used to send with letters: at length the dog dying, his heretical masters used to fast that eleventh week before Easter for sorrow; in opposition to whom, and to have no conformity with them, the orthodox appointed that Wednesday and Friday of that week should be exempted from any obligation of abstinence.

"On Whitsun-Monday they abstain from flesh and Fast, by reason that the people, meeting that morning in the Church, ask of God, the communication of his Holy Spirit, as he gave unto his Holy Apostles, in commemoration of which they eat flesh on Wednesday and Friday of that week. The 25th of March, being the Feast of the Annunciation of the Blessed Virgin, though it happen in Lent, yet they have a privilege to eat all sorts of fish; as they have to eat flesh from Christmas to Epiphany, Wednesday and Fridays not being exempted, and the first week after Pentecost. In like manner they are permitted to eat flesh all the first week of three before the great Lent, which they call *յ յբարձրաբարձր ի թեօք*, the Sunday of which answers to our *Septuagesima*. The next week following, which is called *ճաշագոյնար ի թեօք*, they are commanded abstinence from flesh Wednesdays and Fridays; but the week immediately before Lent is called *յ Կրօնի*, which signifies fresh cheese; it being a time when they may eat all sorts of milk, and what is made thereof; likewise eggs, and fish of all kinds, being perhaps a time to prepare their stomachs to a leaner and more rigorous dyet. This Lent begins on Monday as ours doth Wednesday. These Fasts are strictly observed and undergone by them with no less patience and sobriety than superstition, supposing it a sin not less heinous, willingly to break this Fast, or transgress the rules of this Abstinence, and with that the Institution and Rites of the Church, than to commit adultery, or invade the possessions of his neighbour. Education and custom hath brought them to that opinion of Fasting, that they believe Christianity can hardly be professed and subsist without it.

"In the observance of these Fasts they are so rigid and superstitiously strict, that they hold no case of necessity may or can claim a Dispensation; and that the Patriarch hath not power and authority sufficient to give a License to eat flesh, where the Church hath commanded Abstinence. For suppose a person sick to death, who with broth made of flesh, or with an egg, may be recovered to life; they say it were better he should dye, than eat and ein. However, perhaps the Ghostly Father will be en far concerned in the others health, as to advise the sick penitent in such cases to eat flesh, and afterwards confessing the ein he promises to grant Absolution: and this I have knowu to have

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sometimes been practised; which perhaps amongst the ignorant Priests may be esteemed an excellent and an ingenious accommodation, between human necessities and the institutions of the Church. But such of the wiser sort who have studied in Italy, and there been seasoned with the doctrine of the Latines, believe their own Church endured with as much authority in Ecclesiasticks as the Roman; and that the difficulty of granting Licenses to eat flesh, is a scruple grounded on that Government, which is agreeable to the present state of things, rather than want of power in the Church to grant Dispensations." *Rycart, Present State of the Greek Church, 150.*

The Armenians are still more rigid: "for in the first place they observe the great Lent before Easter, beginning at the same time with the Greek Church, following in this particular the rule ordained by the Council of Nice, which is observed by all the Christian world. And in this Lent they eat not fish with blood, as do the Papists, nor shell-fish, as do the Greeks, nor yet so much as oyl of olives, as being substantial, and that which yields too much nourishment and pleasure to the palate: only they may eat the dregs and lees of the oyl of olives, or the oyl of Snuam, which is pressed from a seed so called in Turkish, like our rape-seed, the smell of which is sufficient to overcome a tender stomach. At the beginning of Lent, many of them pass three or four days without receiving any refreshment, either of bread or water, into their stomachs; and perform the like at the end thereof, not breaking their Fasts until they eat and drink the Sacrament on Easter-day in the morning. Besides which they observe a continued Fast through all the days of Lent, not eating until three of the clock in the afternoon, which some call Cornelius his Fast, and is a custom of great antiquity. But Easter being come, they make some recompence to the body for this long abstinence, by a permission to eat flesh till Ascension-day, without accounting of Fridays, or other days, which the Greeks call days of abstinence. The like indulgence they have for the whole week after Epiphany, but excepting these weeks aforesaid, they keep Wednesdays and Fridays for days of abstinence through the whole year. As to their other Fasts, they observe a short Lent of nine days before the 15th of August, which is the Feast of our Ladies Assumption. They have one which begins the week after the Feast of Pentecost, that is, on Trinity-Monday, being performed in honour to the Holy Ghost, two weeks after which they Fast one more on the same account; then after two weeks they Fast one more; then after four weeks they Fast one, then after one week they fast another, then after seven weeks they Fast another, then after two weeks they Fast one, again after three weeks they Fast the fourth, and seven days before the Epiphany they keep a severe Lent, so that they always Fast in our Christmas till Twelfth-day. In which manner they mix the whole course of the year with Fasting; but the time seem so confused and without rule, that they can scarce be recounted, unless by those who live amongst them, and strictly observe them, it being the chief care of the Priest, whose learning principally consists in knowing the appointed times of Fasting and Feasting; to which they never omit on Sundays to publish unto the people." *Id. Present State of the Armenian Church, 430.*

The fixed days appointed by the Church of England for Fasting and Abstinence, between which no difference is asserted, are the following: 1. The Forty days

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Church of England.

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of Lent. 2. The Ember days at the four seasons, being the Wednesday, Friday, and Saturday after the first Sunday in Lent, the Feast of Pentecost, September 14th, December 13th. 3. The three Rogation days, being the Munday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord. 4. All the Fridays in the year, except Christmas day. These days are mentioned in the 2 and 3 Edward VI. c. 19, and in 5 Elisabeth, c. 5; and by 12 Charles II. c. 11, the 30th of January is ordained to be a day of Fasting and repentance for the murder of Charles I. Other days of Fasting are occasionally appointed by the King's Proclamation. But no Ecclesiastical directions are given by the Church of England respecting Fasting, and even the ordinance prohibiting meat on Fast days in 2 and 3 Edward VI. c. 19, is framed politically for the increase of cattle and the encouragement of Fisheries and Navigation, not on Religious grounds. The act itself, however, is recommended in one of the Homilies, (*Of Good Works, and first of Fasting*;) it is declared to be "a withholding of meat, drink, and all natural food from the body for the determined time of Fasting;" and its ends are rationally and piously noted, "the first is, to chastise the flesh that it be not too wanton, but tamed and brought in subjection by the Spirit: the second, that the spirit may be more fervent and earnest in prayer: the third, that our Fast be a testimony and witness with us before God of our humble submission to his high Majesty, when we confess and acknowledge our sins unto him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies."

There is a Statute during the course of the Reformation, 5 Elisabeth, c. 5, by which it almost appears as if it had been in contemplation at one time to abolish Fasting altogether: "Whosoever by preaching, teaching, writing, &c. affirms it to be necessary to abstain from flesh for the saving of the soul of man, or for the service of God, is to be punished as a spreader of false news." On another occasion, in 1580, Elisabeth successfully opposed a proposition of the Puritans among her Commons for one of those seditious meetings, which in a subsequent reign contributed so much to the overthrow of the Monarchy. On the 10th of January the Commons voted, "that as many of their members as conveniently could, should on the Sunday fortnight assemble and meet together in the Temple Church, there to have preaching, and to join together in Prayer with humiliation and Fasting, for the assistance of God's Spirit in all their consultations during this Parliament, and for the preservation of the Queen's Majesty and her Realm." Elisabeth's sagacity penetrated the object of these proposed assemblies, and she sent word by Sir Christopher Hatton, her Vice-Chamberlain, that "she did much admire at so great a rashness in that House, as to put in execution such an innovation without her privacy and pleasure first made known to them." Upon this spirited message, the Commons resolved, that "the House should acknowledge their offence and contempt, and humbly crave forgiveness, with a full purpose to forbear committing the like for the future." We borrow this account from Neale, (*History of the Puritans*, vol. i. ch. vi.) although with a very widely different feeling from that under which he relates it.

The Long Parliament appointed Fasts on the last Wednesday of every month, and their devotion on these days generally occupied them from nine o'clock till four.

South, with much wit, has given them a larger range. They "usually lasted from seven in the morning till seven at night, the pulpit was always the emptiest thing in the Church, and there was never such a Fast kept by them, but their hearers had cause to begin a Thanksgiving as soon as they had done."

Many ordinances respecting them were issued from time to time, and in one which we have seen, *A general Advertisement for the better observing and keeping of our Monthly Fasts*, ordered to be printed and published by the Commons and Parliament in 1642, the following very ludicrous *erratum* occurs, "Let us obey their commandments, and if commanded to Fight let us Fast, if to Pray let us Pray." The King by a Proclamation, October 5, 1643, observing upon the "ill use which has been made of these public meetings, in Pulpits, in Prayers, and in the Sermons of many seditious leaders, to stir up and continue the Rebellion," commanded, "that such an hypocritical Fast, to the dishonour of God and slander of his Religion, be no longer continued and countenanced by our authority;" he therefore changed the day to the second Friday of each month. In 1644 the Parliamentary Fast occurred on Christmas day, and the Puritans annulled the Festival and observed the Fast by public ordinance. Foulis, in his *History of the Wicked Plots and Conspiracies of our Pretended Saints*, has shrewdly observed, "at the beginning of the Wars a public monthly Fast was appointed, but so soon after had they got the King upon the scaffold, and the nation fully secured into the Rump's interest, but then they thought it needful to abuse and gull the people with multitude of Prayers and Sermons; and so by a particular act of their Worship (April 23, 1649) null'd the Proclamation for the observation of the former: thus you see the reason of this new order of sanctity, and how easy it is to deceive the World with a counterfeit holiness," p. 215. There are few specimens of more ausseous cant than those exhibited by the numerous Fast Sermons of the time of the great Rebellion and the Commonwealth, many of which were printed; and the strong revulsion of public feeling which was occasioned by the overthrow of Puritanism on the Restoration of Monarchy and Church discipline, tacitly, no doubt, extends its influence even to our own days, in which the practice of Fasting, as far as abstinence from food is concerned, may be said to have become obsolete.

Mohammed commanded one Fast only, that in the month Ramadán, the ninth of the Arabian year. Ramadán implies a *heat which consumes*; and this meaning may furnish an argument that the Arabian year was not always Lunar, as it is at present. The Prophet most probably adjusted his Fast to the season most fitted for it; but the Lunar computation now used throws it as often under the frosts of winter as under the rage of the Dogstar. The passage of the Koran which enjoins it is contained in the 11d Chapter: "The month of Ramadán shall ye Fast, in which the Koran was sent down from Heaven, a direction unto me, and declarations of directions and the distinction between Good and Evil. Therefore, let him among you who shall be present (i. e. at home, not in a strange country wherein the Fast cannot be performed) in this month, Fast the same month; but he who shall be sick, or on a journey, shall Fast the like number of other days." Separation from their wives is not enjoined, they are to go in to them, "and eat and drink until ye can plainly distinguish a thread black from a thread white by the

Of the
Mohammans.

F A S T S. daybreak; then keep the Fast until night, and go not in unto them, but be constantly present in the places of worship. These are the prescribed bounds of God, therefore draw not near them to transgress them." Sale, l. 33.

Chardin has given a full description of the severity with which the Ramadan is observed, in the 1Vth Volume (4to edition) of his *Voyage en Perse*, p. 158. It forms the VIIIth Chapter of his *Description de la Religion*. Mr. Joseph Morgan, who resided twenty years at Tunis, has written the following account in his *Mahometanism Explained*, l. 52: "Nothing can possibly be more strictly observed than this great Fast, which is kept by the majority of this deluded people during the whole thirty days of its continuance. Some even keep a voluntary Fast during the two preceding months of Rejeb, and Shaban. Though most writers say they have liberty all night to feast till sun-rising, I must crave their pardon; for long before the break of day they wash their mouths, and take nothing till after sun-set. They are not only to abstain from eating and drinking, but from tobacco in any kind, and from smelling to any scents, nay, even from putting any thing into their mouths, whether eatable or not. To kiss a woman would be a breach of the Fast, and any further gallantry an unpardonable transgression. To drink wine, or any other strong intoxicating liquor, though by night, would in all the Mahometan dominions be punished with immediate death, and that most commonly by pouring melted lead down their throats." Mahomet Rahadati, the Spanish Moor, (whose curious work Mr. Morgan translated and published,) after lamenting his inability to describe the excellence and privileges of this sacred month in adequate terms, continues, (*Moh. Expt.* li. 181.) "I shall, therefore, only lay down in the best manner I am able, what I have been taught concerning what all Musulmans are bound to observe during this holy Fast of Ramadan. First, then, we are entirely to govern and keep in absolute subjection our tongues, our senses, and all our faculties, deporting ourselves in such manner, that we may give apparent indications of the contrition and purity both of our inward and outward man. Let not any, but more especially a Musulman, imagine that this solemn Fast of ours consisteth only in a strict obligation wholly to abstain from eating and drinking, and the like from before the dawn till after sun-set; no,—all our faculties and senses must partake of the abstinence; our eyes, our tongues, our ears, our hands, our feet, nay, our very thoughts must be bridled in with strong reins. They must all be absolutely resigned to the obedience of that All-potent Sovereign to whom they are indebted for their existence, and entirely employed in his service. At this time, much more than at any other, all their natural impulses must cease, or at least be vigorously resisted; all vicious inclinations must be strenuously repelled; no avicious thoughts; no thirsting after what belongeth to another, must find the least corner in a believer's heart; all disputes, quarrels, animosities, resentments, envy, hatred, malice, enmity, ambition, violence, partiality, controversies, and parties, must wholly be laid aside, and buried in utter oblivion. Our souls must groan at the remembrance of our omissions, sins, and iniquities, and with contrite hearts we must resolve upon future amendment. We must set Satan at defiance, and, by so doing, his torments will be increased, at which every good Musulman ought to rejoice, and render praise and glory in abundance to Him who hath been so gracious as to endow him with

prudence to become sensible of his errors, to his own unpeakable benefit, and at his implacable enemy's cost.

"In all other ordinary months for every good deed God bountifully returneth 10 for 1; in the four principal or distinguished months (to wit, Moharram, Rejeb, Dhul'eddah, and Dhul' Hajjah, the Month of Pilgrimage,) 70 for one; but in Shaban, called the Prophet's own month, for one, a 100; and in Ramadan, for one, 1000. This month is called the Mother of the Company of Mahomet, meaning the True Believers; and it would be madness to attempt the summing up all the excellencies of these venerable days of abstinence. In this month innumerable numbers of transgressors, who have merited the fire of Hell, receive pleasurable absolution. On every night of this sacred month, we are assured from Holy Writ, that myriads of celestial Spirits descend from those blissful mansions, to accompany, surround, and assist the zealous Musulmans, who with watchful eyes and contrite hearts, are offering up their prayers to Him who made them." *Ibid.* ii. 212.

Though not commanded by their Prophet, Fasting is recommended by the Mohammedan Divines at other times also. One day of Fasting in the month Dhul' Hajjah, is more efficacious than a similar observance during the whole of any common month. The chief Fast in Moharram is the tenth day, called *Achours*, the anniversary of the martyrdom of Hussein and Hassan, Sons of Ali.

Tradition records a promise of Mohammed, that any one who Fasts for seven days during the month Rejeb shall have seven gates of Hell closed against him; for eight, shall have eight gates of Heaven opened; for six, shall have the sins of 60 years remitted. The favour of God on the last day is assigned also to him who shall Fast only a single day during the month Shaban. Mohammed considered Fasting a duty of such great moment, that he styled it the Gate of Religion, and added, in singular opposition to received belief and experience, that "the odour of the mouth of him that fasteth is more grateful to God than that of musk."

Voluntary Fasts are recommended at 17 different seasons in the course of the year. 1. The first Thursday of every month. 2. The first Wednesday of the second decade of every month. 3. The last Thursday of every month. 4. The day of *Komkadir*, the 15th of Dhul' Hajjah. 5. The day *Mobahile*, the 24th or 25th of the same. 6. The Nativity of the Prophet, the 17th of *Rabiul havel*. 7. The Massification of the Prophet, the day on which he first avowed his Ministry, the 27th of Rejeb. 8. The Creation, the 25th of Zilcadah. 9. The 10th of Moharram, on which day the Fast may be broken after noon; on the others not till sun-set. 10. The sacrifice of Abraham. 11. The 1st of Dhul' Hajjah. 12. The 1st of Rejeb. 13. The whole of Rejeb. 14. The whole of Chaaban. 15. Moonlight nights, that is the three nights on every month throughout the whole of which the moon continues shining. 16. All the Thursdays of every month. 17. All the Fridays of every month. Chardin, *ut supra*.

In the *Compendium Theologicum Mohammedicæ*, which Reland translated from an Arabic MS., the following particulars are contained in a Chapter de *Jejunio*. *Ea quæ requiruntur ad legitimum jejunium tria sunt, ut quis 1. Musulmannus sive Mohammedanus sit; 2. puer, et 3. mentis compos. Instituta autem Divina in jejunio observanda quinque sunt 1. intentio animi; 2. abstinen-*

FAT.

For blue leveler colour no cloveness,
Who loath true back no *fancee*.

Chaucer. *The Roman of the Rose*, fol. 128.

Fynally the dyete, which doth extenuate and make leane, is more sure for keeping of helth, than that which *fatteth* much.

Sir Thomas Elyot. *The Castel of Helth*, book iv.

It is little marvaile that ydelnesse and meste of another man's charge will truse feeds up and *fatte* likely men.

Sir John Cheke. *The Hart of Sedition*, sig. G 4.

They were very fat, so that we were constrained to cut the fat away.

Halsbury. *Fugate*, 4^{to}. vol. iii. fol. 101. Mr. John Deane.

And praye him, for to make me shooner,
and cattle verye *fette*,

And for to *fatten* all I have,

excepte my wille alone;

If that be *fatte*, where good herde,

our Maies may be gon.

Drant. *Horace. Satire 6*.

The ground they moue *fatten* with mucke, dung or any thing,
neither plow nor digge it as we in England.

Halsbury. *Fugate*, 4^{to}. vol. iii. fol. 271. M. Thomas Harist.

Next was November; he fall gross and *fat*,

As fed with lard, and that right well might seeme;

For he had been a *fattening* hogge of late,

That yet his browes with sweat did reek and steem.

Spranger. *Florio Quere*, can. 7. Of *Matashit*.

As the bear, the hedge-hog, the bat, the bee, &c. These all was *fat* when they sleep, and egot out. The cause of their *fattening* during their sleeping time, may be the want of assimilating; for whatsoever assimilate not to flesh, turneth either to sweat, or *fat*.

Bacon. *Natural History*, Cont. ix. sec. 869.

She largely it bestows
On marsh land, where swale woad with such abundance flows,
As that her butt'ning breast her *fattings* scootes feeds,
And with more lavish waste, than all the graser needs.

Dryden. *Polyolbon*, song 28.

For like as cooks pray for nothing, but good store of *fattings* to fill for the kitchen, and fishmongers plenty of fishes; even so curious and busy people wish for a world of troubles, and a number of affairs, great news, alterations and changes of state.

Holland. *Plutarch*, fol. 114.

The king upon a time in his hunting comming where a *verie fat* stag was cut up and opened (so how the hunters term it I cannot tell) the king beholding the *fattness* and the liking of the stag; see, saith he, how exult and happie be both liue, and yet for all that he neuer heard any name.

For. *Mortier*, fol. 233. King John.

So deckt with floods, so pleasant in her groves,

So full of well-dre'd flocks and *fatted* droves,

Brown. *Britannia's Pastorals*, book ii. song 1.

Having now spoken of hardening of the juices of the body, we are to come next to the sleekness or *fattiness* of them.

Bacon. *Natural History*, part ii. fol. 46. Of *Life and Death*.

Now what were pease without religion, but like a Nabab's sheep shearing; like the shearing of an Epicurean hogge; the very festival reuels of the Devil.

Hall. *Works*, vol. i. fol. 444. *An Holy Penegryck*.

You may turn (almost) all flesh into a *fatty* substance. If you take flesh, and cut it into pieces, and put the pieces into a glass covered with parchment, and so let the glass stand six or seven hours in boiling water.

Bacon. *Natural History*, Cont. vii. sec. 818.

ORLEAN. What a wretched and peevish fellow is this King of England, to mope with his *fat-brain'd* followers so sure out of his knowledge.

Shakespeare. *Henry V*. fol. 82.

PAUL. Peace his *fat-hydney'd* recall, what a howling does thou keep.

Id. *Henry IV*. fol. 54.

Thou art so *fat-witted* with drinking of old sack, and vobutinating thee after supper, and sleeping upon benches in the afternoon, that thou hadst forgotten to demand that truly, which thou wouldest truly know.

Id. *Henry IV*. *First Part*, fol. 47.

Cattle *fatted* by good pasturage, after violent motion, sometimes die suddenly; in such the liver is found to be inflamed and corrupted.

Arbuthnot. *On Aliments*, p. 293.

All the superfluous weight of an animal beyond the vessels, bones, and muscles, is nothing but *fat*: but the conversion of the almost into *fat* is not properly nutrition, which is a reparation of the solids and fluids.

Arbuthnot. *On Aliments*, p. 38.

The hire of the milk, and the prices of the young rears, and old *fat* wares, were disposed to the relief of the poor.

Styrpe. *Memoria*. Edward VI. Anno 1547.

London, thou great emporium of our isle;

O thou too bounteous, thou too fruitful Nile!

How shall I praise thee come to thy desert?

O separate thy sound from thy corrupted part?

I call'd thee Nile; the parallel wilt stand;

Thy tides of wealth o'erflow the *fatted* land.

Dryden. *The Medal*.

The wind was west, on which that philosopher bestowed the eucosmion of *fatture* of the earth.

Arbuthnot.

Spirit of nitre will turn oil of olives into a sort of *fatty* substance; but acids may be used as stimulating.

Id. *On Aliments*, p. 165.

Mark the *fat* cū, whose good round sun,

Amounts at least to half a plum;

Whose chariot whirls him up and down

Some three or four miles out of town;

For either sober folks repair,

To take the dust which they call air.

Lloyd. *A familiar Epistle*.

The purport of a vision, thrown into prophetic language, would run thus: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the *fattening* together: the ewe and the bear shall feed, and their young ones shall lie down together; and the lion shall snuff straw like the ox."

Horne. *Works*, vol. v. p. 250. *The Devout Soldier*, disc. 17.

The same voice, while it retains its proper distinctions, may yet be varied many ways, by sickness or health, youth or age, leanness or *fattness*, good or bad humour.

Reid. *Enquiry. Of Hearing*, ch. v. sec. 1.

That power is music: far beyond the stretch
Of these unmeaning warbles on our stage;

Those clowdy harps, those *fat-headed* Goats,

Whose more no passion justly but contempt.

Arbuthnot. *The Art of Preserving Health*, book iv.

FAT, now written VAT; A. S. *fat, fula, fet*; D. *fat*; Ger. *fett, dotum, radus*; all, says Skinner, from the Lat. *ras*. Wachter (including *var*) from the Ger. *famen*; D. *vatten*; Swe. *fatta*; capere, continere, to hold, to contain. Traces of the ancient word remain, (Mark, xii. 1; Luke, xiv. 23.) in the Gothic noun, *fatha, upes*. Junius derives from the Dutch *vatten*.

Put ye in the sickle, for the harvest is ripe: come, get ye down; for the press is full, the *fats* overflow; for their wickedness is great.

Bible. *Isa.*, ch. li. v. 13.

FATE, n. } It, *fato*; Sp. *hado*; Lat. *fatum*, past
FAT'ED, participle of *fari*, to speak, to say;
FAT'AL, *fatum*, (Vossius.) a *fundo*; nam *ita*
FATALISM, *dicatur*, *De fatum, hoc est, dictum*,
FATALIST, *junum, decretum, voluntas Dei*; the
FATALITY, word, the order, the decree, the will of
FAT'ALLY, God. Literally
FAT'ED, } Any thing spoken or said; decreed,
ordained, destined; and thus applied to any thing pre-
ordained, predetermined; to any thing inevitable; as
death; whence *fatal* is

Dreadly, mortal, destructive.

Ayest which *fate* him hapless not to strive.

Chaucer. *The Kith Booke of Troilus*, l. 193.

The day is come of hire departing,

I say the woful day *fate* is come,

That day may be no longer tarrying;

But forward they hem dreenen all and seme.

Id. *The Man of Lawes Tale*, v. 4681.

FAT.
FATE.

FATE. Whosoever he sayeth, *Comptreder*, I shall knowlege together all my synnes, not accuserge bys *fair* or deservye, nor any constellacion, neither the Deuill or anye other thyng, but onely bys owne selfe, therefore he sayeth, *Advertise me*.

Fisher. On the Seaven Prestitual Psalmes, sig. C. 4.

We clef the walles, and clemens of the towne;
Whereof all helpe: and vnderest the feet
With aching rolles, and bound his neck with ropes:
This *fatal* gin thus overthrewen our wales,
Suff with wrold men: about the which there ran
Children and maidens, that holy caroles sang.

Surrey. The second Booke of Virgile's Eclogues.

Either to dischaunce the King of Heav'
We war, if war be best, or to regain
Our own right lost: him to outwound we than
My hope when evaluating *Fate* shall yield
To sickle Chance, and Chace judge the strife.

Milton. Paradise Lost, book ii. l. 232.

So without least impulse or shadow of *Fate*,
Or aught by me immovable foreseen,
They irrupt, authors to themselves in ill
Both what they purge and what they choose.

Id. B. book li. l. 254.

Where's the huge comet now whose raging flame
So *fatal* to our monarchy became;
Which o'er our heads in such proud border stood,
Insatiate with our ruin and our blood.

Carley. Ode on her Majesty's Restoration.

Had been schies'd, wherof all Hell had rang;
Had not the snake sorcerous that sat
Fast by Hall gate, and kept this *fatal* key,
Ru'n, and with hideous outcry run'd between

Milton. Paradise Lost, book ii. l. 725.

The flames of one triumphant day,
Which, like as rail-comet here
Did *fatal*ly to that appear,
For ever frighten it away.

Carley. Ode on her Majesty's Restoration.

Wherof
A treacherous armie loosed, one midnight
Faisl to th' purpose, did Aethiopian
The gates of Moloch, and th' dead of darkness
The ministers for th' purpose hurried thence
Me, and thy crying self.

Shakespeare. Tempst, fol. 3.

Back comes she to her own;
And then both miserably live and die,
Scorned even of those that once adored her eyes;
As if, her *fatal*-curled lips had ran,
Her pride should stand there where it first began.

Dekker. The Honest Whore, act i. sc. 5.

Very many even of those who have no religion, nor any sense at all of the Providence of God; yet know very well, by the light of their own natural reason, that there neither is or can be any such thing as Chance; that is, any such thing as an effect without a cause; and therefore what others ascribe to Chance, they ascribe to the operation of Necessity or Fate. But Fate also is itself in reality as truly nothing, as Chance is.

Clarke. Sermons, vol. i. fol. 619.

Great therefore is the deceit, and *fatal* the error, by which all those delude themselves, who continue in sin, because God's mercy (they think) and his goodness and compassion abound.

Id. Sermons 17. vol. vi. p. 253.

Hence, if the orbs have still retained been
By air, or light, or ether, as'er so thin;
Long since their nation must have been suppress,
The stars had stood, the sun had lain at rest,
So vain, so wild a scheme, your *fatales* have dress'd.

Blackmore. Creation, book v.

It makes me think that there is something in it like *fatal*ty; that after certain periods of time, the fane and memory of great Wits should be renewed, as Chaucer is both in France and England.

Dryden. Preface to the Fables.

The loss and gain each *fatal*ly were great:
And still his subjects call'd aloud for war:
But peaceful kings, o'er martial people set
Each other's gains and counterbalance

Id. Annus Mirabilis, (1666)

Who knows, says Socrates, but that his [Achilles] *fated* armour was only an allegorical defence and signified no more, than that he was under the peculiar protection of his Gods?

Dryden. Discourse on Epic Poetry.

But *Fate*, derived from the Latin *fortis*, signifying to speak, must denote the word spoken by some unthought being, who has power to make his words good; so that whatsoever he says shall be done, will infallibly come to pass; and does not at all relate to the causes or manner whereby it is accomplished, unless those causes be made to act in consequence of the word spoken.

Saunders. Light of Nature, vol. i. part ii. Preface, ch. xvi.

When a man plants a peach tree, can you properly say it is therefore *fated* that he should gather peaches and not plums or filberts therefrom? or if he sows oats in his field, does he think any thing of a *fatal*ty against his reaping wheat or barley? so neither if we know a collection of atoms having motions among them which must form a regular world, should we esteem every thing *fatal* that might be produced by them.

Id. B.

Add to all this, that he saw with concern the ill use which some were ready to make of the supposition of Mr. Pope, and how hateful it was to Religion to have it imagined, that so great a genius was ill-inclined towards it.

Hard. Life of Warburton.

Being a *fatal*ty in natural things, and at the same time maintaining free-will in man, he [Aristotle] thought, if Providence were extended to individuals, it would either impose a necessity on human actions, or as employed on more contingencies, he itself frequently declared; which would look like impotency; and not seeing any way reconcile free-will and predestination, he cut the knot and denied its existence in individuals.

Id. The Divine Legation, book iii. sec. 4.

Not *fatal* only is the hunting stone;

The inhalations of the deep dog mine;

Though slow, slinks from their wings so sure a death.

Granger. The Sugar Cone, book ii.

FATHER, n.

FATHER, v.

FATHERHOOD,

FATHERLESS,

FATHERLY, adj.

FATHERLY, adv.

FATHERLINESS,

FATHER-IN-LAW,

FATHER-KIND.

The Gr. *patēr*; Lat. *pater*;
Fr. *père*; It. *padre*; Dutch
vader; Ger. *vater*, Sw. *fader*;
A. S. *fader*; Gothic, *fad*,
rein sunt parentes; all which,
Wucher thinks, must have had
a common origin, either in the
infantile cry, *pa, pa*, or in some
Scythian word, dispersed by
that people over the whole world. For the former
Vossius decides.

The parent, producer or begetter; the progenitor; applied also, to aged or reverend persons; to those who act with paternal kindness; who afford or bestow the protection of a father.

To *father*; to bear, impute or assume, the character or functions of *father*, the parentage or production.

Yeh [Cordille] the Jew as he bow to his *father* yu.

And ever habbe y loved as my *father*, I ever will weye.

R. Glouceter, p. 30.

Al so ich wole make to day *him* some *faderles*.

Id.

And ge shold be her *faders*; & becom him *beter*.

Piers Plouman, Vision, p. 6.

I schal rise up and go to my *father* and I schal saye to him *father* I have sinned into heuene, & before thee, and now I am not worth to be cleped this sone: make me as oon of thin bird men.

Wiclif. Luke, ch. xv.

I will aryse and goo to my *father*, and will saye unto him: *father*, I have sinned agaynst heuene and before thee, and am no more worthy to be called thy sone, make me as one of thy lymd creatures.

Bible, Luke 13:11.

For grace of this thing I know, my knees in the *father* of our Lord Jesus Christ, of whom ech *father* herd on heuene and erthe is named,

Wiclif. Ezechiel, ch. iii.

For thus crute I bow my knees unto the *father* of our Lord Jesus Christ, which is *father* ouer all that is called *father* in heuene & in erthe.

Bible, Aua 1551.

FATE.

FATHER.

FATHOM. The Christian's last faculty is faith, his felicity therefore consists in those things which are not perceptible by sense, not *fathomable* by reason, but apprehensible by his faith, and is the evidence of things not seen either by the eye of sense or reason; and as his felicity, so is his life, spiritual.

Hall. Works, vol. iii. fol. 679. Satan's fiery Dart Quenched, decd. 3.

Will you with counters summe
The past proportion of his infinite,
And buckle in a waste most *fathomless*
With spaces and inches so distinctive,
As leaves and reasons.

Shakespeare. Troilus and Cressida, fol. 85.

But here lies the *fathomless* abundance, that granting this for bodily defect, they will not grieve it for any defect of the mind, any violation of religious or civil society.

Milton. Of Nuptials in Marriage.

Where *fathomless* could never touch the ground.
Shakespeare. Henry IV. First Part, fol. 52.

The short reach of sense, and natural reason is not always able to *fathom* the contrivance, or to discern the rare and curious disposal of them, (the events and contingencies of life.)

South. Sermons, vol. c. p. 134.

Sincere was Amri, and not only knew,
But Israel's sanctions into practice drew;
Our laws, that did a boundless ocean seem,
Were coasted off, and *fathom'd* all by him.

Dryden. Absalom and Achitophel.

They were rather willing to patch up a present difficulty, at any rate, than to meet it fairly, to *fathom* its depth, and to consider what was likely to be a solid and permanent means of remedying a real evil, and preventing its arising in future.

Fair. Speech on the Affairs of Ireland, 1732. vol. ii. p. 50.

Ocean exhibits, *fathomless* and broad,
Much of the pow'r and majesty of God.
Cooper. Retirement.

Even from out thy slime
The monsters of the deep are made; each zone
Obeys thee; then press forth, dread, *fathomless*, element.
Byron. Works, vol. ii. p. 102. Childe Harold's Pilgrimage, can. 4. st. 163.

Lake Lemna lies by Chillon's walls:
A thousand feet in depth below
Its many waters meet and flow:
Thus much the *fathomless* line was sent
From Chillon's snow-white battlement,
Which round about the wave cutrills.
Id. Rk. vol. iii. p. 274. The Prisoner of Chillon.

FATIDICAL. } *Fr. fatidic; Lat. fatidicus; quasi*
FATIGATE. } compounded of *fatum*, and *dicens*,
to tell or declare, *fate* or that which is *fated*. See
FATE, and **FATE**.

Declaring what is *fated*, ordained or determined.

And if it be true what the antients write of some trees, that they are *fatidical*, these come to foretell, at least wise to wish you, as the season invites me, a good new year.

Huic. Letter 4. book iv.

FATIGATE. v. } *Lat. fatigare, atum, quasi*
FATIGATE. adj. } *fatim agere, sive agitare, atque ita*
FATIGATION. } *at lassitudinem perducere, to re-*
FATIGUE. v. } *duce to a state of weariness.*
FATIGUE. n. } *Fatim, perhaps from fando, quasi*
copiam signat, quam difficile ad fari. Vossius.

Fatigue has given place to *fatigue*. "Fr. *fatiguer*; to weary, tire, trouble, cloy, overtoyl; to give no rest unto."

And Fabius, being pained in purgings Ancilla from place to place everyways to have hym at advantage at the last dyd to *fatigue* hym and his host, that thereby in conclusion his power was destroyed, and also the strength of the Carthaginians, of whom he was general captayne.

Sir Thomas Elgot. Governor, book ii. ch. 2.

He, which should write the negligent losses, and the pollytongue **FATIGATES** gaynes, of every citise fortresse and turret, whycne were gotten and losts in these dayes, shoulde *fatiguate* and weary the reader.

Hall. Henry VI. The twelfth Year.

The Athenians, by feare beinge put from their accustomed access to their generous to require hosties, and therewith being *fatigued* at men oppressed with continuall insurie, toke to them a desperate courage, and in resolution expelled out of the citye all the said tyrants, and reduced it vnto his princely gouernance.

Sir Thomas Elgot. Governor, part ii. ch. le.

For the poore and ready people being *fatigued*, and weary with the oppression of their new landholders, rendered their towns before they were of thim required.

Hall. Henry VI. The thirty-first Year.

The earth alloweth him nothing, but at the price of his sweet or *fatigued*.

Montaigne. Devoute Enigme, Treut 20. sec. 1.
Mahomet leaveth no time vnsap, no dilacion vnsought, but maketh all his power to Cyprus and Albaric, which hee after long *fatigation* of siege, at length overcome and subdued.

Far. Merjory, fol. 683.

And so the conqueror, *fatigued* in war,
With hot persuit of enemies afe,
Reclines to drink the torrent gliding by,
Then lifts his looks to represent the sky.

Parnell. The Gift of Poetry.

One of the miniature witnesses, that being himself so *fatigued*, that he could hardly sit on the horse, a *mandarin* gave him one of these; [the gin-sung:] upon eating half of it, in an hour's time he was not, in the least, sensible of any weariness.

Cambridge. The Scribbler, (note 19.)

When at last he [Mr. Zinck] raised his price from twenty to thirty guineas, it was occasioned by his desire of lessening his *fatigue*, for no man, so superior in his profession, was less intoxicated with vanity.

Walpole. Anecdotes of Painting, vol. iv. p. 198.

FATUOUS. } *Videtur fatuus a fando, id est, a*
FATUITY. } *fatinando, (presaging,) dictus, et*
quia vates furore correpti fatiuntur; inde pro
veniens nomen capiti. Vossius.

The common word now, as applied to persons, is *infatuated*; bereft of reason, of common sense; foolish, imbecile.

And may the sun, that now begins 't appear
I' th' horizon to usher in the year,
Melt all those *fatuous* vapours, whose false light
Perverts the world, and leads them from the right.
Brown. Epitaph. A New Year's Gift.

Idleness or fatuity is *inane*, not *dominus naturalis*, is such a one as described by Fitzherbert, who knows not to tell twenty shillings, nor knows his own age, or who was his father.

Hall. Piers of the Crown.

FAUCET. *Fr. fauuet, quasi faucis obturamentum; The stop of the mouth. Minshew.*

But nature hath so pleced the dag, that as it excludeth one way in a spungous kind of flesh full of small pipes, and made of purpose to transmit the milk, and let it distill freely by many little pores and secret passages, so it yieldeth a oispe in manner of a *faucet*, very fit and ready for the little babe's mouth.

Holland. Plutarch, fol. 181.

FAUCHON. see **FALCHON**.
FAVEL. a name given to yellow coloured horses, as *bayard, blanchard*, to bay or brown and grey. See **CURRY**.

Neither yet let any man *curry fawel* with him selfe after this wise; the feate is but light, the law is broken in nothing but in this parte.

Udall. Jaines, ch. ii.

FAUGH. or **FON**, is the past participle of the A. S. verb *fan*, to hate; and means (any thing) *hated*, Tonke, ii. 176.

FATIGATES
—
FAUGIL.

FAULH.
—
FAULT.

Ger. An emperor's cabinet?

King, I have known a chancel-house small sweeter.
If emperor's flesh have this saviour, what will mine do.
When I am rotten.

Beaumont and Fletcher. The Prophetess, act ii. sc. 2.

FAVILLOUS, Lat. *favilla*, bright or hot embers, or ashes; from *phas*, *sic* (Colicco *phas*, *lucco*, *luere*, to shine).

Of or pertaining to embers or ashes.

The fangon parcels about the wicks of candles only signifyeth a moist and phurvous art about them, hindering the evolution of the light and *favillous* particles: whereupon they are forced to settle upon the snail.

Sir Thomas Brown. Vulgar Errors, book v. ch. xxii.

FAULT, v.

FAULT, n.

FA'ULTER, n.

FA'ULTFUL,

FA'ULTY,

FA'ULTLESS,

FA'ULTLESS,

FA'ULT-PINDER.

Fr. *faulite*; It. *fallio*; Sp. *fallita*; from the Latin *fallere*, to deceive; that into which any one is deceived or beguiled; and thus,

An error, a mistake; an offence, trespass or transgression, a failure; defect or deficiency, a want. And

To *fault*; to be in error or mistake; also, to accuse of being in error or mistake; to lay an error or mistake, offence or transgression, to the charge of another.

O Devil, said ye king, 'tis a *faulter* man,
When he with treachery by night away to run.
Yet red him all a myser, yet cosed gay perts.

R. Brome, p. 164.

And to the tree she gush'd fast hastily,
And on this frasson leech'd herself;
And held him fast abroad, for well she wist
The faulter must fall from the twist
When that she sawest next for *faulter* of blood.

Chaucer. The Squerre's Tale, v. 16757.

He that *faultereth* against God's ordinaunce, who hath forbidden all *faulter*, and therefore ought againe to be punished by God's ordinaunce, who is the reformer of *faulter*, for he sayeth, leave the punishment to mee, and I will revenge them.

Sir John Coke. The Hurt of Sedition, sig. A. 3.

Knowledge your *faulter* one to another: and praye one for another, that ye may be healed.

Bible, Anno 1551. James, ch. v.

Uase him that is able to keep you, that ye fall not, & to present you *faulter* before the presence of his glory we loye, that is to saye: to God our Saviour, whiche *faulter* is wyme, be glory, maiesty, dominion, and power, now and for ever.

M. B. Sigurto Judea, ch. i.

For a plaine supersticion is it, to make Angels equal with Christ. And a *faulter* humbilities it is, through Angels to lye for that whiche should Christ himselfe be asked, or at the least wise through Christ of the Father.

Ulad. Colossians, ch. ii.

O how successful am I, for in all these am I *faulter*.

Golden Booke, sig. D d 3.

Lamachus rebuked and checked a certaine captain of footmen, for some *faulter* committed in his charge; and when the other said for himselfe; That he would do no more so; he replied againe: Yes, but you must not *faulter* twice in warre.

Holland. Plinarch, fol. 345.

Her scorn and pride had almost lost her life;

A maid so *faulter* seldom proves good wife.

Machon. The Dutch Knight, act ii. sc. 1.

Laoet. 'Tis my *faulter*.

Distrust of others springs, Timagoras,

From diffidence in ourselves: but I will strive,

With the assurance of my worth and merits,

To kill this monster, jealousy.

Messenger. The Bondman, act v. sc. 1.

Vol. XXII

FAULT,
—
FAUN.

If justice said, that indgement was but death
With any sweete words, I could the king perowde,
And make him pause, and take therein a breath
Till I with saite, the *faulter* perce had made.

Mirror for Magistrates, fol. 469.

So fates it with this *faulter* lord of Rome.

Shakespeare. Rape of Lucrece.

And so long as it may be increased, surely that which is less than it ought, is *faulter*, from which *faulter*ness it must needs follow, that there is no just man upon earth which doth good, and sineth not, and thence in God's sight shall none living be justified.

Blad. Works, vol. ii. part ii. fol. 11. The Old Religion.

His song was all a lamentable lay

Of great unkindness, and of usage hard,

Of Crothia the ladie of the sea,

Which from her presence *faulter* him delard.

Spenser. Colin Clout's case home againe.

But *faulter* men use offences

To attribute their folly unto fate,

And lay on heaven the guilt of their own crimes.

Id. Florio Quent, book v. can. 4.

And correspondence ev'ry way the same,

That so *faulter* finding eye did ever blame.

Davies. On Dancing.

And verily it is a great comfort to us that though there be but few, there are some chosen; especially considering that you and I also are no capable of being in the number of those few, as any other whatsoever, and it is our own *faulter* if we be not.

Bishop Beveridge. Sermon 50.

Fenner an Englishman's book, which boasting and stately enough bore the title of *Theologia Sacra*, which by stealth and very *faulter*, came out here first, was not long after printed again by Owen, (of Geneva,) although it were the same crash of discipline with Travers's, and stuffed with infinite heterodox doctrine and errors.

Strype. Life of Whitgift, vol. ii. p. 166. Whitgift to Bero.

He [King Charles II.] said, she [the Queen] was a weak woman, and had some disagreeable humours, but was not capable of a wicked thing; and considering his *faulter*ness towards her in other things, he thought it a heinous thing to shandon her.

Burnet. Own Times. Charles II. Anno 1678.

Nor is the People's judgment always true;

The most may err, so grossly as the few,

And *faulter* Kings run down by common cry,

For vice, oppression, and for tyranny.

Dryden. Absolon and Achitophel.

O Nature! frail, and *faulter* in thy frame,

Fomenting wiles, Honour must condemn;

Or O! too rigid Honour thus to bind,

When Nature prompts, and where desire is kind.

Lanercus. The British Enchiridion, act v. sc. 1.

He who is gratified with that which is *faulter* in works of art, is a man of bad taste; and he who is pleased, or displeased, according to the degree of excellence or *faulter*ness, is a man of good taste.

Beattie. Elements of Moral Science, part i. ch. i. sec. 11. Of Taste.

For who is there among the sons of men that can pretend, on every occasion, throughout his own life, to have preserved a *faulter* conduct.

Blair. Sermons, vol. v. p. 260.

FAUN, } *Dii agrorum sitarumque*; Gods of FAUNIST, } the fields and woods; so called from Faunus, an ancient King of Italy.

The Satyr, and the Faunus, by Dian set to keep,

Round hills, and forest hills were ready to weep.

When dry high-palmed barks, the sport of bows and bounds,

By grapple borderers' hands were banished their grounds.

Dryden. Poly-dion, song 24.

The God [Bacchus,] returning ere they [the vines] dy'd,

"Ah! see my jolly fauns," he cry'd,

The leaves but hardly burn are red,

And the bare arms for pity spread.

Parnell. Bacchus.

Quin et Silvane, FAUNOSQUE et DEUM genera silicis,
ac rursus numina tamquam ex celo, attributa credimus,
says Pliny, (xii. 2.) and for particulars respecting the Fauns we must apply, as in most other matters connected

g

FAUN.
—
FAVO-
SITES.

with Mythology, to the Poets and the Sculptors; save that Pliny himself has taught us elsewhere two remarkable facts about them: one, that they are nocturnal plagues connected with the Ephialtes, and practising in *quiete ludibria*, (xxv. 10.) which however may be cured by a very simple remedy, a decoction in wine and oil of a dragon's tongue, eyes, gall, and bowels, cooled by oight in the open air, (xxx. 24.) in second, that when so employing themselves as *Incubi*, they are always visible to a bitch who has been pupped in a first litter, (viii. 52.)

The Poets describe the Fauns as Demigods of the woods and forests, and generally accompany them with an epithet characteristic of all kinds of playful mischief, *lascivi*. In Sculpture they are represented as youthful, with an arch and wanton smile, pointed ears, small tail, frequently with nascent horns. The tails in Etruscan statues are always those of horses, and so, too, occasionally are the feet; but among the Greeks these last are human. The face and neck are often deformed by warts, arising probably from their fondness for goats, which animals are much infested by them. Sometimes their legs are crossed. Many of them are sculptured playing with children, who were not uncommonly recommended by their parents to the protection of these rustic Deities. They are also constant attendants in Bacchanalian processions.

In the *Museum Florentinum*, the *Capitolinum*, and the *Ant. d'Erc.*, will be found many beautiful engravings of Fauns. The Sleeping Faun in the Barberini collection is one of the most celebrated; and in that of the Cardinal Albani is an exquisite head of a Faun, though very much charged with warts. In a bas-relief in the Capitol may be found two female Fauns.

The Romans celebrated a Feast (*Faunalia*) to *Faunus*, the chief of these Deities, corresponding with the Greek Pan. It was observed on the Nones (the 5th) of December, and has given Horace materials for a very pleasing Ode, (iii. 8.) Ovid (*Fasti*, ii. 193) mentions another Festival to the same God, occurring earlier in the year, on the Ides (the 13th of February) in his Temple on the *Insula Tyberina*.

In the middle ages, the *Fauni* resumed the Ephialtic propensities which Pliny attributed to them. See Du-cange, *ad voc.*

FAVONIUM, in Botany, a genus of the class *Syngenesia*, order *Frustranea*, natural order *Corymbifera*.

Generic character: calyx double, exterior many-leaved, interior many-toothed; receptacle naked, cellular; down many-toothed; radial flowers strap-shaped. One species, *F. spinatum*.

FAVOSITES, in Zoology, a genus of *Stony Corals*, belonging to the *Tubiporidae*, established by Lamarck.

Generic character. Coral stony, simple, variously shaped, and formed of parallel, prismatic tubes placed in bangles, close together, usually pentangular or hexangular, more or less regular, and rarely articulated.

The *Parosites* differ from all the other genera of the family; indeed, Lamarck has observed, that he has very little doubt but that if the animals of the five genera which form this family were known, that each of the genera would be found to have very different organizations, and that they would be separated from each other by very wide intervals. The recent voyage of Freycinet has brought to light the remains of the only recent genus of the family, but as all the others are found only

in the fossil state, there is now no means of comparing it with them.

The *Favosites* are distinguished from the *Eunomia* and *Catenipora* by the prismatic form of their tubes; from the *Microsolenas*, by their constant uniformity; and from the *Tubipora*, by their coagulation.

The *Favosites* are formed of contiguous parallel tubes, which are regular throughout their whole length, prismatic, pentagonal or hexagonal, forming together a polymorphous mass, which resembles in miniature the basaltic columns of volcanic strata, and, indeed, when these columns are transversely divided by the diasegments, a mass of this coral may not unaptly be compared to a miniature representation of the Giant's Causeway of Antrim.

This genus consists of four well known and not very uncommon species.

Raffinesque has described this genus under the name of *Tubiporidae*, and it has also been mentioned as identical with the genus *Favos* of Ocken, which is truly the *Adreæ* of Lamarck.

FA'VOUR, v.

FA'VOUR, n.

FA'VOURABLE,

FA'VOURABLENESS,

FA'VOURABLY,

FA'VOURER,

FA'VOURITE, n.

FA'VOURITE, adj.

FA'VOURITISM,

FA'VOURLESS,

FA'VOTOS,

FA'VOTES

to bear good will to or towards; to will, wish or desire, the interests or advantages; to aid or assist with service or support, or protection; to further, promote or advance the interests or advantages; to countenance or protect.

A favour is applied to the colours, the badge of distinction worn by the party favoured. And to favour,

To follow the party, wear the colours or badge; and thus, to imitate or resemble the colour, hue, complexion, feature, countenance, and other qualities or qualifications; and, generally, to resemble. And

Well we ill favoured; well or ill complexioned, countenanced, qualified.

Ye gaze each out of count' ye wickedness of Joe,
Him & his features he cursed everlast,
& extended his hand.

R. Brune, p. 209.

There hue is well as; and kynde we in ye reume
For hue is favourably to (als). yst delicate trewe

Piers Plouhann. Vision, p. 47.

While Fortune vefailthfull, favoured me with light goods, that sorrowful hours, that is to say, the death, had almost drest mine bedde.

Gloucester. The first Booke of Boecius, fol. 211.

And for they weigh, he was a wemely knight,

Well favoured in every man's sight.

Id. The Story of Thebes, part i.

But nathelesse the lucke of her [Fortune] favour

He may not doe me any thing that I die.

Id. Certain Balades, fol. 336.

The which our elde mother is

The erbe, doth that and this

Recryeth, and aliche deawreth

That she to souther part favoureth

Goose. Conf. Am. book v. fol. 76.

The God of love is favourable

To beu, that ben of love stable.

Id. B. book ii. fol. 66.

But fortune is more

Unio that ote parte favourable.

Id. B. book v. fol. 96.

FAVO-
SITES.
—
FAVOUR.

FAVOUR. And as the common people regardeth more favour, than justice, such officers are most favoured, in whom the princes doth most incline. All this we see, to shew, howe that in the time of this good emperor, wise men were favoured.

Gulden Boeke, sig. D 3.

When the King of Naucr knew the truth of the dothe of the priest, his great frie, and of other of his sect, he was sore displeased, because the priest had been ever to him right favourable.

Lord Berners. *Præsent. Crongate*, vol. i, ch. 168.

But soon after, his returning to his disciples, advised and exhorted them to more larger favourableness, that thus should not easily not murmur against the goodness of God, but also that should by all means and waies possible, follow the same goodness of God on their own behalfes.

Udall. *Lake*, ch. xvi.

Which request being verie agreeable to yr quietness & tranquillity of his realms, & especially at y^e time, he dyd favourably grant & benygnyly assent unto.

Hall. *Henry VII. The thirteenth Yere*.

He brought in men of arms to defile his cause, the muskies laide about the like pretty men, with stiers, pottes, and candlesticks, till the warriours heades were wel favourably broken.

Bale. *English Poterie*, part ii, sig. D 6.

Therefore we praye you for the honour and reverence of the Golden, which were then favourers of our society and fellowship, and in remembrance of all the services and merites towards all the Grekes: that you wylle appease and mytigate your hartes towards us.

Neslde. *Thucydides*, book iii, fol. 85.

And after was the sayde French kyngs hilde vnto a place called Saucy, whiche thence was a pleasant pallas and fayre loynge, belonging that tyme vnto the Duke of Lancaster, and after brent and destroyed by Jak Straw and his followers.

Falgon, vol. ii. *Anno* 1356.

Though, of all men,
He hated you, Leosthenes, as his rival,
So high yet he prized my content, that, knowing
You were a man I favoured, he disdain'd not,
Against himself, to serve you.

Manning. *The Bondsman*, act. ii, sc. 3.

Great things, and full of wonder in our eyes,
Far differing from this world, thus hast reveal'd,
Divine interpreter, by favour sent
Down from the Empyrean to forewarn
Us timely of what might else have bin our loss,
Unknown, which human knowledge could not reach.

Milton. *Paradise Lost*, book vii, l. 72.

Cyr. I have surely seen him,
His favour is familiar to me: hoy,
Thou hast look'd thyself into my grace,
And art mine own.

Shakespeare. *Cymbeline*, fol. 398.

Hsu. There's some ill planet reigns:
I must be patient, till the heavens look
With an aspect more favourable.

Id. *The Winter's Tale*, fol. 282.

We (having such abundant securities of the partiality of divine providence) ought to rest persuaded of its favourableness, as in all those encounters, which seem the most irreconcilable to our sense.

Montaigne. *Essays*, Treat. 4, vol. i, sec. 4.

For look how many favourites ye have bin, following and court-
ing our patron, so many shall ye now be opposed to our enemies.

Holland. *Liver*, fol. 228.

I left a certain letter behind me which was read in the church of Bethlehem, the which letter my adversaries have very well favourably translated and nicely expounded.

Fox. *Marys*, fol. 577. *Letters of John Hus*.

For of force, almost in every towne, there is not only maintenance to teach it, with his provokers, wheres, scholars, and other names of arts and schol, but there hath not fayled also, which hath diligently and favourably written it, and is set out in print, that every man maye read it.

Ascham. *Works*, fol. 120.

If any assisted either in point of religion, or morality to be better than others, such persons were by the favourers of episcopacy termed Partisans.

Milton. *Defence of the People of England in Answer to Salmasius Defence of the King*, ch. x.

Revenge at first thought sweet,
Bitter ere long back on itself recoiles;
Let it rest not, so it light well sin'd,
Since higher I fall short, so him who next
Provokes my envy, this new favorite
Of heaven.

Milton. *Paradise Lost*, book ix, l. 175.

Yes, and he [Socrates] pierced deeper into the souls and hearts of his hearers, by how much he seemed to seek out the truth in common, and never to favour and maintain any opinion of his own.

Holland. *Plutarch*, fol. 553.

There chattered to bee one who perceiving him coming betweene and inclining to favourise one part above the other; rayled bitterly at him.

Id. *Suetonius*, fol. 93. *Tiberius Nero Caesar*.

Sith of that Goddess I have sought the sight,
Yet so where canst her find I such happiness
Hence doth in me eny and fortune favourise.

Spenser. *Fæerie Queene*, book ii, can. 9.

For when that men of merit got ongr'd,
And by her fustlers ignorance held in,
And parasites in good men's rooms are plac'd
Only to soothe the highest in their sin:

From those whose skill and knowledge is debas'd,
These many straggle courtiers begin.

Dryden. *The Barren Ware*, book iv.

In the while,
Take from their strength some one or twaine or more
Of the maiest fustlers.

Bra Jenson. *Sigismus*, act. ii.

Thou, thou, the favourite of the learned well;
Thou nursing mother of God's Israel;
Thou, for whose loving truth the heavens raise
Sweet toil and quays on our favour's plains.

Brown. *Britannia's Pastoral*, book i, song 5.

When she [Queen Elizabeth] was enlarged and dismissed home, yet a guard was appointed over her at her own house, which were, Sir Thomas Pope and Sir George Gage; who were always upon upon her, and her family; and oftentimes her servants, whom she most favoured, were sent away from her.

Sirrye. *Memoirs*, Mary I. *Anno* 1563.

The Church, when it was first planted by Christ, and propagated by his Apostles, subisted, as we know, and increased for near 300 years together without the assistance of the Civil Powers, which were generally so far from shewing it any favour, that they endeavored all they could to extirpate and root it up.

Bishop Beveridge. *Sermon* 24.

He lie'd with all the pomp he could devise,
At tilts and tournaments obtain'd the prize;
But found no favour in his lady's eyes;
Reluctant as a rock, the lily maid,
Turn'd all to poison that he did or said.

Dryden. *Theodore and Honoria*.

The violent on both sides will condemn the character of Alander, as either too favourably or too hardly drawn.

Id. *Alander and Achitaphal*. To the Reader.

The compromise betwixt Horace and Juvenal is more difficult; because their forces were more equal. A dispute has always been, and will be continue, betwixt the favourers of the two Poets.

Id. *On the Origin and Progress of Satire*.

But be that for your sakes could part with such a brother and such a friend, you may be sure hath now no favourite but his people.

Parliamentary History. 36 *Charles II.* *Anno* 1678-9.

They were made to swear, that they should discover all whom they knew to hold these errors, or that were suspected of them or did keep any private conventions, or were favourers, or confederates of those that published such doctrines.

Burnet. *History of the Reformation*, vol. i, p. 81.

Confess that beauty best is taught.
By those, the fewer'd few, whom heav'n's best lent
The power to raise, select, and reunite
Her loveliest features; and of these to form
One archetype complete of sovereign grace.

Miles. *The English Garden*, book I.

FAVOUR.
FAWN.

He [Nectar] is conscious, that the sense of mankind is so clear and decided in *favour* of economy, and of the weight and value of its resources, that he turns himself to every species of fraud and artifice, to obtain the mere reputation of it.

Burke. *Speech on Economical Reform.*

Without it [sincerity] his pretensions were as vain,
As having it he deems the world's disdain;
The great defect would cost him not alone
Men's *favourable* judgment, but his own.

Courper. *Conversation.*

Probably your thoughts have been all along outstripping a consideration with which my mind is impressed more than I can express, I mean the consideration of the *favourableness* of the present times in all exertions in the cause of liberty.

Burke. *Reflections on the Revolution in France.*

Perhaps had he [George I.] lived longer, he would have judged more favourably of his situation; and experienced that to be truly a British King is in fact to be the greatest monarch in Europe.

Chesterfield. *Miscellaneous Works*, vol. i. p. 64. *Mary's Memoirs.*

Hence ev'ry state, to one lov'd blessing prone,
Conforms and models life to that alone:
Nec to the *fun*'s rite happiness attends,
And spurs the plan that aims at other ends;
Till carried to excess in each domain,
This *fun*'s rite good begets peculiar pain.

Goldsmith. *The Traveller*

And, O, if ought thy Poet can pretend
Beyond his *far*'s rite to call thee friend,
He it that here his useful toil has deest
The Muse of *Fanny* in a modern vest.

Fanny. *The Art of Painting*. To Sir Joshua Reynolds.

It has been remarked, that there is no Prince so bad, whose *favour*-ers and ministers are not worse.

Burke. *A Vindication of Natural Society.*

It is this unnatural infusion of a system of *favouritism* into a government which in a great part of its constitution is popular, that has raised the present ferment in the nation.

Ed. On the Present Discontents.

FAUSEN, a very large fish of the eel kind. Skinner says, I know not whether from the Lat. *fals*, q. d. *falsinus*, because in its length and frequent bending it so far resembles a *fals* or hooked cutter.

Thes pluckt he from the shore his lance, and left the waves to wash
The wave sprung entrails, about which, *fauseus* and other fish
Did shole, in nibble of the fat, which his sweet kidneys had.

Chapman. *Henric. 4th*, vol. 291.

FAWE, i. e. *fain*; glad, q. v.

I governed him so well after my love,
That echo of him full blind was and *fawe*
To bring me my gay things from the feyre.

Chaucer. *The Wif of Bathes Prologue*, v. 582.

FAWN, *v.* } Minshew says, perhaps from *faun*,
FA'WNING, *n.* } to speak, to say. Skinner from *fun*.
FA'WNER, } *dian*, to try; *his Fir Rev.* from
FA'WNINGLY, } English *fain*, glad; (*Quia*, s. *Blanc-*
dientes solent præ se ferre alacritatem.) And it is per-
haps from the same source as *fain*, i. e. the A. S. *fæg-*
nian, *gaudere*, *latari*, to be glad, to rejoice, to *fain*.

To show or manifest signs of pleasure, joy or glad-
ness, of gratitude or fondness; and thus, to sue for
kindness, to subserv, to cringe, to blandish, to court or
sue flatteringly, servilely.

And wunden in wilderness a mong wilde beestes
Ac dori no bests byen hem, by daye or by nyghte,
Bote mydeliche whas þei metten maken loch chere
And feyn by fore þo men. *forwarde* whit þe taylor.

Ferr. Pluckman. *Fawn*, p. 286.

And as I went there came by me
A whelp that *fawned* me as I stood
That had *fawned*, and end in good
It came and crept to me as love
Right as it had me *know*

Held down his head, and joyed his ears
And had all smother down his beeres.

The *Dreams of Chaucer*, fol. 244.

There is no good for to be done,
Whilste we are luying here:
Excepte we lye, *fawn*, flatter, face,
cap, kneele, darke, smooth, smile, bere.
Drant. *Horace. Satyre 9*, sig. N. 3.

We must be ware that we open not our eyes to flatterers, nor suffer ourselves to be wonne or overcome with *fawning* or humble beha-
viour of others toward vs.

Udall. *Flowers of Latine Speaking*, sig. T. 4.

Instad thereof he kint her wearie feet,
And lickt her lilly knis with *fawning* tong;
As he her wronged innocens did trod,
O how can heaume mainte the most strong.

Spenser. *Fairie Queene*, book i. can. 3.

Hee boulder now, uncall'd before her stood
But as in gaze admiring: oft he bowd
His turret crest, and sleek enamel'd neck.

Fawning, and lick'd the wronged innocens did trod.

Milton. *Paradise Lost*, book ix. l. 526.

Tee like that pretty child in childish love
That when in anger he is wrong'd, or best,
Will rave and chide, and every passion prove,
But soon to smiles and *fawns* turns all his heat,
And prays, and sweats he never more will do it.

P. Fletcher. *Beeches*, the third Book, last error.

Cas. Thanks, Horace, for thy free, and wholesome sharpness:
Which pleaseth Caesar more, than servile *fawning*:
A flatter'd Prince soon turns the Prince of Fools.

Ben Jonson. *Poetaster*, act v. sc. 1.

Our race is then restless, our sleeping vnclosed;
Our waking is warlike, our walking lath woe;
Our talking is truttles, our cares do abound;
Our *fawning* deems faultless, and our *flatterings* a foe.

Morrice. *For Magistrates*, fol. 85.

With flatterer woules he sweetly wooed her,
And offerd faire *grüles* t' allure her sight;
But she both offers and the offerer
Despyde, and all the *fawning* of the flatterer.

Spenser. *Fairie Queene*, book iii. can. 8.

All the little briden was jalous, the dictator [alone] gave no
credit either to the trait that was blaw'd, or to the letters; saying
withall, that if it were true, yet he feared more the *fawning* than
furneing of fortune.

Holland. *Lives*, fol. 447.

A woman score'd it, with ease I'll weck to vengeance;
With humble, *fawning*, wise, obsequious arts,
I'll rule the whorl and intransport of her soul;
Then, what her reason hates, her rage may act.

Smith. *Plunder and Hippodamia*.

As he dath not affect my poor base rids, so he will not let his
fair intentions by acrid means of compassing them; such as are
illusive simulations and subdolan artifices, and servile crutchings
and *fawnings*, and the like.

Barrow. *Sermon 5*, vol. 1.

He that *fawningly* enticed the soul to sin, will now as bitterly
upbraid it for having sinned.

South. *Sermon*, vol. ix. p. 28.

In Bishop Gardiner he supported the basest dignity of a per-
secutor; such, complicity a priest, stifted it in as instant to the *fawning*
insincerity of a slave, as soon as Henry *fawned*.

Walspole. *Anecdotes of Painting*, vol. ix. p. 69.

FAWN, *v.* } Fr. *faun*, *fan*, from *infant*. Menage.
FAWN, *n.* } "Fr. *fan*; a *fawn* or hind-calf;
the young one of any such beast: as also, of an elephant."

To *fawn*, to bring forth a *fawn*.

And may as hart, and may as hinde
Was bett before me and behind
Of *fawners*, sowers, bucken, does
Was full the wodge, and maye roes.

The *Dreams of Chaucer*, fol. 244.

The dow lacking her *fawne*: the hind her calf, bezie no longer
time after their love, but seeing their lacke to be without remedy, they
cease their snow within short space.

Wilson. *The Art of Rhetorique*, fol. 78.

FAWN. Knowest thou the time when y^e wilde geastes bring their yonge
among the stony rocks? or layest y^e ways when the hyden roe is lo
FAYAL. *faune.* *Bible, Anno 1551. Job, ch. xxxix.*

The cock, air, is self-wild, and will not learn
From my experience: there's a *faun* brought in.
Mausinger. *A New Way to Pay Old Debts*, act iii. sc. 2.
Then as a tyger, who by chance hath spild
In some parlous two gentle flowers at play,
Strut couchant close, then rising changes oft
His couchant watch, as one who chases his ground
Whence rushing he might earnest seize them both
Grip't in each paw.

Milnes. Paradise Lost, book iv. l. 404.

She said'st her voice on high, and song so clear,
The *fauns* came scuffling from the groves to hear,
And all the bounding forest leapt to see.

Dryden. The Flower and the Leaf.

So with her young, amid the woodland shades,
A timorous kind the lion's court invades,
Leaves in that fatal far the tender *fauns*,
Climbs the green cliff, or feeds the flowery lawns.

Pope. Homer. Odyssey, book iv.

The Nymphs, that o'er the mountain's brow
Pursue the lightly-bounding roe,
Or chase the flying *faun*.

Faulken. Ode to Summer.

FAXED, A. S. *fax*, the hair of the head; a bush of
hair, the locks. Sommer.

They [the old English] could call a comet, a *faxed* starre, which
is all one with stella cristata, or cometa.

Candien. Rensselaer. The Languages.

FAY, *i. e. faith*, by my *faith*, by my troth or truth.

And with hire bed the withied fast away,
And sayde; I wol not kisse thee by my *foy*.
Chaucer. *The Millere's Tale*, v. 3294.

As God me helpe, I tought when that I thynke,
How pynously a right I made him service,
But by my *foy*, I toulde it so true.

Id. The Wyf of Bathes Prologue, v. 5785.

I set me so to werke by my *foy*,
That many a sight they wogen wa in wa.
Id. B. v. 5797.

Reo. Those fifteen years, by my *foy*, a goodly nap.
But did I never speake of all that time
Shakespeare. Twelfth of a Shrew, fol. 210.

FAY, see *FAYNE*, ante.

And thou, Nymphidia, gentle *foy*,
Which meeting me upon the way,
Thou'st secrets dulst to my leavys
Which now I am in telling.

Dryden. Nymphidia, or the Court of Fairy.

— They said that all the field
No other flower did for that purpose yield;
But quoth a nimble *foy* that had by hand:
If you could give 't the colour of yond hand.

Brown. Britanna's Pastoral, book ii. song 3.

I stand the wine *Silvius*, for his pryce,
Stand forth, bright *Pais*, and Elys, and tune your layes
Unto his name: then let your nimble foot
Tread subtil circles, that way always meet
Is point to him.

Ben Jonson. Masques. Overon the Fairy Prince.

FAYAL, one of the AZORES Islands, (so called from
the Portuguese *Faya*, *fagus*, the birch tree, with which it
abounds,) the most Westerly of the central group, about
twenty-seven miles in length and nine in breadth. It is
not so large or fertile as some of the others, but owing
to its excellent harbour, and its situation in the track of
the homeward-bound ships from India, it is much fre-
quented, and has become the depôt for the neighbour-
ing islands of Corvo, Flores, and Pico. Its trade has
been much increased, since the wine of Pico from its

improvement has been in great demand for the West
Indies. Some thousand pipes of this wine are annually
shipped, besides corn and provisions. The Flemings
were the first settlers on Fayal. The principal Town is
Villa di Horta situated on a fine bay, and defended by
two castles. The chief buildings in it are the Convents
and Churches. North latitude 38° 32', West longitude
28° 37'.

FEAGUE, Skinner says, *Fease* or *feag*, *flagellare*,
virgis cedere, to whip, to beat with rods, a Teut. *figen*,
to sweep, to cleanse; or from *ficken*, to rub. *Feige*,
carpere, *obtrequare*, also from Ger. *figen*.

And eke my feare is well the lasse,
That none issue shall compass,
Without a reasonable will
To feige and blasse that I write.

Gower. To the Roder.

When a knotty point comes I lay my head close to it, with a snuff-
box in my hand; and then I *feague* it away! *Valda.*
Duke of Buckingham. The Rehearsal.

FEALTY, Fr. *feaulté*; It. *fedeltà*; Sp. *feldad*;
Lat. *fideltas*, *fidelis*, *fides*, faith. Fideles homines,
(as Skinner observes,) *pro acriis* occurs as early as
Aelius Lampridius, in *vita Alexandri Severi Augusti*
Per fideles homines acrii. See also Du Cange.

Fidelity or faithfulness, see the Quotation from Black
stone.

When fine Britons were fled out of his land,
Iste took his *feaulte* of alle just land helde.

R. Browne, p. 3.

For the Emperor vowed to the Pope not an oath of allegiance
and *feaulty*, but of defending the Christian faith, for so much as the
taking of this oath maketh not greater dignity in temporal things.

Bale. Payment of Piper, fol. 135. *Benedict XII.*

And wold he was comen to the cite of Baynes, thider came vnto
him many nobles, as well out of Burgoyne as out of other parties of
France & dyd vnto him *feaulty* & homage.

Folgon, vol. i. part v. ch. 131.

Heavy descending. Meade the empress his right heirs (so whom
the pretises but troubles had sworn *feaulty* in her father's life time)
was put by the crown by the pretins and barons; who thought it
business for so many and great peers to be subject to a woman, and
that they were freed of their oath by her marrying out of the realm,
without their consents.

Prynne. Treachery and Disobedience, &c. part i. fol. 35.

— In your Court
Sellers voluptuous are; with anxious wiles
Studious to win your consent, and seduce
Her from chaste fealty to joys impure,
In bridal pomp; vain efforts!

Fulton. Homer Imitated. Odysseus, book ii.

There is a natural allegiance and *fealty* due to this demeriting
paramount will, (pretence,) from all the vassal vices, which acknow-
ledge its superiority, and readily militate under its banners; and it is
under that discipline alone that avices is able to spread to any con-
siderable extent, or to render itself a general public mischief.

Barth. On the Nobles of a State's Delets.

The condition annexed to them (ten or feith) was that the pos-
sessor should do service faithfully, both at home and in the wars, to
him by whom they were given; for which purpose he took the jura-
mentum *fideltatis*, or oath of *fealty*.

Blackstone. Commentaries, book ii. ch. iv.

FEALTY in its restricted Legal acceptation in the Oath
of *fideltas*, taken at the admittance of every Tenant, to
be true to the Lord of whom he holds his land. It is
incident to all manner of tenures except frank-almoigne
and tenancy at will. It is divided into *general*, that
which every subject performs to his Prince; and *spe-
cial*, that which the Tenant performs to his Lord for
his Fee. The service differs from Homage, which is
due but once, Fealty to every new Lord; and the man-
ner of taking the Oath varies also. That of Homage
is administered to the Tenant, kneeling; Fealty to him

FEALTY.
—FEAR.

standing, by the Lord or his Steward, the Tenant holding his right hand on the Book, repeating the words of the Oath, and then kissing the Book. The Oath, by 17 Edward II. 2, runs as follows: "I A B will be to you my Lord true and faithful, and bear to you *Fealty* and *Faith* for the lands and tenements which I hold of you, and I will truly do and perform the customs and services that I ought to do to you. So help me God." This Oath is held to embrace the following particulars: 1. *Incoluere*, that he do no bodily injury to the Lord. 2. *Tutum*, that he do no secret damage to him in his house or to anything which is for his defence. 3. *Honentum*, that he do him no injury in his reputation. 4. *Utile*, that he do him no damage in his possessions. 5. *Facile*, that he render it easy for the Lord to do any good; and 6. *Possibile*, that he do not make that impossible to be done which was before in his power to do. Leg. Henry I. 5.

The administration of this Oath is obsolete, but the Law respecting it still exists and operates. In the case of Copyholders it has become a matter of course, on admitting them, to enter a respite of Fealty: in other tenures even this form is now omitted. Every ower Lord, however, may exact it if he pleases; and the Law for compelling it has provided the remedy of Distress, an inseparable incident to all services due by tenure, and which, where Fealty is concerned, cannot be excessive. Tomlins, *Law Dictionary*.

FEAR, *v.*
FEAR, *n.*
FEARFUL, *a.*
FEARFULLY, *adv.*
FEARFULNESS, *n.*
FEARLESS, *a.*
FEARLESSLY, *adv.*
FEARLESSNESS, *n.*
FEAR-SHAGGOTTEN, *a.*
FEAR-NOUGHT, *n.*
A. S. *fer-an*, to fear, to terrify or make afraid. Somner. *Sax. fars*; Dutch *vaeren*; Ger. *faren*, *timere*, *metuere*, *terrore*, *fuerre* ut *metum*; to fear or cause to fear. The Sw. *fara*; Dutch *vaeren*; Ger. *faren*; and A. S. *faran*, signify, to go, to go away; and hence, probably, to run or cause to run away; and from the motion extended to the feeling which caused it, i. e. to feel or cause the feeling of, dread or terror. The common Etymology is the Lat. *veror*. See AFFRARD. To flee, or cause to flee, from, &c. any ill or risk of ill; to have or cause, sensations of terror, of dread, of timorousness, of awe; to terrify or affright, to dread; to affray or be afraid. See the second Quotation from Cogan.

Heo *ferden* riht as gyðle men, myd wun no red naa.

R. Gloucester, p. 166.

þe hær neðde & lepta, þæt yst was gret fere.

Id. p. 459.

Some with grette preccounyn in gret angeweie and fere.

Weþyde byswe þe kyng, and her relykes myd hem bere.

Id. p. 177.

Maleuans, when he is herd, fled for ferd.

R. Brune, p. 88.

þæt spereþ poynt ouer poynt, so sare and so thikke,
& fast togidere poynt, so so it was ferlike.

Id. p. 305.

For Godes blisseid body, hit bar for our bot.

And his a fereþ þe founde.

Piers Plouman. Floure, p. 365.

Ran cow and calf, and eke the very begges

So fered were for barkyn of the dogges,

And shouryn of the men and women eke,

They runnes so, hær thought þis herne breke.

Chaucer. The Nunnes Priestes Tale, v. 15392.

Then was I ferd, for that was min offe.

Id. The Chaucerian Miscellany Tale, v. 16392.

Unsmileþ is that wretchedness, which is entred by the *ferdful* wayynge of the wretche himself.

Chaucer. The Testament of Love, fol. 301.

And eke so leude his belle is ronge,
That of the noyse, and of the noyse
Men sworen hym in all the towne
Well more than that doth of thunder.

Gower. Conf. Am. book vii. fol. 143.

And then is [sic] breketh the cloudes all,
That whiche of no great noyse craken,
That thei the *ferdful* thunder maken.

Id. B. book vii. fol. 143.

Like as the good husbands, when he hath sown his ground, setteth up clougates or therlike, which some call shalus, some hicklers, or other lyke shewen, to *fear* away byrdes, which be furthestwede in deuours and harie his corne.

Sir Thomas Eliot. Gouernour, book i. ch. xxiii.

And though none of the wonderd *feard* them, yet were they *afraid* at the beastes which came vpon them, and at the hynnyge of the serp. tes.

Bible, Anno 1551. Apocrypha. The Book of Wisdom.

Therefore Iesus miedling to make them bolde and void of all *fear*, and also conuersers agaynste all anmalities of the moote rore and vntempered insulies, rebukynge theyr greute *fear*: Why *fear* ye (quoth he) ye meane of lytel feyld.

Udall. Matthew, ch. viii.

The verie hours and instants that they should go forward with their busynesse; a wonderfull and terrible earthquake fell throughout all England: wherupon diuers of the suffragans being *feard*, by the strange and wonderfull demonstration, doubting what it should mean, thought it good to leave off from their determinate purpose.

For. Marjorie, fol. 401. Wicliffe's edition Condemned.

And at the last some that would not obey, bee put to death, to *fear* the rest withall.

Face. Instruction of a Christian Woman, sig. H 7.

Suche of them as wold seeme to be leue *fearful*, myt they *feard* not the enemy, but the narrowness of the way, and the greatness of the woods that laye betwene them and Arcadie; or else they cast doubt whether they myght should be commodiously conueyed after them.

Arthur Golding. Cover. Commentaries, book i. fol. 30.

When the king understode that they made towne his with such speeche, he set for *fear*, and leauynge behinde him his houte and all his furniture for the warre, he *fearful*lye rettyred vnto his kingdome.

Id. Iudith, book ii. fol. 16.

Fearfulness is nothing els, but a declaration that a man seeketh helpe and deliuer, to seruours for his selfe.

Bible, Anno 1551. The Book of Wisdom, ch. xvi.

The next morning, thinking to *fear* him, because he had neuer seen elephant before, Pyrrus commanded his men that when they saw Fabricius and him talking together, they should bring one of his greatest elephants, and set him hard by them, behind a hanging; which being done, at a certain sign by Pyrrus given, suddenly the hanging was pulled back, and the elephant with his trunk was over Fabricius's head, and gave a terrible and *fearful* cry.

Sir T. North. Plutarch, fol. 340. Pyrrus.

Avi. Then canst not *fear* ye Pompey with thy talles.

Woele speake wth them at vns.

Shakespeare. Antony and Cleopatra, fol. 340.

Ase. We must make a scar-crow of the Law,

Setting it vp to *fear* the kind of prey;

And let it keepe one shope, till custome make it

Their porch, and not their terror.

Id. Measure for Measure, fol. 64.

Fer. New for my life Hortensio *fear*es his widow.

Win. Then muste thou see if I be *afraid*.

Fer. Yes are verie terrible, and yet you misse my sense:

I meane Hortensio is *afraid* of you.

Id. Taming of the Shrew, fol. 227.

O coward conscience! how dost thou afflict me!

The light burn blew. Is it not dead midnight?

Cold *fear*ful drops stand on my trembling flesh.

What! do I *fear* myselfe? There's none else by.

Id. Richard III, fol. 202.

FEAR.

FEAR.

Malbeco seeing them resolved to deal
To flume the gates, and bearing them to kill
For fire is current, and with fearful speed,
And to them calling from the castle wall,
Besought them humbly him to leave without.
Spenser. Faerie Queene, book iii. can. 9.

The image of a wicked heinous fault
Lives in his eye: that close aspect of his
Does show the mood of a much troubled breast,
And I do fearfully believe 'tis done
What we so fear'd he had a charge to do.
Shakespeare. King John, fol. 15.

He knew great misdeeds disorder'd by mistake,
Defied, then, pride, the errors they repeat;
And with a lover's fearfulness he spake
Thus humbly, that extremes he might prevent.
Darwin. Goodnight, book iii. can. 1.

A gay master indeed, and a proper device to solve their cowardice,
under a colour of civil dissimulation to cloak their fearfulness.
Hist. Lucius, fol. 74.

Three Tales forth issuing from his tent
Unto the wall his way did fearlessly take
To witness what that trumpet's wounding meant.
Spenser. Faerie Queene, book v. can. 5.

Frequent conversation gives us freedom of access to God;
and makes us pour out our hearts to him as fully and as fear-
lessly as to our friends.
Hall. Cont. Of the Calling of Mary.

The best of the heathen emperors [that was renowned with the
title of piety] justly magnified the courage of Christians which made
them insensible over their torments, and by their fearlessness of earth-
quakes, and distill, argued the truth of their religion.
Id. B. vol. i. fol. 67.

Now glad yourselves with prey; let not the night,
Nor those thick woods, give sanctuary to
The fear-struck hare, our enemies.
Montaigne. The Fearful Lover, act ii. sc. 5.

Long morn he stood, and leaning on his staff,
His wonder witness'd with an idiot laugh;
Then would have spoke, but by his glimmering sense
First found his want of words, and fear'd offence.
Dryden. Cymon and Iphigenia.

In dreams they fearful precipices tread;
Or, shipwreck'd, labour to some distant shore:
Or in dark churches walk among the dead;
They wake with horror, and dare sleep no more.
Id. Anna Mirabilis.

But it seems he did it covertly and fearfully, and was afterwards
drawn off, either by the love of the world or the fears of the cross:
of which it appears Bucer had then some apprehensions, though he
expressed them very modestly.
Barnet. History of the Reformation, Anno 1547.

All the various and vicious actions of men were overruled by his
providence; the falseness of Judas, the fearfulness of Pilate, and the
malice of the Jews were subservient to God's eternal design.
Bates. Works, vol. i. p. 364. *The Harmony of the Divine Attri-
butes*, ch. xiii.

And like a lion, slumbering in the way,
Or sleep dissembling, while he waits his prey,
His fearless foe within his distance draws,
Constrains his roaring, and contracts his paws;
Till at the last, his time for fury found,
He shoots with sudden vengeance from the ground.
Dryden. Amleth and Archipel.

To dare confidently to defy the Maker of all things, and show
their fearfulness even of God himself, by openly trampling upon his
commandments in their lives, and reproaching his name by vain
oaths and profane speeches.
Clerke. Sermon 17. vol. iii. p. 235.

In most cases as soon as we cease to fear, we begin to hope;
for there are few situations as completely dark and gloomy as to ex-
clude every ray of consolatory hope.
Cogan. On the Passion, vol. i. p. 107. *Fear.*

First Fear us stand, its skill to try,
Amid the chords bewilder'd laid,
And back recoil'd, he knew not why,
Ere at the sound himself had read.
Odessa. Ode. The Passion. An Ode for Music.
Fear is a painful sensation, produced by the immediate apprehen-
sion of some impending evil.
Cogan. On the Passion, vol. i. p. 102. *Fear.*

Yet the disgraced religion, by courage and constancy in suffering,
still kept its enemies anxious amidst all their success, and fearful
amidst all their power, for what might be the final issue.
Warburton. Works, vol. viii. p. 50. *Johnson's Attempt to Relieve
the Trophoe.*

With hasty step a figure outward past,
Then pause'd—and turn'd—and pause'd—'tis all at last!
No position in that band—nor sign of ill—
"Thanks to that softening heart—she could not kill!"
Again he look'd, the wildness of her eyes
Search from the day abrupt and fearfully.
Byron. The Corsair, can. 3. st. 9.

That religion, which renders void the first precept of my text, by
taking away the fear of God, will always be for introducing a form
of government which renders void the second by taking away all
honour from the king. And so, reciprocally, will an honourable king
promote the worship of a fearless God.
Warburton. Sermon 14. vol. ix. p. 275.

In these circumstances they should still continue to trade cheer-
fully and fearlessly as before.
Burke. Observation on a Late State of the Nation.

This fearlessness of temper depends upon natural constitution as
much as any quality we can possess, for where the animal system is
strong and robust it is easily acquired; but where the nerves are weak
and extremely sensible they fall presently into tremors that throw
the mind off the hinges and cast a confusion over her.
Smuck. Light of Nature, vol. i. part ii. ch. xxiii. *Of Fortitude.*

And thrice he [Chanticleer] call'd aloud the turkey son,
And thrice he hail'd the dawn's ambiguous light;
Back to their graves the four-legged phantoms ran.
Swart. Ode 12. A Morning Piece.

Judging that we should soon come into cold weather, I ordered
slaps to be served to each as were in want; and gave to each man
the fear-naught jacket; and trousers allowed them by the Admiralty.
Cook. Voyages, book i. ch. ii.

FEASIBILITY, } Feasible, from the Fr. *faissable*,
F'ABLE, N. } *faissable*,—which can or may be
F'ABLE, adj. } done;—from the verb *faire*, *fa-*
F'ABLENESS, } *ice*, q. d. *facilitas*. Skinner.
That can or may be done, performed or practised.

Whereby men often swallow facilities for truths, dubitations for
certainties, *feasibilities* for possibilities, and things impossible as
possibilities themselves.

See Thomas Brown *Faiger Errors*, book i. ch. v.
Hence it is, that we conclude many things within the list of im-
possibilities, which yet are *feasible*.
Glanville. The Vanity of Dignifying, ch. xii.

PAUL. What's your suit, sir?
INTRA. 'Tis *feasible*: have three earnest leaves
Discovered by my art.
Monsieur. The Emperor of the East, act i. sc. 1.

So Charles VIII., King of France, finding the war of Brittain
(which afterwards was compounded by marriage) not so *feasible*,
pursued his enterprise upon Naples, which he accomplished with won-
derful facility and felicity.
Bacon. On Learning, by G. Wals, book ii. ch. xii.

An opinion of the *feasibility* or successfulness of the work being
as necessary to form a purpose of undertaking it, as either the authority
of commands, or the persuasiveness of promises, or pungency of
menaces, or prospect of mischief upon neglect, can be imagined to be.
Hammond. Works, vol. i. fol. 473. *Of Fundamentals.*

Yet this did not hinder me from prosecuting a design, whose
feasibility I considered.
Boyle. Works, vol. li. p. 369. *New Experiments touching the
Balastrer Flame and Air.*

They discoursed of surprising the guards; and that the Duke, the
Lord Grey, and Sir Thomas Armstrong (as he remembers) went one

FEAR.
FEASIBI-
LITY.

FEASIBILITY.
—
FEAST.

night to view the guards; and the next day at his house they said it was very *feasible* if they had strength to do it.
State Tracts, vol. ii. p. 734. *Charles II. 1658. Trial of William Lord Russell.*

Some discourses there was about the *feasibility* of it, and several times by accident, in general discourses elsewhere, I have heard it mentioned as a thing might easily be done, but never consented to as fit to be done.
Id. ib. p. 692.

Here is a principle of a nature, to the multitude, the most seductive, always existing before their eyes, as a thing *feasible* in practice.
Barke. Thoughts on French Affairs.

FEAST, v.

FEAST, n.

FEASTER,

FEASTFUL,

FEASTING,

FEAST-OVER,

FEAST-MASTER,

FEAST-RITE,

Fe. feater, feater; It. festare, festeggiare; Sp. festejar, festejar; from the Lat. festum; and festum or festus dies, from the Gr. ἑσθῆς, i. e. festum diem agere; as when we celebrate with a banquet a natal or wedding day. The verb ἑσθῆς, Vossius adds, is from ἑσθῆς, which signifies as well the Larar or hearth, as Festa, foci vel stipes præsens; and thus, ἑσθῆς, is, properly, to receive or entertain any one convivia apud larum suum, i. e. in his house.

To receive or entertain with food or victuals in the house, at the table; to feed plentifully or lavishly, luxuriously; to banquet, to supply with plenty or abundance, with luxuries, with dainties.

All ye noble men of his land to be noble *feast* come,
And heere wyues & heere dogges with hem many nome.
R. Gloucester, p. 166.

Julke *festes* he wolde holde no nyghtyche,
Wyþ so gret prute & wast, & so ryghtyche,
Jal wouder yt was wanneþ [where] yt com.
Id. p. 376.

þe baronage & þe clergie were asomend to Kyngdon,
þer was *fest* holden, & gyven him þe crowne.
R. Brumet, p. 28.

Lijel is he a loved þere fore, among lordes of *festes*.
Piers Plouman. Vision, p. 165.

But by the *ferre* day he was wont to leve to hem oon of men
boundus whome ever thei axiden.
Wiclif. Mark, ch. xv.

At that *fest* Pylete was wrothe to delaye at their pleasure a prys-
oner; whome soever they would deyne.
Bible, Anno 1551.

This Theues, this dait, this worthy knight,
When he had brought hem into his citee,
And leneþ hem, everich at his degree,
He *festen* hem.

Chaucer. The Knights Tale, v. 2195.

Walter hire gladeth, and hire surer shaketh,
She rieth up shaketh from hire trache,
And every wight hire joye and *ferre* maketh
Til she hath caught agone hire contenance.

Id. The Clerkes Tale, v. 8965.

In suffisance, in blisse, and in singings
This Troular go all his life to lode
He spendeth, lustre, and mairch *festings*.
Id. The third Booke of Troilus, fol. 175.

He must have knowen love and his service,
And ben a *festlich* man, as both as May,
That shalde you devien swiche array.

Id. The Spenser Tale, v. 10585.

A great meruaile it is for thy,
Howe that e made wold lette
That she his tyme ne beuette,
To haste into that thilke *feate*, [of marriage]
Wherof the leue is all beuette.

Chaucer. Conf. Am. book iv. fol. 71.

And when that he had ben well *feasted* at Valenceus, than the
Bishoppes of Lyncolne, and part of his clergy, went to the Duke of

Brabant, who *feasted* them greetly, and agreed, and promysed to sus-
tayne y^e Kyng of Englande, and all his clergy in his courtrey.
Lord Berners. Froissart. Cronycle, vol. i. ch. xxviii.

Was not Chrysteas feast crucifyed in his own person; & yet is a
mystery (which in the remembrance of his very passion) he is cru-
cifyed for the people, not only every *feast* of Easter, but every day.
A Boke made by John Pyth, p. 37.

This doct Ioun then at length taking upon him to be a *feaster* &
a feder of the bodys alow, which came to fede the soules & to tette in
dede his disciples that they should never lacke food, which being
gives unto the Gospel, regarded litle their viciales: took in his handes
the few barley loaves, & the two fishes.

Udall. Matthew, ch. xiv.

In this yere also and vpon the *feast* full day of Ester, fell a cheboe
in Lidon, whiche, to the fere of all good Christie men, is necessary
to be noted.
Falgon, vol. i. Anno 1417.

And they had pleasure and appetit in goodly hawens & great
horses for war, more than in harlots, and in *feasting*, banquetting, or
rovellyng.

Udall. Flowers of Latine Speaking, sig. Q 4

Hope, the world's welcome, and his standing guest,
Fed by the rich, but *feasted* by the poor;
Hope, that did come in triumph to his breast,
He thus presents in breast to Uflore.

Ducrest. Grondreth, book iii. can. 2

Lod was hardy, and bold in war, in peace a jolly *feaster*.
Milton. History of England, book i.

The virgins also shall on *feast* full days
Visit his tomb with flowers, only bewailing
His let unfortunate in rapid choice,
From whence captrivity and loss of eyes.

Id. Samon Agamates, l. 1750.

Therefore be sure
That, when the bridegroom with his *feast* full friends
Passes to him at the mid hour of night,
Hast gaiz'd thy entrance, virgin wian and pere.

Id. Sonnet 9.

Years write then ag'd, yet thou,
Youthfull and green in will,
Put't in for handsome skill,
And shewelst thou intrude among
The sports and *feastings* of the young.

Carveright. Horace. Carmas, lib. iv. ode 13.

They are hyed vnto *feasts*, whether they come provided for what
play shall be demanded offering to that end their book of commodities
to the *feast-master*, to chuse which he liketh; which the guests
behold in their *feasting-time* with such pleasure, that they contene
sometimes ten houres in feeding their eyes, and tastes, with one
service after another in both kinds.

Purchas. Pilgrimage, ch. xviii. sec. 5.

And with soules thus thankfully elevated unto God, we approach
with all reverence, to that heavenly table, where God is both the
feast-master and the *feast*.

Hell. Works, vol. lii. fol. 435. The Devout Soul.

All eyes you draw, and with the eyes the heart;
Of your own pomp yourself the greatest part.
Loud shouts the nation's happiest proclaim,
And heaven this day is *feasted* with your name.

Dryden. To his Sacred Majesty.

There, my retreat the best companions grace,
Chiefs out of war and statesmen out of place.
There St. John mingles with my friendly bowl,
The *feast* of reason and the flow of soul.

Pope. Horace. Satire i. book ii.

But vengeful Pallas, with preceasing speed,
A *feast* proportion'd, to their crimes decreed;
A *feast* of death, the *feaster* doom'd to bleed.

Id. Homer. Odysey, book xxi.

So spoke the wretch, but, shewing farther fray,
Turn'd his proud step, and left them on their way,
Straight to the *feast* full palace he repair'd,
Familiar enter'd, and the banquet shar'd.

Id. ib. book xvi

FEAST.

FEAST. The jury finding the book (to the best of their skill and knowledge,) of no other tendency, but to encourage such as were virtuous to take upon them the government of the city of London, with good husbandry, and sober methods, as might neither dishonour God by excess in feasting, nor yet ruin their own families.
State Trials, Charles II. Anno 1680. Trial of Francis Smith.

They came up to worship. To worship! what is that? Did they come to love God, to fear him, to trust on him, or the like? no surely, they did all this at home; at least they were bound to do it in all places, and at all times as well as at Hierusalem upon the feast-day.
Bishop Beveridge. Sermon 5.

Whose hospitable gate,
Unbar'd to all, invites a numerous train
Of daily guests; whose board, with plenty crown'd,
Revives the feast-rites old.

J. Philips. Cider, book i.

The league of nightiest nations, in those hours
When Venice was no more, might abuse,
But did not quench, her spirit—in her fate
All were swurrup'd; the feasted monarchs knew
And loved their bustles, nor could learn to hate,
Although they humbled.

Byron. Works, vol. iv. p. 364. Poems. Ode 3.

Songs in strains of wisdom dress,
Great Saturnian to record,
And by each rejecting guest
Sung at Hiero's feastful board.
Went. Odes of Pindar. The first Olympic Ode.

FEAT, v. } **Fr. fait;** Lat. **factum**, any thing
FEAT, n. } done, a deed. Upon the **Fr.** participle **fait**, done, made, framed,
FEAT, adj. } formed or fashioned, Shakespeare
FEATLY, } seems to have founded his verb to
FEATOUS, } **feat**, to form or fashion. The same
FEATOUSLY, }
FEAT-WORKER, } adjective, done, performed, achieved,
finished, accomplished, (whence also the **Fr. faitis**;
neat, feat, comely, well made,) has also furnished us
with the adjective **feat**; q. d. **bien fait, bene factus**;
well done or made, &c.

For Jamy's gentle, suggest he has bakes
That faith without **fat**, ye feteleer Jan neacht
And ded as a dore aspie.

Piers Ploughman. Vices, p. 22.

Not only this Orinda's thurch bir wit
Coude all the **fat** of willy homliness,
But eke when that the cas required it,
The coume profit coude as redreue.

Chaucer. The Clerk's Tale, v. 6305.

Ful **fat** damself two
Right yong, and full of semelyhede
In kirtill, and some other weie
And fairs trewed every tressie
Had mirth done by hir noblesse.

Id. The Romance of the Rose, fol. 120.

She was not wont to great truail,
For when she kempt was **feistfully**
And well arised and richely
Thus had she doon all her loursse.

Id. B. fol. 119.

Of shone and booter, new and faire
Like at the last thou haue a paire,
And that they sitte so **feistfully**
That these rude may viterly
Merruile.

Id. B. fol. 126.

None knows better tha **fat** howe to worke mychfyne tha tha
Horodians.

Udall. Mark, ch. iii.

He apoued to be a man of singular activitie, & on less skill in
feats of warre than in knowledge of philosophie.

Brende. Quinias Curtius, book i. fol. 2.

For the labour and care of man can make nothing so proper and
faine as the providence of nature dooth.

Udall. Matthew, ch. vi.

A student at his books so plust,
That witht he might have weene;
From beke to wife did fete in hand,
From witht to wo to ruene,
Now who hath plaied a **feater** cast
Since ingling first begonne?
Vagabond. A new Married Student that Plaid Fast or

Love.

As those that teach in schooles,
with battred head, or *feather* knacks,
Will leaue the little foolen,
to leaue a pace they A B C.

Dront. Horace. Satire 1.

[He] liu'd in Court
(Which rare it is to do) most prais'd, most lov'd,
A sample to the youngest; to the more mature,
A glasse that *feated* them.

Shakespeare. Cymbeline, fol. 369.

MADGE. Nay, Sue has a hazel eye, I know Sue well, and by your
leave, not so trim a body neither; this is a *feat* bodied thing I tell
you.

Beaumont and Fletcher. The Coxcomb, act iii. sc. 1.

Thus have I made this wreath of mine,
And standard it *featy*.

Drayton. The Muses' Elgion. Nymphal 5.

Then they spake most properly and *featy*.

Sir Thomas North. Plutarch, fol. 44. Lysurgus.

She wore a truck of indick green
Might well become a maiden queen
Which newly was to see;
A hood to that so neat and fine,
In colour like the columbine,
Y^e brought full *feately*.

Drayton. Pastoral. Eclogue 4.

They haue also dancen on the rope, tumblers, and other *feat*-
workers.

Purcell. Pilgrimage, ch. xviii. sec. 3.

This trophy from the Pythian won,
This robe, in which the deed was done,
Thou, Parcell, glorying in the *feat*,
Hang on these shelves, this Muse's seat.

Parcell. The Book-worm.

So *featy* tripp'd the lightest ladies round,
The knights so nimble o'er the greenward bound,
That scarce they beat the flowers, or touch'd the ground.

Pope. Poems. January and May.

Not victories won by Marlbro's sword,
Nor titles which these *feats* record,
Such glories o'er the dead diffuse
As can the labours of the Muse.

Jenyns. Horace, book iv. Ode 8. Imitated.

Meantime some rude Arion's restless hand
Wakes the brisk harmony that sailors love;
A circle there of merry listeners stand,
Or to some well-known measure *featy* move
Thoughtless, as if on shore they still were free to rove.

Byron. Clilde Harold's Pilgrimage, can. 2 at 21.

FEATHER, v. } **A. S. fether;** **D. veder;** **Ger.**
FEATHER, n. } **feder;** **Sw. fjäder.** Lake, xvi.
FEATHERED, } 6, Nim thine *feathers*; take thy
FEATHERLESS, } caution. *Accipe cautionem*
FEATHERLY, } *feum.* On which Somner re-
FEATHERY, } marks, that *feather* does not
FEATHER-SED, } signify *cautio*, but *calamus*. In
FEATHER-DEALER, } the Gothic version it is *bokas*,
FEATHER-DRIVER, } thy book. The word is derived
FEATHER-FOOTED, } from the *Gr. πτερυγ*, (a wing,
FEATHER-MAKER, } from *πτερο*, for *πτερος*, *pteros*,
FEATHER-WAN, } to fly.) And thus, a *feather* is
that which *feath*s. To *feather*,
To clothe in *feathers*, with plumage; to dress or fit
with *feathers*; to trim, to gather or collect them; and
thus, metaphorically, to *feather the nest*; to gather or
collect the means of warmth and comfort.

FRATHER

As for his *peynide fether*, he pokok his honorede.

Piers Plowman. Passus, p. 239.

And ten broad arrows held he there,
Of which five in his hand were
But they were shaven well and dight
Noched and feathered right.

Chaucer. *The House of the Roor*, fol. 120.

And to this crow he start, and that anon
And pulled his white feathers evnly on
And made him blak, and ruff him all his song
And eke his speche.

Id. *The Monks Tale*, v. 17253.

Lordes, myd this fere, there was ones a fowle appered in this world
without any fethers; and when al other fowles knew y' he was borne,
they came to se hym, because he was so fayre and pynant to beholde.

Lord Berners. *Prologue*. *Cranyke*, vol. ii. ch. xlii.

Then he cried then mercy, and sayd, that he wolde amende him-
self, and now more be powde; and so then agayne these gentryl
byrdes had pyte on hym and feathered hym agayne.

Id. *B.*

When, as from snow-crow'd Skildaw's lofty cliffs
Some flesh-wing'd haggard, tow'rd his prey'ing hour,
Amongst the teal and moss-bred mallard driven,
And heir 'il air of all her feather'd flock doth scour.

Drayton. *The Barnard Ware*, book vi.

They stuck not to say, that the King cared not to plume his nobility
and people, to feather himselfe.

Bacon. *Henry VII.* fol. 111.

What pity it is that those wise masters were not of the counsel of
the Almighty, when he was pleased to give a being to his creature;
they would surely have desired to make a winged elephant, and a
compunct goat; a feather'd man, and a speaking be.

Hall. *Works*, vol. iii. fol. 434. *Equal Distribution*. *Scholop* 21.

This very word of patterning or imitating, excludes Episcopacy
from the solid and grave ethical law, and betrays it to be a mere child
of ceremony, or liker some busby-stuff thing, that having plucked
the gay feathers of her absolute beauty, to hide her own deflated
bareness, now vaults and glories in her stolen plumes.

Milton. *The Ransom of Church Government*, book i. ch. iii.

And Wisdom's self
Off seeks to sweet retired solitude;
Where, with her best tune, Contemplation,
She plumes her feathers, and late grows her wings,
That in the various bustle of resort
Were all-to ruffled, and sometimes impair'd.

Id. *Comus*, l. 378.

Thus works the hand of nature in the feather plantation about
birds.

Sir Thomas Browne. *Cyrus Garden*, ch. iii.

Which seems to be some featherly particle of snow.

Id. *Vulgar Errors*, book ii. ch. i.

Goes jogging on, and in his mind sought bath,
But how the princely fowl siren the path,
Or sweetest violets lay down their heads
At some tree's root on mossy feather-bed.

Brewster. *Britannia's Pastoral*, book i. song 5.

It's not enough that I must go
Into another clime,
Where feather-fated time
May turn my hair into downy
My youthful down to brittle hair,
But that you add this torment too!

Cotton. *Poems*. *The Picture*.

Per. Of feather-makers I'm the fryer, that are o' your faction of
faith? Are not they with their perukes, and their puffs, their tassels,
and their buffes, as much pieces of pride, and waiters upon vanity.

Ben Jonson. *Burlesomne Fanny*, act v. sc. 5.

And you, sweet feather-man, whose wares were thought light
O'erweight your conscience, what serve your trade
But to plume folly, to give Pride her wings
To deck Vanity?

Randolph. *The Moor's Looking-glass*, act i. sc. 2.

[The Sarmani and Quail] armed with barbrooms made of shaved
and smoothed hares, which feather-men are wrought close into
lutes jukes.

Holland. *Ammanus*, fol. 94. *Constantius and Julianus*.

FEATHER

FEATURE

So when the new-born Phoenix first is seen,
Her feather'd subjects all adore these queens;
And while she makes her progress through the east,
From every grove her numerous train's increase;
Each Poet of the air her glory sings,
And round him the pleas'd audience clap their wings.

Drayton. *To the Duchess of York*.

I took you into my house, placed you, and myself, and made you
governor of my whole family. You have forgot this, have you, now
you have feathered your nest?

Congreve. *The Way of the World*, act v.

Beluz. Ay, on my conscience, (as a barn-door fowl; but so be-
dock'd, you would have taken them for Friesland beans, with their
feathers growing the wrong way.

Id. *The Old Batchelor*, act i.

Thither the household featherly people crowd,
The crested cock, with all his tennis train,
Pensive, and dripping.

Thomson. *Winter*.

Our resolutions are light and featherly, soon scattered by a storm
of fear; it is as dangerous to trust in a heart of flesh, as in an arm of
flesh.

Bates. *Spiritual Reflections Unfolded*, ch. xli.

And yet at the first encounter of a strong temptation, our resolu-
tions may cool and faint, and our vows of obedience may vanish as the
"morning dew before the heat of the sun;" there is such a
levity and featheriness in our minds, such a mutability and inconsis-
tency in our hearts.

Id. *The Sure Trial of Uprightness*.

The friendly rug preserve'd the ground,
And heading knight, from bruiser or wound;
Like feather-bed between a wall,
And heavy breast of cannon ball.

Baile. *Hudibras*, part i. can. 2.

And not only so, but Diemerbroock proves that the venereal
admit also from two antipathetic persons be opened, one a stone-
cutter's man. The other was a feather-drainer, who had then blad-
ders filled with the fine dust or down of feathers.

Derham. *Physico-Theology*, book ii. ch. vii. note.

From Keras, fox to kitchen ground,
Fenc'd by a slope with bushes crown'd,
Fit dwelling for the feather'd throng,
Who pay their quit rents with a song.

Green. *The Spleen*.

The volunteers have cloaths as fine, feathers as high, mounds as as
martial a character, decorations of all sorts as captivating and impos-
ing, as those of the regular troops.

Wincham. *Speeches*. *Additional Force Bill*, June 5, 1804.

His featherly subjects in obedience flock
Around his leading hand, who in return
Yield a delicious tribute to the board,
And o'er his couch their downy plumes spread.

Dodgry. *Agriculture*, can. 1.

The feather-footed hours that fly
Say, "human life thus passes by."

Thompson. *Winter*.

O gentle, feather-footed Sleep,
In downy down her temples steep,
Softly waving o'er her head
Thy care-beguiling rod of lead.

Dr. Warton. *Ode*.

FEATURE, n. } Minshew says, *feature* or mak-
Fe'atured, adj. } -ing. Fr. *saicure*; It. *fattura*;
FEATURELESS. } Sp. *hechura*; Lat. *fatura*, from
facere, to make, form or fashion. Applied to

The form or fashion, the make, ac. of the body; of
the face or countenance: metaphorically, of any subject
of thought or speech.

Therto he was the ugliest man,
That is or was, when the world began;
What needeth it his *feature* to describe?

Chambers. *The Monks Tale*, v. 17078.

Of all her feathers he shall take beds,
His eyes with all her lances beds.

Id. *The Remost of the Roor*, fol. 129.

FEATURE-
FEBRI-
FICK.

He made an image of entail,
Lies to a woman in ambience,
Of feature, and of countenance,
So fayre yet never was figure,
Right as a lilies creature
She seemeth.

Geogr. Conf. Am. book iv. fol. 65.

— So without pare
Was of this mayden the *feature*
Whereof Puckish out of measure
Hir loqueth.

This is a mightie people, well *featured* and without any grace-
some.

Hakluyt. Voyages, 4v. vol. iii. fol. 427. Fernando Alonson.

'Twas a child, that as did thrive
In grace and *feature*,
As heaven and nature seem'd to strive
Which own'd the creature.

Ben Jonson. Epigramme 120.

A man of goodly presence and well favoured, and comely shape
and *feature* of bodie, his lines straight and proportionally compact.

Holland. Ammannus, fol. 27. Gallus and Constantinus.

Their clay well *feature'd*, their will temper'd mould
Ambitious mortals make their chief pretence
To be the objects of delighted senses.

Ben Jonson. Of the Mirrourlike State of Man.

Let those whom nature hath not made for stone,
Hurl, *featureless*, and rude, burlyish perish.

Shakespeare. Sonnet 11.

Words are but pictures, true or false design'd,
To draw the lines and *features* of the mind.

Baile. Satire upon Human Learning, part ii.

There Harbort sett—the love of human kind,
Pure light of truth, and temperance of mind,
In the free eye, the *feature'd* soul display'd,
Honour's strong beam, and mercy's melting shade.

Longhorn. The Country Justice, part i.

Her tow'ring domes bet Richmond home she close;
The sculptor's statue and the breathing stone;
Alone distinguish'd on the pinnacles of Stone,
From Jones's hand the *feature'd* marble glow.

Mr. Shadley Park.

Yet oft with pain and fear have I beheld
A little, wayward, giddy levity
Shew his capricious *features* in the midst
Of thy endearment, while the languid sigh,
And eye dissatisfied, would tell the wish
For courtly grandeur.

Mickle. The Siege of Mervilles, act i. sc. 1.

Cold as the marble where his length was laid,
Pale as the beam that o'er his *features* play'd,
Was Lars stretch'd; his half-drawn sword near,
Dropp'd it should seem in more than nature's fear.

Byron. Larc, can. i. st. 13.

FEBRIFICK. Fr. *febrifuge*; from the Lat.
FEBRIFUGAL, *febris*, (a *fever*), a fever, q. v.
FEBRILE. Productive of fever.

As in the formerly mentioned instance of hope, converse, and salt,
neither any of the ingredients inwardly given, nor the mixture hath
been (that I know of) noted for any *febrifugal* virtue.

Boyle. Works, vol. ii. p. 158. The Usefulness of Natural Phi-

losophy, part ii. Essay 5.

The same *febrile* matter, either by a deviation of nature or medi-
cines improper or unsuitably given, is discharged sometimes upon
the pleura, or membrane that lines the side of the chest, sometimes
upon the throat, sometimes upon the guts.

Id. B. vol. iv. p. 766. An Essay of the Force and Use of Animal

Bodily, ch. iii.

But the aliment will not be concreted, nor accumulated into chyle
and so will corrode the vascular system, and thus will aggravate the
febrile symptoms.

Felding. Works, vol. viii. p. 17. The History of a Foundling.

The acidity occasioned by the *febrile* matter may stimulate the
nerves of the diaphragm, and thereby occasion a craving which will
not be easily distinguishable from a natural appetite.

Id. B.

FEBRUARY. Fr. *feurier*; It. *fibratio, febraro*; FEBRU-
ARY. Fr. *februation*; Sp. *febrero*; Lat. *februarius*; no
called, because then the people (*februatur*, hoc est,
expurgatur) were purified by sacrifices for the manes
of the dead, *Februa* formed a *ferendo*, whence also
febris, *fever*, q. v. See Vossius.

Who being upon sending for corn, and having a passage or per-
centage of the business to be performed (as hee had an inkling
given him even by continual dreames) would neither be waken nor
come abroad for two daies, avoiding the bimost or odd days of the
leap yeare in the month of *Februario*.

Holland. Ammannus, fol. 264. Valentianus.

Some fantastic rites and *februationes* to chase away morrowes and
spleens.

Spenser. On Prodigia, p. 217.

The month FEBRUARY was added to the Roman
Calendar by Numa, but not in the position which it
now holds; it preceded January and closed the year.
The *Decemviri* transferred it to the place wherein it has
since stood. Ovid, *Fasti*, l. 47. Eight and twenty
days were assigned to it by Numa, in order that the sum
of the year might be an uneven number, according to a
Pythagorean fancy. Macrobius, *Sat. i. l. 13.*

FECES. Fr. *feces, feculent*; Lat. *fer. fecis*,
FECULENCE, is the excrement of any thing; so
FECULENT, called a *faciendo*; according to Pe-
FECULENT, rottus, but Vossius is not decisive.
And thus *feculence* is

Fifth or foulness, impurity, the dregs.

— Blessed he becomen,

I sent you of his *feces* three calked.

Ben Jonson. The Alchemist, act ii. sc. 3.

Herein may be perceived slender perforations, at which may be
expressed a black and *feculent* matter.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xv.

And by the favour of an evile smile we may affirm them (Phila-
sophical souls) to be to the body as the light of a candle to the eyes
and *feculent* stuff; which, as is not pent up in it, so neither doth
it partake of its stench and impurity.

Giovanni. The Fanny of Degeneracy, ch. xxi.

Besides, none of these animal juices, except the liquor of the in-
testines, are mixed with the *feces* of an animal, which in a sound
state are hard.

Arbuthnot. On diseases.

Besides the viscous liquor, the fermented juice of the grapes is
partly turned into liquid drops or lees, and partly into that crust or
dry *feculence*, that is commonly called tartar.

Boyle. Works, vol. i. p. 580. The Sceptical Chymist, part vi.

That a saline terrestial substance may lurk undiscerned, even in
limpid liquors, may appear in wine, which rejects and fastens to the sides
of the containing vessel a tartar, abounding in terrestial *feculence*.

Id. B. vol. ii. p. 78. The Usefulness of Natural Philosophy,

part ii. Essay 2.

He [Joseph] preserved his sincere and constant innocence, as the
sun in undisturbed lustre, in the midst of all the *feculent* exhalations
that ascend from the earth.

Bates. The Great Duty of Repentance.

That the inhabitants of the air, (birds and insects,) send the air
as well as man, and other animals, is manifest from their speedy
dying in too *feculent* or too much rarefied air.

Deharum. Phycology, book i. ch. i. (note 4.)

— Thither [to cities] flow

As in a common and most noxious sewer,
The dregs and *feculence* of every land.

Cowper. The Task, book i.

It was long before the spirit of true piety and true wisdom, in-
volved in the principles of the Reformation, could be separated from
the dregs and *feculence* of the contention with which it was carried
through.

Burke. Speech at Bristol.

FECIAL. Lat. *fecialis* or *fetalis*; plainly so called,
says Varro, a *fatu*, that is, *fando*: because they were
the orators or spokesmen employed on certain great
public occasions.

When the greater number of them there present accord therewith,
then by general consent they were wont to pronounce war in the

FECIAL.
FECUND.

order: that the *fecial* or king at arms should go with a javalin, having an iron head, or with a red blooded spear burnt at the end, as far as to their borders or marches.

Holland. *Livius*, fol. 24.

The *FECIALES*, *Feciales*, or *Fetiales*, were consecrated persons among the Romans, whose duties answered to those of modern Heralds. The collegium was instituted by Numa, and consisted of twenty in number, selected from the best families in the Commonwealth, (Dion. Hal. i. 21, ii. 72; Pint. in *Num.*; Varro, *apud* Non. xii. 43.) Their principal duties related to the determination of such causes as were considered to render a war just and necessary, and afterwards to proclaim it. In latter times they retained their functions but were diminished in number. We cannot ascertain the precise date of the eode to which Cicero is referring in his *Treatise de Legibus*, ii. 9; but he states it to be ancient, though subsequent to the Laws of the Twelve Tables, and he cites the following words, which embrace the offices of the *Feciales*, *Federum, pacis, belli, iudicium oratorum, Fetiales, iudices duo ranto.* Livy, i. 32, has given a very minute description of the ceremony instituted by Ancus Marcius, (and borrowed from the *Aequirola*), by which War was declared through their ministry. Part of this passage is given in the extract cited above from Holland's translation. In the first instance an Ambassador was sent to the frontiers of the people by whom the Romans felt aggrieved, and after certain ceremonies he denounced war, unless reparation was made within 33 days. The Senate then deliberated, and if war was decreed the *Feciales* carried to the same frontiers an iron-headed lance, or one of red wood hardened at the point in fire, (*sanguineum prævum*, the first epithet may be explained as we translate it, by a reference to Pliny, xvi. 18; but see Turnebi *Adv.* viii. 23, and xi. 17.) This, in the presence of not less than three adults, he hurled within the territory of the enemy, with a denouncement of hostilities. In the 24th Chapter of the same Book Livy has already detailed the ceremonies with which the *Feciales* cemented the solemn league between the Romans and Albans, previous to the combat between the Horatii and Curiatii. The Historian adds, that different leagues were made with different articles, but all in the same manner; and that there is no record of any more ancient compact than that which he here relates. The *Pater Patratus*, mentioned in the passage last referred to, appears to have been the chief *Fecialis*, and he was created, as his name probably implies, *ad iurjurandum patraturum*; not, according to the silly refinement of Putsch, because he had both a father and children living at the same time, and therefore might be considered *magis patratus*, or more *perfect* than other men, and possessed of better means of forming judgment by clashing together in his own person the joint wisdom of three generations.

The *Feciales* were divided into three orders, the *Feciales*, the *Feciales*, and the *Feciales*. The *Feciales* were the chief *Feciales*, and he was created, as his name probably implies, *ad iurjurandum patraturum*; not, according to the silly refinement of Putsch, because he had both a father and children living at the same time, and therefore might be considered *magis patratus*, or more *perfect* than other men, and possessed of better means of forming judgment by clashing together in his own person the joint wisdom of three generations.

FECUND. Fr. *fecundus*, (Cotgrave has also *FECUNDATE*, the verb *fecundare*, to make fertile or fruitful;) Lat. *fecundus*, from *FECUNDITY*, *fecus*, which Scaliger thinks is from the Gr. *φωρ-φωρ*, *cure*; Vossius, from the ancient *fec*, *fecum*; and the same meaning.

Generating, producing, fruitful.

But the Cornucopia men inhabiting the least parts of the realm, and the same sterile and without all *fecundity* compleyed and groined greatly, affirming that they were not habile in pays such as greates some as we of them desired.

Holl. Henry VII. The twelfth Yere.

FECUND.
FEDERAL.

These meditations naturally issue and run in the right hand and to the left, for this head; and may properly refresh and *fecundate* e'te the best mould they fall upon, as well as soften and unperch the dryest and barrenest earth they pass over.

Montaigne. *Desseins de l'Esprit*, Treat. 4, part. ii. sec. 4.

Whence notwithstanding we cannot infer a fertilising condition or property of *fecundation*.

Sir Thomas Brown. *Falque Error*, book vii. ch. vii.

In God there is this insuperable mystery, there is unity, and singleness without solitude; for out of the singularity of the divine essence, there is a natural *fecundity* and emanation of a plurality of persons, in which consists God's incapacity of solitariness.

Montaigne. *Desseins de l'Esprit*, Treat. 17, part. i. sec. 1.

And for the security of such species as are produced only by seed with a lasting vitality, that so if by reason of excessive cold, or drought, or any other accident, it happen not to germinate the first year, it will continue its *fecundity*, I do not say two or three, nor six or seven, but even twenty to thirty years.

Key. On the Creation, part. i.

And it is certain we shall find in each the same vivacity and *fecundity* of invention, the same life and strength of imagining and colouring, the particular descriptions as highly painted, the figures as bold, the metaphors as animated, and the numbers as harmonious, and so various.

Pope. *Hamlet*. Ophelia, Poet's song.

What further shows, that the system of destruction amongst animals holds an express relation to the system of *fecundity*; that they are parts indeed of one compensatory scheme; is that in each species the *fecundity* bears a proportion to the smallness of the animal, to the weakness, to the shortness of its natural term of life, and to the dangers and enemies by which it is surrounded.

Paley. *Natural Theology*, ch. xxvi.

From this vessel projects a tube, through which tube the faeces, or some subtle *fecundating* effluvia that issue from it, is admitted in the seed.

Id. *B. ch. xx. Of Plants*.

The flowers of the male plant are produced under water, and as soon as the *fecundating* furor in nature they separate themselves from the plant, rise to the surface, and are seized by the air, or borne by the currents, to the female flowers.

Darwin. *Botanic Garden*, (i. 395, note.)

The Press from her *fecundum* womb

Brought forth the Arts of Greece and Rome.

Green. *The Spleen*.

FEDERAL.

FEDERALISM,

FEDERARY, or

FEDARY,

FEDERATE,

FEDERATION,

FEDERATIVE.

Lat. *fœdus*. Of the various Etymologies which Vossius has collected, he prefers a *fide*. See FIDELITY.

Of or pertaining to a league or covenant. *Fedary* and *federary*, in Shakespeare, are the same word differently written, (having no connection whatever with *fœd* or *fœdatory*.) and signify, a colleague, associate or confederate. See *Fedary*, in Minshew.

This rite of eating together the Gentiles did use, especially after such sacrifices as were *federal*, unto the intent, that by that vespers added custom of eating together, upon so after sacrificing, they might more easily and confirm such covenants, first made, and begun by sacrificing.

Goodwin. *Works*, vol. i. part iii. fol. 21.

—She's a tryout, and Camilla is

A *federative* with her.

Shakespeare. *Winter's Tale*, fol. 262.

AND. We are all frail.

Isa. Else let my brother die,

If not a *federative* but only be

Owe, and succeed thy weakness.

Id. *Measure for Measure*, fol. 70.

—O thou'st paper,

Black as the ink that's on thee: artless basilla,

Art thou a *federative* for this act; and look'st

So virgin-like without?

Id. *Cymbeline*, fol. 381.

Sweden and Denmark were said by a *federal* compact under one monarch; but the Swedes judging a separation more for their interest, broke off and chose Gustavus and Charles King.

Proceedings in the Parliament of Scotland relating to the Union.

FED-
RAL.
—
FEE.

In the weaker and more imperfect societies of mankind, such as those compos'd of the *federate* tribes, or mix'd colonies, scarce settled in their new seats, it might pass for sufficient good-fortune, if the people proved only so far masters of language as to be able to understand one another, in order to confer about their wants, and provide for their common necessities.

Shafesbury. Advice to an Author, part ii. sec. 2.

They who eat in the feast on that sacrifice are partakers of the supposed benefits of the sacrifice, and consequently, are parties to the *federal* rites which confirmed those benefits; so that the same man could not, consistently with himself, be partaker of the Lord's table, and that of Devils.

Harburton. The Divine Legation, book ii. ch. ii.

We see every man that the Jacobins chose to apprehend, take up in his village or in his house, and conveyed to prison without the least shadow of resistance; and this indifferently, whether he is suspected of royalism, or *federalism*, moderation, democracy royal, or any other of the names of faction which they start by the hour.

Burke. Remarks on the Policy of the Allies.

In a *federate* alliance, the two societies still subsist intire; though to a subordination of one to the other; in which case, it seems agreeable to eternal equity, that no alteration in church government be made without the joint consent of both.

Warburton. Alliance between Church and State, lib. ii.

The potentates of Europe have by that law, a right, an interest, and a duty to know with whom they are to treat, and what they are to admit into the *federate* society, or, in other words, into the diplomatic republic of Europe.

Burke. Remarks on the Policy of the Allies.

Is he obliged, from the concessions he wished to be made to the colonies, to keep any terms with those clubs and *federalisms*, who hold out to us as a pattern for imitation, the proceedings in France, in which a king, who had voluntarily and formally divested himself of the right of taxation, and of all other species of arbitrary power, has been deluded?

Id. Appeal from the New to the Old Whigs.

FEDITY, Lat. *fedus*, filthy, foul. Of uncertain Etymology.

A second way be the *fedity* and uncharitable of the match.

Hall. Works, vol. ii. fol. 802. *Cause of Conscience*.

For that he seeing, and perceiving what sodomically *fedity* and abomination, with other incurable diseases, did spring incessantly upon this his diabolical doctrine, yet for all that would not give over his pestilent purpose.

Fax. Martyrs, fol. 1063. *Priests Marriage*.

FEE,
FEE-BUCK,
FEE-FARM,
FEE-FARMER,
FEE-GRIFF,
FEE-SIMPLE.

Somner thinks from the A. S. *feo*, (Goth. *faithu*.) *pecunia, pretium, opes*. More probably from the old Fr. *fe*; Lat. *fida*. See **FALTY**, **ENFEOFF**, **FEUD**, &c.

Any thing granted by one, and held by another, upon oath or promise of *fealty* or fidelity; any thing paid, given, and received, upon trust reposed of a faithful performance of duty: as a reward or recompence; a perquisite.

The Glossarist to G. Douglas explains *Fee*, benets or cattle; whence, he adds, our English *Fee*; *quia olim sola premia et munera erant precor*: because cattle were formerly the only rewards or gifts, but there seems no necessity for a second Etymology.

Zof a man of holi chirches halt eni say fe,
Person, other we be he, be sal do theruore
King's service.
R. Glouceter, p. 471.

perfe vnto Jam tue he grif Gryffyn's feve,
For South Wales haly jey mad be kyng's feve,
R. Brume, p. 63.

The said defendant, by untrue surmises of a convalescent, hath obtained in *fee-farm* a hospital, not dissolved nor dissoluble.

Id. p. 417. *Account of a Hospital*, &c.

Without that, this complaint ought not to be privileged in this court, to sue or impledge her majesty's *fee-farm*, or the tithes of the said hospital, supposed to be concealed.

Id. B

Has made him kye nyghts, and knight *fee* purchase.

Piers Plowman. Vision, p. 79.

What should I say? but at the monthen eide
This joly clerk Jamkin, that was so hendy,
Hath wedded me with great solennite,
And to hime yare I all the lond and fee
That ever was the yeven thereafter.

Chaucer. The Wyf of Bathes Prologue, v. 6212.

I see that chauce hath chosen me

Thus secretly to lye in payne,

And to another geve the *fee*.

Of all my lome to hane the gygne.

Wyet. The Lower Compteneth his Estate

At this ilk coit we arisall alyt,

And in the port exteryl, lo, we ve

Pickin and herds of exin and of *fee*.

G. Douglas. Erecidas, book iii. l. 75.

What should I speake of the secret frins in contracts, booties le matches, subornation of instruments, hiring of cathes, *frin* officers, equivocations of answers, and tenne thousand other tricks that the heart of man hath devised for the conveyance of me.

Hall. Works, vol. i. fol. 465. *The Great Impasse*.

But if any be vners, they take of them satisfaction and bettes: and so be permitted to use their vserie, no lesse than before, so that they may have their old fees and bettes.

Fax. Martyrs, fol. 525. *Unlawfully objected by the Clergy against Laymen*.

None come to see and to be seen; none heares;

My lord's *fee-back* cloeth both eyes and eares.

Curwight. To Mr. Doyne.

I was sent for, (who least thought it) and received the *fee* collation of the poor dignitie, it was not the value of the place, (which was but now nobles per annum,) that I aimed at, but the freedom of a godly church, (consisting of a dean and eight prebendaries competently endowed,) and many thousand souls lawfully swallowed up by willful recusants, in a pretended *fee-farm* for ever.

Hall. Works, vol. iii. sig. C. 2. *Some Specimen of the Life of Jas. Hall, Bishop of Norwich*.

MACO. What concerne thee

The generall cause, or is it a *fee-grift*

Due to some single breist.

Shakespeare. Macbeth, fol. 146.

My woeful self, that did in freedom stand,

And was my own *fee-simple*.

Id. A Lover's Complaint.

If this man having *fee-simple* in his lands, yet will take a lease of his own lands from another, this shall be an entayle to him in an estate from the recording of his own land.

Milton. Works, vol. i. fol. 297. *Reply to an Answer against the Doctrine and Discipline of Divorce*.

Mark now and register him! how many are there of ten thousand who have such a *fee simple* in their estates, as to take a lease of their own lands from another?

Id. B.

When I came to pay the clerk of the council his *fee*, the refused to pay them for me, and told me I had bargained for it: in a challenge; for standing her promise I was obliged to pay the *fee* myself at the council.

State Trials, Anno 1680. *Trial of Elizabeth Cother*

If the sheriffs do return an inquest for the king, and the sheriffs do hold of the king a *fee-farm*, or have a pension or an annuity from the king, the book doth say, that it is some cases it is a challenge; for though they cannot be challenged as being favourable to the king, yet for those reasons they may be challenged.

Id. Anno 1683. *Trial of Thomas Pilkington and others*.

And therefore Sir Henry Spelman delivers a *feud* or *fee* to be the right which the vassal or tenant hath in land, to use the same, and take the profits thereof to him and his heirs, rendering to the Lord his due services. *Blackstone. Commentaries*, book ii. ch. vii.

Upon a closer examination of the matter however, it afterwards came out, that although there was no *fee* received as such, yet that money, to a very considerable amount, was received by some of the officers, under the name of gifts; thus, for instance, the chief clerk of navy office received a salary of about £2400, or £2500 a year, and it turned out that he received no less than £24000 in gifts.

Pitt. Speeches, vol. i. p. 63. 17th June, 1783.

FEZ, **FEUD**, **FEODUM**, or **FIEF**, in Law, an Estate held of some superior, on condition of rendering him

FEE.

service; in which superior, the ultimate property of the land resides. In its original sense it is taken in contradistinction to *allodium*, which is defined to be every man's own land, which he possesseth in his own right, without owing rent or service to a superior. Sir Henry Spelman (as stated in the Extract given above from Blackstone) defines a Feud or Fee to be the right which the Vassal or Tenant hath in lands to use the same, and take the profits, rendering to the Lord his due service; the mere allodial propriety of the soil always remaining in the Lord. This allodial property no subject in England has, it being a principle in Law, that all the lands in England are holden mediately or immediately of the King. The origin of Fees or Feuds is not easily traced: by some they are given to the Lombards, and to this opinion Sir Thomas Craig, in his *Jus Feudale*, inclines. He has distinguished four states of the Feudal Law: its infancy, comprehending the period between the first overflowing of the Northern nations and the year 650; its childhood, the time in which Fiefs, which were before annual or at most for life, were extended to the Sons of the Vassal, from the year 650 to 800, when Charlemagne was crowned Emperor; its adolescence, from the time of Charlemagne to that of Conrad II., 1024, who not only confirmed Fiefs to Sons and Grandsons of Vassals, but permitted one Brother to succeed another in his paternal estate; and its maturity, from this period forward, when Feuds were permitted to descend to collaterals as far as the seventh degree.

Cauden carries the origin of Fees in England as far back as the time of Alexander Severus: the Feudal policy, however, was not universally received in England until the reign of William the Norman; and then not merely by the arbitrary will of the Conqueror, but by the universal consent of the Council of the Kingdom, on the principle of self security. The date of the formal introduction of Feudal tenures by Law was probably 1086, when the King was attended by his Nobility at Sarum, and the landholders submitted their lands to the yoke of military tenure, became the King's Vassals, and did homage and Fealty to his person.

English Lawyers seldom use the word Fee in its original sense, but generally to express the continuance or quantity of an Estate; taking it, therefore, in this sense as a state of inheritance, it is applicable to any kind of hereditaments, either corporeal or incorporeal. The Fee or inheritance of lands is divided into three parts: *Simple or Absolute*; *Conditional*; and *Qualified or Base*. *Fee Simple or Absolute* is the entire property of the land, out of which all inferior Estates are derived. To an Estate in Fee Simple several incidents are inseparably annexed; such as an unlimited power of alienation; and descent to the heirs general of the person who was last seized, whether male or female, lineal or collateral; and it is for this reason that the word Simple is added to the word Fee, importing an absolute inheritance, clear of any condition, limitation, or restriction, to particular heirs. Estates in Fee Simple are liable to the payment of all debts contracted by the Tenant, for which he has acknowledged any security on record, or for which he has bound himself and his heirs by instrument under seal. They are liable to be forfeited on attainder for Treason. *Fee Conditional* is so called, from the condition expressed or implied in the donation of it; the condition restraining it to a particular heir, in exclusion

of others, as to the heirs of a man's body, by which only his lineal descendants were admitted, in exclusion to his collateral heirs; or to the heirs male of his body, in exclusion both of collaterals and lineal females. *Fee Base or Qualified* is a conditional Fee that has a qualification subjoined to it, and which must be determined whenever this qualification is at an end; as, in the case of a grant to A and his heirs Tenants of the Manor of Dale, whenever the heirs of A cease to be Tenants of that Manor the grant is entirely defeated.

Fee Farm, or Fee Farm Rent, is when the Lord, upon the creation of a tenancy, reserves to himself and his heirs either the rent for which it was before let to farm, or was reasonably worth, without homage, fealty, or other services, more than are comprised in the Feudment: the nature of his rent is, that if it be unpaid for two years, then the Feoffee or his heirs may bring an Action to recover the lands.

Fee Farm Rents of the Crown are such rents as issue to the Kings of England from their ancient demesnes. Many of them were alienated from the Crown in the reign of Charles II.

Fee also signifies a reward or ordinary due given to a person for the execution of his office, or the performance of his part in his art or science. Thus, a Barrister, Attorney, and Physician, are said to have their Fees. Fees also denote perquisites or allowances paid to Public Officers by persons having business with them. Tables of Fees are usually hanging up in Public Offices, and are frequently directed by Act of Parliament to be so in minor Courts of Justice.

FEEBLE, *v.*F'ABLE, *adj.*

F'AKENESS,

F'ALTY,

F'ALSHINE, *v.*

F'ALSHEN,

F'ALSH-EYED,

F'ALSH-HEARTEN,

FEEBLE-M'NDERNESS.

To weaken, to debilitate; to impair or diminish, the strength or vigour, the firmness or stability; the common verb now, is to enfeeble.

Fehliche he huyd al hys huyt, & deyde in *fehde* dyp.

J. Gower, p. 304.

Utre, jo gode kynge, (of whom we speke by here,)

Was fehde also þat he was in þe hert, bore y here,

þat he mooste vor fehtre seide holde hym stytle,

þer voore þe leste Saxons so much addre her wyile.

M. p. 165.

Kyng Wyllyam wende ages, þo al þis was fde,

And bygan some to grope & to fehtly al so.

M. p. 380.

þis wer agrote tropas, a geys mja owen inwite,

So fehde ferto wike, her dede of Gode's awe.

R. Brunne, p. 156.

For þil eteþ more fisch þan fesch, and fehde als dreake.

Piers Plowman. Vision, p. 95.

So fehde wer his spiritus, and so low,

And changed so, that no men coude know

His speche as his wyl, though men it heere.

Chaucer. The Knightes Tale, v. 1371

For like how greatly sheweth the febleness and infirmity of wicked folk, that no mowen no comen, to that their natural custom ledesth hem.

M. The fourth Booke of Boecius, fol. 231.

My hors is now feble and hadde,

And all to tene is myn arrie.

Gower. Conf. Am. book iv. fol. 71.

FEE.

FEEBLE.

Base.

Fee Simple.

Conditional.

FEEBLE

And thus feebleness is set aloft,
And strength was put under foot.

Gower. Conf. Am. book ii. fol. 40.

His back against the tree, sore *fedled* all with faint,
With weary spirit, he sticht hym up and thus he told his plaint.
Serry. Complaint of a Dying Lover, &c.

Thus *fedled* theughlich captivaytes: for the same yere there
died also the *Lords Sparrow*, a great baron in England, and a good
knight.
Lord Berners. Froissart. Cronycle, vol. i. ch. 315.

His head may be harde, but *feble* his brayne.

Skelton. Præface to the Buge of Court.

And yet wherby the places cowered wel together, the *febleness*
of his answers shal appere: then shall he lese prayre of short-
nerve to.

*Sir Thomas More. Works, fol. 931. The Deceitfulness of Salen
and Disance, Preface.*

If thou be *feble-hearted*, saye, *Lords* increase my frythe.

Bale. Image, part i. sig. G. 3.

Mis. 'Th true, ye are old, and *febled*;

Would ye were young again, and io full vigor.

Beaumont and Fletcher. The Wild Goose Chase, act i. sc. 3.

Many a burning sun

Has sear'd my body, and boild'd up my blood,

Febled my knees, and stamp'd a mangerness

Upon my figure, all to find out knowledge.

Id. The Island Princess, act i. sc. 1.

Yet whilst I in this wretched vale doo stay,

My *waris* feete shall ever wandering be,

That still I may be ready on my way

When as my *menager* shal come for me;

Ne will I rest my feete for *febleness*.

Spenser. Duynasid's 6.

By *asin* journeye he brought him to the abbey of Leicester, the
xxvii. day of November, where he was *febleness* of nature, cured
by purgation and vomites, he died the second night following, and in
the same abbey lieth buried.

Fox. Martyrs, fol. 909. The Death of Cardinal Wolsey.

Alas!

Cupid's too *feble-eyed* to hit my heart,

Or could he see, his arrows are too blisnt

To pierce it.

Messenger. The Bashful Lover, act iv. sc. 1.

As for extraordinary cases, wherein there is need of help, as in case
of *feble-mindedness*. (1 Thes. v. 4.) temptations, &c.
*Goodwin. Works, vol. iv. part ii. fol. 363. The Government of the
Churches of Christ.*

Close by each other laid, they press'd the ground,

There masly booms pierc'd with many a grievous wound;

Not well they rest, nor wisely deem they wry,

But some faint sign of *feble* life appear.

Dryden. Palamon and Arcite.

With continual pains teaching the grammar-school there, and
preaching, he changed this life for a better, to great *febleness* of body
more than of soul and mind.

Strype. Memorials. Queen Mary, Anno 1554.

Yet there I've wander'd by the vaulted rill;

Yet I up'd o'er Delphi's long deserted shrine,

Where, save that *feble* fountain, all is still.

Byron. Childs Harold's Pilgrimage.

Alas, *Hilary*! what is life's short date

But the brief passage to our redress state?

Of which *Hans*'s wisely hides the term assign'd,

Is paly to our *febleness* of mind.

Boyer. To the Disconsolate Hilary.

Scarcely her legs

Feble she drags, with wheezing labour, on,

And motion slow; a willow wand directs

Her stumbling way, and marks her for the grave.

Thompson. Sickness, book ii.

FEED, v.

FEED, n.

FEEDER, n.

FEEDING, n.

FOOD, v.

FOOD, n.

FOODFUL, a.

FOODLESS, a.

FOODY, a.

to which may be added,
To eat that which *feedeth*, to take
or receive food or nourishment; to sup-
ply, provide or give food or nourishment; to graze, to
pasture, to foster; to pamper, to glut.

Feeders, in our Dramatic writers, is a term applied
to servants or dependants, whose great pleasure or
business was to feed or eat. See EATERS.

þet men with þe besies in felden þet þu m feede.

K. Branne, p. 7.

& soun your oþer feldes, to mayntene my parties.

Id. p. 261.

He gaf Godde man goodes, and not to greve lordes

And *fedde* þat a fyngre [a hand] wher

Piers Plowman. Vision, p. 280.

And þo þat fynden are my fode, vechen saþ ich trewe

To be wot come was ich come.

Id. B. p. 77.

And whence thei hadden etes, leus seith to Symond Petr, Sy-
mond of loon leoust thou me more than these? he seith to him, ghe
Lord thou woost that I loon thee. leus seith to him, *fole* thou my
lambers.

Wyclif. Jen, ch. xxi.

When they had dined Jervas sayde to Simon Peter: Simon Jonaas
leoust thou me more than these? He sayde unto him: yee Lord
thou knowest that I loon thee. He sayde unto him: *fole* my lambs.

Bible, Anno 1551.

O good lady [ed. I then] see now how seven years passed and
more, how I grafed and grooked a vine and with all the waxes
that I cou'd, I sought to a *fyde* me of the grape, but fruite was I none
found.

Chaucer. The first Booke of the Testament of Love, fol. 290.

That he so shal, so mote I go

With proper boode, and body also

Get his *feed* in labouring.

Id. The Element of the Rose, fol. 147.

Lo such is the delicatise

Of leue, which my harts *fedeth*.

Gower. Conf. Am. book vi. fol. 132.

My father I shall you reherse,

Howe that my *foodes* ben discrete,

So as thei fallen in degre.

One *foolpoyne* is of that I see;

An other, of that I haue.

Id. B. book vi. fol. 133.

Whose neck when Sibylla we with startling snakes to swelling light :
A sopp of bread with sleepy *feeders*, and busy sweetest conistat
Against his throat she threw.

Phæar. Æneid, book vi.

Therefore yu whanne I haue chosse to be the keepers and *feeders* of
my *socks* must diligently take hede of all such

Ulad. Matthew, ch. vii.

The hypocrites hath laute their more than pryceles habitacions
theyr monasteries, countes, hospitalis, prebendaries and chaw-
teries, with their fatte *feeding* and warme couches, for yigentes good
wyl home agayne.

Bale. Image, part i. sig. R. 3.

The sute in the counte of France is longe when they liete, and
right well they canse *foode* forke the people to make theym speede
moche, and bringe lyell to effecte.

Lard Berners. Froissart. Cronycle, vol. ii. ch. 182.

And in the vii. plestous yeres they made shewes & gathered up at
the *fole* of the vii. plestous yeres which were in the lande of
Egypte & put it into y cytres.

Bible, Anno 1551. Genesis, ch. xli.

And though he fall under foot, he shall not lie,

Catching his hand for God shall straight him stay

Nor yet his seed *feedless* soon for to be

Wyclif. Psalm 37.

FEED

FEED.

And in his lap a mass of coyness he told,
And turned upside down, to feed his eye
And covetous desire with his huge treasury.

Spenner. Florio Queens, book ii. can. 7.

Then feed on thoughts, that volubility mere
Harmonious numbers; in the wretched bird
Sings darkness, and in shadowed covert hid
Tunes her nocturnal notes.

Milton. Paradise Lost, book iii. l. 37.

For know, what ever was created, needs
To be sustained and fed; of elements
The grosser feeds the pure, earth the sea,
Earth and the sea feed air, the air those fires
Ethereal, and as lowest first the moon.

Id. B. book v. l. 417.

— To please and eat my fill
I spar'd out, for such pleasure till that hour
At feed or fountain never had I found.

Milton. Paradise Lost, book ix. l. 597.

— For swinish gluttony
Na'er looks to heav'n amidst his gorgeous feast,
But with besotted base ingratitude
Craves, and blasphemes his feeder.

Id. Comus, l. 779.

Pastors, or feeders they are not, for they feed not: doctors or
teachers they are not, for they teach not.

Jewell. Defence, fol. 637.

Now servants he has kept, lusty tall feeders,
But they have beat him and turn'd themselves away.
Bromont and Fletcher. The Nice Valour, act iii. sc. 1.

Yet, falling to my lot, this stoutly I maintain
'Gainst forests, valleys, fields, groves, rivers, pasture, plain,
And all their flatter kind (so much that do rely
Upon their feedings, flocks, and their fertility)
The mountain is the king.

Dryden. Polyolbion, song 7.

With eager feeding, food doth choke the feeder.

Shakespeare. Richard II. fol. 28.

— Heav'n's stranger, please to taste
These bounties which our nourisher, from whom
All perfect good, unmeasured d'out descends,
To us for food and for delight hath caus'd
The earth to yield; unmeasured food perhaps
To spiritual natures; only this I know,
That one celestial Father gives to all.

Milton. Paradise Lost, book v. l. 400.

— To vessels, wine she drew,
And into well-seal'd sacks pour'd fragrant wine.

Chapman. Homer. Odyssey, book ii. fol. 29.

And all observ'd for preservation
Through all their feeding, and delicious fea:
With fowls fierce snail, like cow-mind men.

Id. B. A Hymn to Hermes.

The father of the people open'd wide
His stores, and all the poor with plenty fed:
Thus God's assisted God's own place supply'd,
And fill'd the empty with his daily bread.

Dryden. Annus Mirabilis.

The climate [Bosnia] not much befetted by the heavens, for the
air is thick and foggy; and consequently the inhabitants partaking of
its influence, grow feeders and fat witted, brawny and unskilful.

Id. The Life of Plutarch.

But as there is a sacramental feeding and a spiritual feeding; and
as the spiritual is the nobler of the two, and of chief concern, and what
the other principally or solely looks to, I conceive it will be proper
to treat of this first.

*Waterland. Works, vol. vii. p. 101. The Consecration of the Bread
and Wine.*

The farmer is as pleas'd as he
To look upon his mental crew,
That sit around his cheerful hearth,
And busied spent in toil renew

With wholesome food and country mirth.

Dryden. Horace. Epode 2.

During th' autumnal heats th' infection grew,
Tame cattle, and the beasts of nature slew.

Feigning the standing lakes, and pools impure;
Nor was the fruitful grass in fields secure.

Dryden. Virgil. Georgic 3.

— Were both constrain'd to wield,
Foodless, the scythe along the barren'd field;
Or should we labour, while the ploughshare wounds,
With stream of equal strength, th' allotted grounds:
Beneath my labours how thy wondering eyes
Might see the sabbal field at once arise.

Pope. Homer. Odyssey, book xviii.

— The foodless wilds
Pour forth their barren inhabitants.

Thomson. Winter.

All the time he lived at Brecknock, which is a very poor town,
about sixty necessitous people, truly indigent, were fed with meat,
or served with money every Lord's day at dinner time.

Nelson. Life of Bishop Hall, sec. 87.

Walk in, walk in, (so Prudence votes.)
And give poor Ball a feed of oats.

Smart. Fable 11.

The sun now mounted to the noon of day,
Began to shoot direct his burning ray;
When with the flocks, their feeders sought the shade,
A venerable oak wide-spreading made.

Philips. Pastoral 5.

Who [politicians] o'er on wing with open throats
Fly at debates, expense, votes,
Just in the manner resolute war,
Catching the airy feed of news.

Green. The Splend.

— 'Tis art and toil
Teaches her woody hills with fruits to shine,
The pear and tassel apple; decks with flowers
And foodful fields the fields, that often rise,
Admiring to behold their furrows worn
With yellow corn.

Dyer. The Fleec, book ii.

The democratic commonwealth is the foodful nurse of ambition.
Burke. Appeal from the New to the Old Whigs.

FEEJEE, or FIJI, a corruption of *Nariki*, is the
native name of a cluster of islands in the Southern
Pacific Ocean; (15° to 20° South, and 78° to 79° East,) the
Northernmost of which was discovered by Tasman in
1643, and called Prince William's Island; the Eastern
extremity of the cluster by Captain Bligh in 1780; and the Western
dangerous reefs with which these islands are surrounded,
and the ferocious character of their inhabitants, long
withheld navigators from visiting them, so that they are
yet imperfectly known. The best account of them
is to be found in the narrative of Mr. William Mariner,
who, during his residence in the Tonga Islands, had
many opportunities of meeting with these Islanders,
and obtaining information respecting their dispositions
and habits, which was confirmed by his own observa-
tions, when he stopped at one of them in his voyage
homewards. These inhabitants are so treacherous, that
a man never goes out unarmed even with his greatest
friend; and, as most naturally arise from such habits,
they are always at war with each other. The people of
Na-vi-hi-leu, one of the largest of these islands, are
the most ferocious of all. In time of war they stick a
couple of feathers, ten or twelve inches long, in the
bridge of their nose, to make themselves appear more
formidable; and cannibalism prevails among them to a
great extent. It is the consequence, no doubt, of
an extravagant desire of revenge, as their taste for human
flesh is never indulged, except when they have prisoners
to feast upon. This, like all other evil habits, is in-
creased by indulgence, and is now more common among
them and their neighbours than in the time of Captain

FEED.

FEEDER.

FEEJER. Cook. It was then scarcely known in the Tonga Islands, where it has since been introduced in imitation of the Fiji people, whose restless and daring character excites the admiration of the neighbouring islands. (Mariner, i. 117.) The largest of these Islands is named Pū, and of late years has been much visited by American traders, on account of the sandal wood produced in a district of it, called Vūlha. It is everywhere hilly, but its Western side is the most elevated, being formed by a mountainous ridge, called Tacao-nove, at the foot of which there are some hot springs. Chichia, the Gibraltar of the Pacific, is a high rock connected by a narrow strip of sand with one extremity of the island, and forming a natural fortress, impregnable by such unskilful warriors as these savages. It is therefore occupied by a Chief who maintains himself at the expense of his neighbours. The natives of these Islands have something of the Negro make and features, and their hair is nearly woolly. They take a great deal of pains to stiffen it with a kind of mortar, and then frizz it out, till it forms a magnificent full-bottomed wig, extending every way eight or nine inches from the head. A night-cap carefully made and put on, preserves this precious head-dress from the nightly dews. Their children go naked till the age of puberty, but afterwards are dressed like grown up people, nearly in the fashion of the Sandwich Islands. Marriages are formed by the parents while their children are infants, and the wives appear to be very faithful. Polygamy is allowed, and the wife of highest rank is strangled on the death of her husband and buried with him, both in a sitting posture. At the age of fourteen the boys are circumcised, according to the Jewish mode, which is different from that used in the Tonga Islands. They make very large openings, the women especially, in the top of each ear; and never oil themselves, as is usual in Tonga; their skin is therefore much less smooth than that of their neighbours. Their religion, if it be not the same, greatly resembles that of the other Polynesians. Their language, however, appears to be different; it is much harsher than that of the Tonga Islands, and abounds in *r*'s strongly sounded; they may, therefore, belong to the Papia or Negro race, supposed by some writers to be the aboriginal inhabitants of the Eastern Archipelago. (Crawford, *Hist. of the Indian Archipel.* i. 18.) An accurate comparison with the make, character, habits, and especially with the languages of the natives of those Islands, will probably furnish an answer to this interesting question.

Mariner's *Tonga Islands*, by Dr. Martin, London, 1817, i. 73, 326; ii. A. 69.

FEELE, v. A. S. *felan*; D. *foel-en*; Ger. *fehl*, n. *felen*; which Wachter, after Martinius, derives from the Lat. *foela*, manus, the hand.

FEE'LING. } To have or receive sensations or feelings; restricted, from the sense of touch; generally, from any of the senses; to perceive; to be sensitive or sensible; (properly, sentient,) to be percipient.

[He] *feels* well just he has heels of the falling scall.

R. Brown. *Appendix to Preface*, p. cc.

For he gyveth lyf to alle men, and breatheth and life thynge, and made of een al the kynd of men to enyolue on al the face of the erthe, determynyng thys onyewed & toerayn of the dwyllyng of man, to seke God, if peraventure that *feles* hym anyther fynde, though he be not fro fro of glen.

Wyclif. *The Dedic of Apoclis*, ch. xvi.

Seyng he himselfe fowle lyfe and lewch to all men every where and bathre made of one blood alle enyowen of meene, for to dwell on

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the face of the erthe, and hath assigned before howe longe tyme, and also the sudes of their inhabitacyon, that they shoulde seke God, if they myght *fele* and fynde hym, though he be not fure from every een of vs.

Bible, *Ann* 1851.

Only the intellect, without more,
That dwelleth in his herte sick and sore,
Gan faillure, when the herte *feels* deth.

Chaucer. *The Knight's Tale*, v. 2867.

And if that he may *fele* out of drede,
That ye no touch or love in vicioun,
He right anon wol sleen you with the dede,
And is your yowthe thus ye sholden die.

Id. *The Second Nonnes Tale*, v. 15623.

All together I was razished, I cannot tell how, but wholy of my passion and feelings were lost, as it seemed for the use.

Id. *The first Booke of the Testament of Love*, fol. 287.

So felely thou speakest, sire, I shew the
As to my dore, there is one that is here,
Of eloquence that shal be thy pere,
If that thou live.

Id. *The Prunkelinge Prologue*, v. 10968.

For he sette of no verta pris:
But as hym liketh for the while,
So *feirlich* he ful ofte gis,
When that he wenech witer to stonde.

Gower. *Conf. Am.* book iv. fol. 68.

For man of soule reasonable
Is to an angell reasonable,
And like to best he hath *feynge*,
And like to tree he hath growyng.

Id. *Prudges*, fol. 7.

For he *feels* not the power of faith, not y' working of the Spirite in his hart, but, entrepreth, the Scriptures which speak of fayth and workes after his owne blynd reason & foolish fantasies, & not of any feeling that he hath in his hart.

Tyndall. *Workes*, fol. 66. *The Parable of the Wicked Mammon.*

Methinks I heare hir speake, methinks I see her still,
Methinks I *feele* hir *feynge*, methinks I know hir will.

Gower. *Den Bartholomew of Bath*.

Thither by happy-facted Furies ha'd,
At certain revolutions, all the damns'd
Are brought: and *fed* by turns the bitter change
Of fierce extreams, extreams by change more fierce,
From beds of raging fire to starve in ice
Their soft acheril warmth.

Milton. *Paradise Lost*, book ii. l. 506.

Lacm. Had I this cheeks
To bide my lips spoe: this hand, when touch,
(Whose very touch) would force the *feeler's* necks
To th' oath of loyalty.

Shakespeare. *Cymbeline*, fol. 374.

Max. He endures beyond
The sufferance of a man.

Sar. No sigh nor groan,
To witness he hath *feeling*.

Messenger. *The Virgin Martyr*, act v. sc. 1.

There is not a living creature throughout the world, but hath the sense of feeling, although it have none else. For even ciders and the earth worms, if a man touch them, do evidently *feele*.

Holland. *Plinius*, vol. i.

I have heard
My gracious mistress often mention you,
When I served her as a page, and *feelingly*
Rebuke how much the duke her rise repented
His hasty doom of banishment, in his rage
Pronounc'd against you.

Messenger. *The Banquet Lover*, act v. sc. 1.

So the false spider, when her nets are spread,
Deep ambush'd in her silent den does lie;
And *feels* for her the trembling of her thread,
Whose silny cord should bind the struggling fly.

Dryden. *Annus Mirabilis*.

It is a long time, commonly, before men come to have a right clear sense and *feeling* of law and justice, and of the ruins of society.

Waterland. *Works*, vol. ii. p. 30. *Sermon* 2.

F

FEEL.

FEIGN.

The words of men leaving the world make usually the deepest impressions, being spoken most feelingly, and with least affectation.

Beats. Works, vol. iv. p. 287. Dr. Thomas Jacomb's Funeral Sermon.

This tomb, inscrib'd to grieve Parcell's name,
May speak our gratitude, but not his fame.
What heart but feels his sweetly-moral lay,
That leads to truth through pleasure's flow'r way!

Goldsmith. Epitaph on Dr. Parcell.

Pressing my hand with force against the table, I feel pain, and I feel the table to be hard. The pain is a sensation of the mind, and there is nothing that resembles it in the table. The hardness is in the table, nor is there any thing resembling it in the mind. Feeling is applied to both; but in a different sense; being a word common to the act of sensation, and to that of perceiving by the sense of touch.

Reid. Essays, vol. i. p. 323. *Of Sensation*, can. 2. ch. xvi.

Yet he [Rousseau] knew

How to make madness beautiful, and cool

O'er erring deeds and thoughts a heavenly hue

Of words, like sunbeams, darting as they past

The eyes, which e'er them shod tears feelingly and fast.

Byron. Childe Harold's Pilgrimage, can. 3.

FEET, see FOOT.

FEIGN, v.

FEIGNEDLY,

FEIGNEDNESS,

FEIGNER,

FEIGNING,

FEIGNINGLY,

FEINT,

FEINTISE.

Fr. *feindre*; Sp. *fingir*; It. *fingere*; Lat. *fingere*, which *Scaliger* (de *Causis*. c. 87) thinks is the same (detracted aspiration) as *pingere*. Est igitur *fingere*, *exprimere* *imaginationem veram rem*; to express the true thing by imitation.

To portray or image, *sc.* a likeness or resemblance; to imagine or invent, contrive or pretend, *sc.* a likeness or resemblance; and thus, to dissemble, or give or display a false appearance, a false coloring.

As he *feigned* him unable of, & set *fe* see to be,

He bylond at Douer, *xyz* need were to fia.

R. Gloucester, p. 336.

Mauche *feign* þat yz aldore leuen þow *feign*þur.

Id. p. 39.

And the others lewis assented to his *feigning*, so that Barnabas was drawn of them into that *feigning*.

Wiclif. Galathes, ch. ii.

She *feined* him, as that she muste goe

There as ye wote that every night she wold.

Chaucer. The Merchant's Tale, v. 9824.

Yu han erred also, for ye han makid no division betwix youre counsellours; this is to sayn, betwix youre trawe frenedes and youre *feined* counsellours.

Id. The Tale of Malbeus, vol. ii. p. 95.

After my young childly wit

Without drede I wene it

To leue her in my best wize,

To do her worship, and the strait

That I coude tho, by my trouth

Without *feigning*, either slooth.

The Dream of Chaucer, fol. 943.

Wholia and plains I yelde me

Without *feigning* or *feintise*

To be goverred by your emprise.

Chaucer. The Romance of the Rose, fol. 125.

But yet is contrarie of their lore

There is nothing then leuen more,

So that *feign*ing of light this werks

The doles, which are inward drake.

Spenser. Conf. Am. book i. fol. 11.

But ye pretended but a *feigned* reverence towards John, whose witness concerning me ye do not believe, and ye do shew your wiliness to regard the sayings of the prophetes but *feign*edly, in that ye do now persecute him whom they have promised.

Edm. John, ch. v.

Meaning that they were so naught, and so *feignedly* made their prayer to false Gods, without mind to amend their naughty life, that

the living God would not leave them unpunished, though they cried out never so fast.

Wilson. The Arts of Rhetorique, fol. 202.

Why? Lucill lyeas who ever vade,

All *feigners* to detecte

With satyres sharpe, and quippes rounde,

Of dethe he neuer rick.

Draut. Horace. Satyre 1.

He stayd his steed for bumble misters sake,

And laud toll on the tune of his play:

Who *feigning* thus in every lieth to quake

Through inward feare, and serving pale and feint,

With piteous moe his parric speech gas paynt.

Spenser. The Faerie Queene, book i. can. 1.

Only the bishop had power left him of the remitting of this severity, if he saw them by humility, and tears, and piety, and alms-deeds, demonstrate their contrition to be sincere, not *feigned*.

Humeau. Works, vol. i. fol. 453.

Out of a love and desire, to sequester a man's selfe, for a higher conversation: such as is found, to have been falsely and *feignedly*, in some of the heathen; as Epimenides the Cretian, Numa the Roman, Empedocles the Sicilian, and Apollonius of Tyana.

Bacon. Essays. Of Friendship, can. 27.

A poet is that, which by the Greeks is call'd *poet* *Uox*, *poeta*, a maker or a *feigner*: his art, an art of imitation, or *feigning*; representing the life of man in fit measure, numbers, and harmony, according to Aristotle: from the word *poiesis*, which signifies to make, or *feign*.

Ben Jonson. Discoveries, fol. 125.

And them three volens differ, as the thing done, the doing, and the doer; the thing *feined*, the *feining*, and the *feiner*; so the person, the poetry, and the poet.

Id. fol. 126.

Picture tooks her *feining* from poetry: from geometry her rule, compass, line, proportion, and whole symmetry.

Id. fol. 112.

The church is set the school of *feignedness* and hypocrisy, but of truth and sincerity.

Herman. Translation of Bess's Sermon, p. 39.

It is not lawful indeed to contradict a point of History which is known to all the world; as for example, to make Hannibal and Scipio contemporaries with Alexander; but in the dark recesses of antiquity, a great poet may and ought to *feign* such things as he finds not there, if they can be brought to embellish that subject which he treats.

Dryden. A Discourse on Epick Poetry.

The mind by degrees loses its natural relish of real, solid truth, and is reconciled insensibly to any thing that can be but dressed up into any *feint* appearance of it.

Locke.

And, rellied, more, delighted loe,

The busy mind does seldom go

To those once charming seats below;

But, in the breast incamp'd, prepares

For well-bred *feints* and future wars.

Prer. Alca, can. 2.

And much she marvel'd that a youth so raw

Nor felt, nor *feign'd* at least, the oft told flames,

Which, though sometimes they frown, yet rarely anger dames.

Byron. Childe Harold's Pilgrimage, can. 2. sec. 32.

FEIZE, to *fease* or *feag*, says Skinner, *Agellare*, *virgin cedere*; to the same purport, Hearn. Lye;—*feaz*, in Chaucer, is from the A. S. *fean*, *feagan*, to rout, to put to flight. Mr. Tyrwhitt takes no notice of *feaz*, in Chaucer. Skinner thinks the word may be derived from the Ger. *fezen*, *verrecen*, *purgare*, to sweep, to cleanse away. Fuller (who writes it *feaz*, perhaps for the sake of a pun) interprets it to *drive away*; in the Dialect of the West. He and Lye are probably right.

To drive away, to rout; and thus, to beat, to chastise, to humble.

See the Commentators on Shakspeare; Gifford's *Ben Jonson*, iv. 188; and Nares's *Glossary*.

þis Sarazin wera so *feiz* þat he wra Salaby,

And Cisar has be seid ȝight & Joppyn.

R. Brune, p. 192.

FEIGN.

FEIZE.

FEIZE.
—
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Love. Come, will you quarrel? I will *frise* you, sirrah,
Why do you not buckle to your todes?
Ben Jonson. The Alchemist, act v. sc. 5.
Aia. And be proud with me I'll place his pride: let me go to
him.
Shakespeare. Troilus and Cressida, fol. 88.

Bishop Turbervill recovered some lost lands, which Bishop Voysey
had seized, (driven away, in the District of the West.)
Patton. Wishes of England. Dares-thir, p. 312.

FELANOR, see FILLANOR.

FELE, Goth. *fēlu*; A. S. *fēlu*; Ger. *viol*; D. *veel*,
many. An old word found in all the Northern tongues,
and having (the Etymologists observe) an affinity with
the Gr. *φελος*, R. of Gloucester, as Dr. Jamieson
notifies, writes it, *unk.* See *Feil*, in Jamieson.

And now so *feil* shippers this year there ware,
That much loose for vnderweight they bare.

Hobbs. Voyages, 4to. vol. i. fol. 501. *Polite of Keeping the Sea*.

FELICITATE, v. { Fr. *féliciter*; It. *felicitare*;
FELICITATE, adj. { Sp. *felicitar*; from the Lat.
FELICITOUS, { *felix*. Vossius is inclined to
FELICITY. { adopt the opinion of Recman,
that *felix* is from the Gr. *φελος*, which signifies generally
etatis, though commonly restricted to *etatis florens bellogue*
apla; *quod ratione, felix proprii ut, qui vegeta est*
etatis, corpore animoque valens; blooming age, and
fit for war; wherefore, *felix* may properly be applied to
him who is of vigorous age, strong in body and mind.
Felicitas is used as equivalent to

Good fortune, good hap, hoppiness; good success,
prosperity.

To *felicitate*, to confer happiness or cause to be
happy; and also, to congratulate upon any happiness
or good fortune.

In that city virtue shall never cease,
And *felicitas* no soul shall miss,
Magnifying the name of the King of Bliss.

R. Gloucester. *Appendix*, p. 554.

For certes, lord, so wel us liketh you
And all your weike, and ever have don, that we
Ne couiden not ourself devise how
We mighten live in more *felicitie*.

Chaucer. *The Clerk's Tale*, v. 7945.

And of this constellation
The very operation

Auzilith, if a man therie
The purpose of his werke begin.
For than he hath of properties
Good speile and great *felicitie*.

Cowen. Conf. Am. book vii. fol. 147.

I have red in writting, and herd of my preferencours, and have
seen of my neighbours, that the abundance of *felicitas* both caused
cruell envie to be so many.

I praise
My selfe an enemy to all other joys,
Which the most precious square of sense preferences,
And finds I am alone *felicitate*
In your deere highnesse love.

Shakespeare. Lear, fol. 283.

And all the way as they passed along the capital, the castle, and
other temples, they brought the Gods, so many as were presented to
their eye, as many as they could conceive in their minds to your-hats
that squadron to be attended upon with good success and fortunate
felicitie, and soone to returne home againe in salute, to their native
countrie and loving parents.

Holland. Lewis, fol. 78.

That life may be more comfortable yet,
And all my joys relat'd, sincere and great;
I'd choose two friends, whose company would be
A great advance to my *felicity*.

Pamphlet. The Choice.

Is it because liberty in the abstract may be classed amongst the
blessings of mankind, that I am seriously to *felicitate* a madman, who
has escaped from the protecting restraint and wholesome darkness of
his cell, on his restoration to the enjoyment of light and liberty?

Burke. Reflections on the Revolution in France.

I sincerely rejoiced to hear of your advancement to the purple, yet
on these occasions I did not think myself warranted to break in upon
you, either with my acknowledgments or *felicitations*.

Anecdotes of the Life of Bishop Watson, vol. i. p. 177.

That this pleasure (eating) depends, not only on our being in the
possession of the sense of taste, which is different from any other, but
upon a particular state of the organs in which it resides, a *felicitas*
adaptation of the organs to the object, will be confused by any one,
who may happen to have experienced that violation of taste which
frequently occurs in *fevers*, when every taste is irregular, and every one
bad.

Palry. Natural Theology, ch. xxi.

In that faith and obedience, which constitute us the disciples of
Christ, less uniformly productive of good? did faith ever violate civil
peace; or obedience invade domestic *felicitas*?

Worsham. Sermon 1. vol. ix.

Bartholomew Dandridge, son of a house painter, had great business
from his *felicitas* in taking a likeness.

Walpole. Anecdotes of Painting, vol. iv. ch. iii.

FELIS.

FELIS, Lin., Bris., Tiedem., Cuv.; Cat. Ray, Pen.
in Zoology, a genus of animals belonging to the tribe
Digitigrada, family *Carnivora*, order *Sarcophaga*, class
Mammalia.

Generic character. Muzzle round; jaws short and
strong; incisive teeth six in each jaw; cuspid very long,
conical, sharp; molar teeth cutting, four on each side in
the upper jaw, the two first thickish and conical, the third
which is the largest bicuspid, and the fourth tuberculated
and smallest: in the lower jaw three, the anterior simply
cutting, the third bicuspid; tongue rough, with little
points inclining backwards; pupils in some round, in
others oblong vertically; ears short and pointed; body
hairy, tail varying in length; feet digitigrade, five-toed
before, four-toed behind, soles hairy; nails sharp
clawed, and in most species retractile upwards, the
toes entering into sheaths.

The animals composing this genus are provided with
the most powerfully offensive organs of the whole family;

they are purely carnivorous, of which property the
cutting form of their molar teeth, entirely covered with
enamel, very thin and sharp, is a strong indication: in
a state of nature they prey upon living animals, which,
having a bad scent, they do not hunt, but lurk about
and seize by surprise, approaching under cover very
cautiously, and suddenly springing upon them when
within reach. A remarkable circumstance is observable
in their retractile claws, which in walking are raised
upwards by means of elastic ligaments, so that they
never touch the ground, but are kept sharp, to enable
them more easily to hold and tear their prey to pieces;
one species, however, is peculiar in not having the claws
retractile, and from that circumstance seems to connect
this genus with the Dog kind. In general form they
very much resemble each other, so much so indeed that
Temminck considers it impossible to subdivide them,
although he has chosen to arrange them in two groups,
the first including those which belong to the old, and

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the second to the new world. This arrangement, however, appears faulty, inasmuch as by it species which nearly approximate in many minor points, are placed very far apart from each other. The mode adopted by Desmarest, of determining their station with reference to the colour of their coats, seems more natural, but even in this there is considerable difficulty, on account of the resemblance of colour and size which occurs in several species, and in animals of the same species at different ages.

In temper generally cruel, wary, and untameable, few of them are capable of domestication or attachment to man; they are cowardly, and if they fail in their attack, often slink away without a second attempt to capture their prey. The larger species are natives of hot climates, but the others are found in the more temperate and even icy regions.

a Cats of large size, yellow and unspotted.

F. Leo, Lin. *le Lion, la Lionne, le Lionceau*, Buff., Lacep., Desmar.; *Lion*, musc., *Lionness*, fem., Pen. The Lion stands about four feet and a half high; his length from the snout to the root of the tail is from seven to eight feet, and the tail itself four more; the head is larger and of a squarer form than in the other species of this genus. The body and limbs are strong and muscular; the back, flanks, hind quarters, tail, and forelegs, covered with close, short, tawny hairs tipped with black, and intermixed with a few entirely black; the whole chest, shoulders, neck, and front of the head, clothed in long, shaggy hair, black and tawny intermixed; that on the head and neck longer than the other, and forming the mane, which is capable of erection; ears small and rounded; tip of the tail tufted with long dark coloured hair. The Lionness is about a fourth less than the Lion, from which she further differs in not having a mane; she goes with young five months, and whelps three or four at a time, of which she is extremely careful, hiding them in the most retired places, and, it is said, effacing her track by frequently traversing her footsteps, and even brushing them out with her tail; at this period, as is usual with most animals, she is very fierce, and if her litter be discovered, will carry them off in her mouth, or if there be no escape, defend them with great obstinacy. The young animals when first whelped are covered with black and grey; the sides marked transversely with parallel black bands, which meet in a long, dark stripe extending along the back from the head to the tip of the tail; the head and limbs also spotted with black; and the under and lateral parts lighter than the upper. After each casting the coat, the animal gradually approaches the colour of the adult; but the young Lion has no mane; it does not begin to appear till the animal reaches the age of three, nor is it complete before five years. The whelps remain at the teat about twelve months.

Lions breed without much difficulty even in confinement, and many examples have occurred in England. Great difference of opinion has been held among Naturalists as to the age which these animals will reach; it seems, however, that they are long-lived, (though Buffon restricts their age at the utmost to twenty-two years;) for in the year 1760 a Lion, named Pompey, died in the Menagerie at the Tower of London which had been known to be there seventy years; and more recently

there was another which attained sixty-three years of age. The Lion seems to form an exception to the general disposition of the animals belonging to this genus, and more especially as pains are taken to attach him to his keeper. In the wild state he is found extremely fierce and courageous, when his habitation is in the arid and desert plains of the interior of Africa; but it has been observed, that in proportion as his haunts more nearly approach the dwellings of man, his courage becomes subdued, and he has recourse in seizing his prey to that cunning which so remarkably characterises the genus, instead of attacking it with boldness as when living in his native woods; for this purpose he lurks in ambush in some thicket near a stream, and crouches on his belly till his victim comes within his reach, then with a loud roar and a bound of fifteen or twenty feet he dashes upon it, and usually seizes it at the first attempt; but if that fail, he returns with slow and measured step to his lurking place, and does not often make a second trial. This is the usual mode in which he proceeds, and but rarely attacks any animal openly, except when pressed by extreme hunger. Sometimes, however, a Lion will creep cautiously onwards towards his prey in a similar mode to that employed by the common Cat, and then make a short spring; an interesting example of this kind is given by Spurrman, in which a Hottentot had been thus followed by a Lion; in his endeavour to escape, he reached a piece of broken ground with a precipice beyond it, and seating himself to consider the best mode of avoiding his enemy, he observed that the Lion also halted; as the evening advanced he gradually alighted below the ridge and held up his cloak, upon which the Lion springing, fell over the precipice, and thus the Hottentot was saved. In reference to escapes from wild beasts, it may be here mentioned, that an annual sermon is preached at St. Catharine Cree's Church, Leadenhall-street, London, on the 16th of November, in commemoration of the escape of Sir John Gager, from a Lion which he met while travelling in Turkey; by his will he appoints for this purpose 20s. to the preacher, 2s. 6d. to the clerk, and 1s. to the sexton, beside 2s. 16s. 6d. to be distributed among the poor of the parish.

The strength of the Lion is very great, a stroke of his paw is said to be sufficient to break the back of a Horse; and Kolber states, that he always kills his prey by a blow before he begins to tear it with his teeth. He is capable of bearing away very large animals, and has been known to leap over a broad ditch, having a heifer in his mouth. When domesticated, and particularly when taken young, the Lion appears to lose much of its violent temper, except when irritated, and becomes warmly attached to those who have the care of it, and even recognises them after long absence. Occasionally also it becomes sociable with inferior animals, to which it accidentally takes a fancy. Of these circumstances the following are interesting examples.

About the year 1650, Sir George Davis, the English Consul at the Court of Naples, having left that city on account of the plague, and residing at Florence, accidentally visited the Menagerie of the Grand Duke, where a Lion was pointed out which neither air nor gentleness had been able to tame during three years. Upon Sir George's approach, however, its violence ceased, and running to the bars of its den, the Lion showed by its transports and licking his hand that it recognised an old acquaintance. Notwithstanding the keeper's

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Lion's attachment to
man.

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objections, Sir George insisted on entering the den, when the animal threw his paws over him, kicked his face, and ran fawning about as a Dog would upon its master. This curious interview of course exciting much interesting conversation, Sir George mentioned that he had brought up the Lion from a whelp, and had allowed him to run about his house till he had become so large, that as precaution a den was built for him in the court-yard, from which, however, he was occasionally brought into the house for the amusement of company; but having in his play gripped a man rather too hard, he was ordered to be shot, but a friend begging him, he was given to him, and Sir George had never seen him from that time till he found him at Florence, having been given by his friend to the Grand Duke.

Two Lions, a male and female, were brought to the Menagerie of the *Jardin des Plantes* at Paris by M. Felix, who constantly attended on them; but some months after, being taken ill, his place was supplied by another person, not however to the satisfaction of the male, who refused to take his food from the stranger, and showed his aversion by bellowing at him; he continued sulky and out of humour, not even noticing the female, and at last was supposed to be ill, but no one was sufficiently daring to approach him. Felix however recovered, and, purposing to surprise the Lion, crept softly to his den, and merely showed his face at the bars, which was immediately recognised by the affectionate creature, who patted him with his paws, licked his hands and face, and trembled with pleasure. The female also attempted to show her delight, but the Lion drove her away, and it was not till Felix entered the den, and, getting between, alternately bestowed his caresses upon them that they were pacified.

In 1787 a Lion whelp about three months old was taken in the forests of Senegal, and brought up by M. Pelletan, the Director of the African Company; he was extremely gentle and tractable, fond of being in a room with many persons, and so sociable that he slept in the same place with Sheep, Dogs, Cats, Monkeys, Geese, &c. When about eight months old a terrier bitch littered two puppies on his bed, to which he became very partial, and one of the pups dying his care for the other was redoubled. At fourteen months the Lion with his little companion were sent to Europe, and during the voyage he was allowed to run freely about the vessel without doing mischief. On his arrival in France he was led by a cord attached to his collar, and attended by the Dog from Havre to Versailles. Soon after their arrival at that place the Dog died, and the Lion appearing very miserable, another Dog was introduced into his den with the hope that he might become attached to it; the animal, however, being frightened attempted to hide itself, but the Lion being roused by the noise, struck it with its paw and killed, but did not attempt to devour it. A third Dog, however, was put with him, and they lived together for some years.

A similar instance of attachment to a Dog occurred some years since in the Tower of London; and the little animal had obtained such ascendancy over the Lion, that it was often known to growl over the food given them, and not allow the Lion to partake till its own appetite had been satisfied.

Instances of this kind might be adduced without number, but such as have been given are sufficient to

show, that the Lion has some claim to the title of generous, with which he is not unfrequently visited.

From very early times it appears to have been customary for Princes to possess collections of wild animals, and more especially the larger individuals of this genus, as part of their *appanage*. Amongst these, the Park of Woodstock and the Tower of London may be noticed in this country. With respect to Woodstock, Strype, in his edition of Stow's *Survey of London*, mentions, of Henry I., that in stocking the park, "He appointed therein (besides great store of Deer) divers strange beasts, to be kept and nourished, such as were brought to him from far countries; as Lions, Leopards, Porpentine, and such other."

In the year 1235 the Emperor Frederick presented to Henry III., three Leopards (which animals formed part of the hearings of his Coat of Arms,) and these were placed in the Tower of London; it is presumed in that part of it known as the Lion's Tower, and which must then have existed for some years, as an order of Edward I. is in existence, directing his Treasurer and Chamberlain to issue money from the Exchequer, for the purpose of completing the ditch about the Lion Tower. Besides the Leopards, it appears there were other animals in the Tower during Henry III's reign, for an order is found in his 36th year,* directing the Sheriffs of London to allow fourpence a day for the support of a White Bear and his Keeper; and in the following year further orders were issued by the same authority to the Sheriffs,† "To cause to be had one muzzle, and one iron chain to hold that Bear without the water, and one long and strong cord to hold the same Bear fishing (or washing) himself in the river Thames." And in the 39th and 40th of the same reign they were commanded,‡ "That out of the farm of our City, ye cause (without delay) to be built at our Tower of London, one house of forty feet long, and twenty feet deep, for our Elephant," and "to find for the said Elephant and his Keeper such necessities as should be reasonably needful." By order of Edward II., the Sheriffs were further to pay sixpence per day to the Keeper for the maintenance of the Leopards, and three halfpence for the support of himself. In the 16th of Edward II. there remained only one of the Leopards, but mention is made of Lions, as one Robert Bours had the custody of one Lion, one Lioness, and two Cattes Lions.

The Office of Keeper of the Lions was formerly conferred on persons of rank and distinction, and held by Letters Patent, of which the following, granted by Henry VI. to Robert Mansfield, Esq., is an example:§

"The King to all to whom these presents shall come, &c. We of our special grace have granted to our beloved servant, Robert Mansfield, Esq., Marshall of our Hall, the Office of Keeper of the Lions, with a certain place which hath been appointed anciently within our said Tower for them: to have and to occupy the same by himself, or by his sufficient deputy, for the term of his life: with the wages of sixpence per day for himself, and with the wages of sixpence per day for the maintenance of every Lion or Leopard now being in his

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Menagerie.

Lion's
Tower,
Tower of
London.Office of
Keeper of
the Lions.

* *Liberat.* 36 Henry III., m. 4.

† *Rec. Alb. Par.* 37 Henry III., m. 15.

‡ *Liberat.* 39 Henry III.

§ *Rot. Pat.* 16 Henry VI., p. 2. m. 34.

Lion's at-
tachment to
Dogs.

FELIS. custody, or that shall be in his custody hereafter; to be taken yearly from the 22d day of September, during his life, from the issues and profits of the Counties of Bedford and Buckingham coming to the hands of the Sheriff of the said Counties for the time being." This salary has been since increased to seven shillings and sixpence per day, which is the stipend of the present Keeper.

Lion Fights.

The exhibitions of wild beasts in the Roman Amphitheatre, for the amusement of the populace, are well known to have been very frequent; and among them Lions seem to have formed no inconsiderable part, as Mr. Shaw mentions that more were carried from Lybia in one year than can be found in that country at the present time. Animals of different kinds were also frequently brought together for the purpose of worrying and tearing each other to pieces; and this practice seems to have been introduced wherever the Romans extended their conquests. The last attempt, till within these few years, of fighting a Lion against Dogs was made in the time of James I., who, with his son Prince Henry, was present. According to Stow's account, "One of the Dogs being put in the den, was soon disabled by the Lion, who took him by the head and neck, and dragged him about. Another Dog was then let loose, and served in the same manner; but the third being put in, immediately seized the Lion by the lip and held him for a considerable time, till being severely torn by his claws the Dog was obliged to quit his hold; and the Lion, greatly exhausted by the conflict, refused to renew the engagement, but, taking a sudden leap over the Dogs, fled into the interior of his den. Two of the Dogs soon died of their wounds; the third survived, and was taken great care of by the Prince, who said, 'He that had fought with the king of beasts should never after fight with an inferior creature.'"

With Nero and Prince Henry.

An attempt to revive Lion fights has within the last few years been made in England, but which, to the credit of the people, met with little encouragement. Two of these exhibitions took place at Warwick in July, 1825. The first contest, if such it may be called, where the onset was merely by the Dogs, whilst the Lion itself, well known by the name of Nero, was quite passive, took place in a cage fifteen feet square and ten feet high, composed of iron bars with a wooden floor raised six feet from the ground, from which arose an inclined plane, to allow the approach and retreat of the Dogs. The assailants were three Dogs, averaging about forty pounds weight apiece; when laid on they boldly fixed upon the mane and dewlap of the Lion, who seemed to have been totally unsuspecting of their attack; and having shaken them off, attempted to avoid them by flying about the cage; not succeeding in this, the Dogs again fastened on his nose and lip, from which he pawed them off, and afterwards rolled on them; but it was remarkable that he never attempted to bite them or attack them in return for their numerous assaults, but merely seemed to act on the defensive. The first attack lasted about eleven minutes, and as proof of the little irritation excited by the Dogs, the keeper went directly into the cage alone and, throwing water over the Lion, afterwards gave him a panfull to lap, whilst another person patted him through the bars; after a short interval the Dogs were set on again and pinned the Lion as usual, he at the same time endeavouring to rid himself of his tormentors by pawing them off; in this attempt, however, as he appeared

exhausted, he did not succeed, and after the lapse of five minutes the Dogs were withdrawn, and the keeper again entered the cage with as much impunity as at first.

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In a second fight, in the course of the same week, with a Lion, Wallace, whelped in Scotland, was halted; his temper not being so mild as that of Nero, the Dogs were no sooner laid on than he prepared for their attack, by squatting on his haunches at the edge of the inclined plane, and as they came up, he put his paw upon one and took another in his mouth, with which he walked round the cage, like a Cat with a Mouse, and then dropping him, took up another and treated him in the same manner; three couples of Dogs were slipped at him, a couple at a time, but they were very soon disabled, and the victory was adjudged to the Lion.

Lions are found throughout Africa, in those parts of Arabia and Persia which border on the Tigris and Euphrates from the Persian Gulf as far as Bagdad. They vary from each other in some trifling particulars. The

Barbary Lion is that which has been already described. The

Senegal Lion has a brighter and yellower coat than that from Barbary, but its mane is neither so thick nor long. The

Arabian Lion is smaller than the others; the males are much larger than the females, and have no mane.

F. Concolor et Discolor, Lin.; **le Cougar**, Buff.; **Cougar**, Bew. This animal is known also by the names **Puma** and **American Lion**, but it differs from the Lion in the smallness of the head and want of mane, and tufted tail; it measures about five feet in length, and the tail is two feet long and trailing; its limbs are strong but short, and therefore it stands low. The upper part of the neck and body, and the outside of the legs, are of a deep yellow, tinged with black on the upper parts by the tipping of the hairs being black; the rump dark yellow; forehead and upper part of the head dingy yellow, mingled with grey and black, the grey very distinct above and below the eyes; under part of the throat, chest, and inside of forelegs, yellowish white; belly white, tinged with yellow; inside of the thighs white, shaded with red and ash; tail yellow, but having some black hairs on its upper part, and the tip also black; inside of the ears whitish, tinged with yellow, outside black; whiskers long, part black and part white, that part of the upper lip on which they are placed black, the remainder of it, the lower lip, and the throat, beautifully white. In the young animal the body, but particularly the thighs, marked with indistinct spots, of a deeper tint than the general colour; but these disappear as the animal increases in age.

It is native of America, both of the South and North; in the latter it is less fierce, and will fly from the attacks of a Dog, but in the former it is very ravenous and cruel, destroying more animals than it can devour for the sake of sucking their blood. It attacks Sheep, Oxen, and Deer, and has been known to seize even a Wolf: its usual mode of taking its prey is by lurking in a tree, from which it drops as the unsuspecting animal passes by, but when pressed by hunger it will swim across a river to satiate its appetite in the neighbouring enclosures. Whatever it leaves, it carefully hides. When taken young it may be tamed and domesticated like a Cat. The Indians employ its coat, which is soft, for clothing, and from it also are made gloves and shoes. It is sometimes called the **Poltroon Tiger**.

FELIS. *β Cats of large size, and striped transversely with black.*

F. Tigris, Lin.; *le Tigre Royal*, Buff.; *Tiger*, masc., *Tigress*, fem., Pen. In size nearly resembling the Lion, but the body more slim, and the head rounder and smaller: it stands about three feet in height. The hair short and close, except on the cheeks, is deep yellow on the upper parts of the body, but gradually becoming lighter towards the under parts, which are beautifully white, as are also the muzzle, cheeks, and inside of the ears and legs; from the ridge of the back descend numerous transverse black stripes, varying in number from twenty to thirty; two or three oblique bands mark the outside and as many the inside of the fore-legs, whilst other double transverse stripes are seen on the outside of the hind limbs; the tail is marked with fifteen black rings, of which the anterior are divided into numerous lines; a black stripe extends across each cheek from the ears to the throat, and the forehead and face are also spotted with black. The young animal has the same disposition of colours but less bright.

The Tiger is found only in Asia, extending as high as Chinese Tartary, but is more common in India, and lives in ravines and jungles. Cowardly, cunning, and cruel, it is a dreadful scourge to the countries which it inhabits, as it does not hesitate to attack almost every kind of animal, not excepting man; for these it lurks in ambush among the thick cover, and with a dreadful roar, springing upon it with a bound from an almost incredible distance, quickly drags it into its retreat, from which there is no chance of recovery; should he however fail in his aim, he slinks off till a more fitting opportunity. In travelling through the northern parts of China, it is common for people to carry large lanterns for the purpose of frightening the Tigers, which are there numerous; and in Java a kind of French horn is used on journeys with the same object. An interesting anecdote is narrated as having occurred some years since in Bengal, in which a lady who saw a Tiger about to spring, had the courage suddenly to open a large umbrella in its face, which had the effect of driving the animal away. The dreadful account of Mr. Munro's seizure by a Tiger, which singled him out from a party of pleasure on Sangar Island, and after being shot at, only allowed his escape to die of his wounds in a few hours, is too familiar to require further notice. The roar of the Tiger is extremely appalling, particularly at night; it commences with slow, deep, and melancholy intonations, and then suddenly utters a loud cry, interrupted with long, tremulous moans. The strength of this animal is very great; it carries off a Deer with ease, and has been known to bear away a Buffalo from a quagmire, from which the exertions of many persons had been employed in vain for its release.

Like the Lion, the Tiger if taken young will occasionally become very docile: one which was brought from China in the Pitt East Indiaman, in 1790, became perfectly familiar with the crew, and was so harmless as to sleep in their hammocks, and once having stolen some beef, not only allowed it to be taken away, but suffered a beating without resenting it; at this time, however, it was not a twelvemonth old, and exhibited all the antics of a kitten. When it arrived in England it was sent to the Tower, and in 1801 a black terrier puppy being introduced into its den, it became attached to it; its harmless temper was, however, more satisfactorily proved by putting strange Dogs into the den after his feeding, but in no case did he attempt to injure

them. Some time after he was placed in the Tower, the carpenter belonging to the ship in which he was brought over went to visit him, and was instantly recognised; he entered the den, and the animal purred about him, licked his hands, and by rubbing itself against him, manifested its pleasure at the visit: after staying three hours in the den the carpenter wished to depart, but the Tiger stuck so close to him that it was with great difficulty he could get away.

Attempts have been made to breed from a Tiger and Lioness, but without success. The two animals were exhibited some time since in the same den at Exeter Change.

Tiger fights are one of the Regal sports in the East; for this purpose the men who contend with them are clad either in a coat of mail, or furnished with a small shield, a poinard, and a short scimitar. Sometimes a Tiger is pitted against an Elephant, of which mention has been already made in the Paper on ELEPHANT.

Tiger skins are considered of great value throughout the East, and especially in China, where they are used to cover the seats of justice for the Mandarins.

F. Macrotis, Tem.; *Rimau Dahau* of Sumatra. This animal, which has recently been described both by Dr. Horsfield and M. Temminck, seems to connect the Tiger with the Leopard, possessing the strong legs and thighs of the former, with the more cylindrical form of the body belonging to the latter; the head is proportionally smaller, and rather high in its vertical dimensions; the nose but slightly elevated; ears small and rounded; neck slender; and the tail of greater length and fulness than in any other species of Felis hitherto discovered; it is equal in length to the body and neck together; its hairy covering is longer than that of the body, and becoming more thick towards the tip. General colour whitish grey, inclining to cinerous, and on the under parts tinged with tawny; the ground colour spotted and banded thickly, and defused posteriorly with black, which on the larger spots takes the appearance of velvet; two longitudinal bands extend from the occiput along the neck and back, and are lost on the middle of the tail, and within these are two others, which also originating on the back of the head are lost on the neck; the stripes on the shoulders are very large and transverse; those on the sides of the body interrupted and angular; but both on shoulders and sides separated by the grey ground, which affords a tessellated appearance. Native of Bencoolen.

γ Cats of large size, marked with round dark spots.

F. Onca, Lin.; *le Jaguar*, Geoffroy; *Jaguar* or *American Tiger*, Bolivar. This animal, the Great Panther of the furriers, is nearly as large as the Tiger, but of heavier proportions; the hair is short and close, but longer on the under than the upper parts; the general colour yellowish on the upper parts of the body and outside of the legs, but white on the front of the upper lip, the lower jaw, neck, throat, chest, belly, front of the thighs, and inside of the legs; the neck, back, and sides, marked with a few large, yellow, roundish spots, edged with black, and some of them pointed in the middle with black; the neck and shoulders also badged with the same black-edged spots, whilst those on the other parts of the body are entirely black; corners of the mouth, tip of the tail, and the three rings near its extremity black; the inside of the ears white, their outside black, spotted with white. A black variety of this

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species marked with very dark spots, with a white upper lip, and ash coloured under parts, has also been noticed as the *Black Jaguar*, and confounded with Laborde's *Black Cougar*, an animal not distinctly described hitherto.

It is found in various parts of South America, passing the day in caves amongst the marshy forests, but at night it sallies forth in quest of prey, and will attack Oxen and Horses, the latter of which it is said to carry off as a Wolf does a Sheep: it does not fear Dogs, and will even attack men in the deserts. Sumini mentions in his journey through Guiana, that his party was pursued by one of these animals for three nights, during which time it was only held at bay by the large fires which they kept up. He also notices that they are accustomed to ascend high trees, from which they drop on their prey.

F. Pardus, Lin.; *le Panthere*, Cuv.; *Panther*, Pen. Is about four feet in length, and the tail when reflected reaches the tip of the nose; the general colour deep fulvous yellow on the upper part and sides of the body, and ashy beneath, the whole banded with darker coloured spots, except the tip of the nose, which is grey; the spots on the forehead of the body small and distinct, but large on the hind limbs; those on the posterior part of the back consisting of irregular black rings, of which the middle is darker than the general colour, and those on the sides still more irregular; upper jaw yellow, and marked with regular rows of black points, —lower, white, with a black spot on either side.

F. Serval, Tem.; *le Serval*, Buff.; *Serval* or *Cape Cat*. The larger animals about the size of the Panther, but frequently not so large; the ears are large, pointed and radiated with black and white, four bands mark the neck and five the shoulders, upon a yellowish ochre, which is darker along the ridge of the back than elsewhere; the under part of the body and insides of the legs clear white; spots large and black, upon the belly and legs more or less rounded; on the insides of the fore legs two large, transverse, black stripes; tail of moderate size, not more than half the length of the body, marked with seven or eight black rings and tipped with black; the fur is generally thick and long, with longer hairs on the sides, extremities, and root of the tail. It is native of the Cape of Good Hope, where it is called *Tiger-boach kat*, and of all the southern parts of Africa.

The *F. Capensis*, Mull.; *F. Galeopardus*, Desm.; and Bruce's *Caraval of Algeria*, are considered by Temminck as individuals of this species.

F. Leopardus, Lin.; *le Léopard*, Buff.; *Leopard*, Pen. Rather smaller than the Lioness; its tail as long as the body, and when reflected extending only to the shoulders; general colour yellow above and white beneath, marked with numerous rose-like spots disposed in ten regular lines on the sides of the body and flanks. Native of Southern Africa.

The *F. Melas* or *Black Tiger* is considered by Temminck merely a variety of the Leopard, as young animals are often found in the Leopard's den, one of which is like the parent, and the other black.

F. Jubata, Lin.; *le Guepard*, Cuv.; *Hunting Leopard*, Pen. Rather less than the Panther, but standing high on the legs; the general colour of the hair bright fawn, inclining to white on the belly and inside of the limbs, and marked with small, round, black spots on the sides and back; the head small, and striped with black from the corner of the eye to that of the mouth; the

hair on the neck long, and forming a kind of mane; that on the belly longer than on the back; the tail longish, fawn coloured, spotted with black, and surrounded at its tip with rays of black and white; it is very remarkable in having the claws non-retractile, by which circumstance it connects this genus with Dogs.

This animal is found in India, where it is trained to hunt Antelopes, and for this purpose is conveyed to the hunting ground chained and hoodwinked in a wuggon, from which it is slipped at a proper opportunity. When first freed it does not make off, but winds along the ground, occasionally stopping till it gets to a convenient distance, when it suddenly springs forward, and at six or seven immense bounds seizes its prey; but, if unsuccessful, stops, exhausted for breath, and giving up the chase returns to its master. It is known in India by the name of *Chittah* or *Cheta*.

♂ *Cats of moderate size, spotted with yellow, edged with black.*

F. Mitis, Tem.; *le Chat*, F. Cuv.; *Braslian Tiger*, Pen. Rather more than two-thirds the length of the Hunting Leopard; ground colour of the upper parts bright yellow tawny colour, but white beneath; spots broader on the front and sides than elsewhere, entirely black, and arranged in four longitudinal rows on the back, deeper fawn colour and surrounded with black rings on the sides; the tail is nearly half the length of the head and body, its root sparsely spotted, beyond which are four half and three whole rings, the last of which is narrower than the others.

It is a native of Paraguay, where it is common, and known as the *Chibiquanau*; it lives in the forests, but steals out at night to attack the domestic animals; when taken it becomes familiar and docile; its voice resembles that of the Cat, but is deeper toned.

F. Pardalis, Lin.; *Ocelot*, Buff.; *Ocelot*, Shaw. This animal is about two feet in length, but does not stand high; the hair short, greyish above and white beneath; the nose long and larger than that of the Cat, and from it to the eye extends on each side a black line, which passes on to the occiput, and between these bands on the forehead and head are numerous regular black spots; on the sides are large fulvous spots edged with black and forming oblique bands, extending from the shoulders and terminating on the thighs; the tail, which is half the length of the head and body, is ornamented with black spots, which are larger near the tip than at the root.

It is a native of South America, but principally of Mexico; most resembles the habits of the other species, and climbs trees.

F. Macroura, Tem.; *Oceloid Cat*. Three feet eight inches in length, of which the tail measures nineteen inches, and when reflected reaches to the occiput; the coat very nearly resembles that of the Ocelot, but is lighter, and has the lateral spots more distinct, and better marked with black edges. It was formerly considered as an Ocelot till separated from that species by Temminck.

♂ *Cats of moderate size, standing high on the legs; ears large, and not unfrequently tipped with a tuft of long hairs; tail rather short.*

F. Lynx, Lin.; *le Lynx*, Buff.; *Lynx*, Pen. Body thick, and measuring rather more than two feet from the nose to the tail; tail seven inches; skin very soft,

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*Vixit rufosifera Lynceus delecti INDIA Baccho;
E. panhis (ut mensurant) quicquid vireos remant,
Festinat in lapides, et congelat aere tacto.*

It was formerly found in France, and but lately has disappeared in Germany.

F. Cervaria, Tem.; Muscovite Lynx. About the size of a Wolf; the fur is very long and thick, particularly on the legs and soles of the feet; the hairs on the back nearly two inches long, very fine and silky, their roots very light grey, middle light red, and tips silvery grey, giving the coat generally a reddish grey lustre, which is marked with large black spots, round and rather oblong; labial whiskers white; the tufts in the ears short or entirely wanting; a semicircular black stripe extends from the posterior angle of the eyes upon the cheeks, and the eyes themselves are surrounded with a black circle; the tibial region and inside of the legs have no spots; the tail about nine inches long, and striped transversely at its root, and the smaller portion near the tip entirely black. The skins of this species are brought to the European markets from Moscow, and they are received there from the interior of Asia, but the country whence they are obtained is not known; they are highly valued, and adult skins with very black spots will fetch 100 to 120 or 130 francs.

F. Borealis, Tem.; Canadian or Swedish Lynx of the Furriers. Of middling size, between the Wolf and the Fox; the fur close, and not so long and less fine than in the last species, but particularly thick on the legs and soles of the feet; general colour grey, waved with brown on the back, and reddish white on the belly; no spots are observed, but the meeting of the black tips of the hairs on the back form an interrupted undulating line along the ridge of the spine; the tail is short, only measuring five inches, of a reddish white colour, with-out spots or bands; the ears are bordered with black, and tipped with a pencil of hairs an inch and a half in length. This is considered to be the *Chat du Canada* of Geoffroy.

F. Rufa, Guldensnaedt; le Chat Cervier des Fourriers; Bay Lynx, Pen. Rather smaller than the common Lynx; general colour fulvous, spotted with brown, and marked with wavy brown lines on the thighs; a dark stripe extending along the back; throat, chest, and belly whitish, as is also the upper lip, which is marked with some black lines; tail short, marked with dusky bars, and its tip black, but mingled with a few white hairs. A variety from Mexico has been described by M. Temminck, which, however, has no spot or streak on its skin except the black dorsal line, and the tip of tail entirely black. Native of America, about New York.

F. Chrus, Guld.; Caspian Lynx, Pen. Its general figure that of the Cat; is about two feet long, and the

tail about eleven inches, reaching only to the bend of the leg; it stands between nineteen and twenty inches high; the head is round, with an oblong nose, and bifid upper lip; hairs coarser than those of the Cat, shortest on the head, but about two inches long on the back; ears reddish without, and the tufts at their tip black; head and upper parts yellowish brown, under parts bright brown, nearly orange; inside of the legs near the knee striped transversely with two dusky bars; tail thick and round, yellowish brown, and thrice obscurely annulated with black near the tip. It inhabits the marshy districts bordering on the Caspian Sea, and is very wild and fierce.

F. Caligata, Tem.; Booted Lynx, Bruce. About the size of a Cat, remarkable for the tipping of its tail with white, for the four black rings upon it, and the black marks on the back, and under parts of the legs resembling boots. Native of Libya and Barbary.

F. Caracal, Lin.; le Caracal, Buff; Persian Lynx, Pen. About two feet and a half long, and sixteen inches high; it has the head small, and face lengthened; the upper part of the body reddish brown, the under white, as are also the inside and roots of the ears, but their outer surface black; they are very long, and terminated with a long black tuft; tail short, not reaching below the back; hind part of each leg striped with black. Native of Persia, India, and Barbary. This is probably the Lynx of the Ancients; it lives on small animals; it is said to follow the Lion to pick up the remains of his food, and has been called the Lion's guide or provider, as well as the Jackal, from it being supposed to find game for that animal, which is very deficient in scent.

F. Fasciata, Rafinesque; Fasciated Lynx. This and the three following species are described in the *American Monthly Magazine* for 1817. The Fasciated Lynx is of large size, and has a very thick coat of a reddish brown colour, striped and spotted on the upper part with black. It was found by Capt. Lewis and Clarke on the North-West coast of North America.

F. Montana, Rafin.; Mountain Cat of the Americans. From three to four feet long; the coat greyish and unspotted above, whitish and spotted with brown beneath; the ears have no tufts, are black without, and spotted with yellow and white within; the tail very short and grey. Native of the highlands in New York, of the mountains of Alleghany, and Peru.

F. Floridana, Rafin.; Florida Lynx. Smaller than the Bay Lynx; ears not tufted; coat greyish, the sides varied with yellowish brown spots, and waving black rays. Native of Florida.

F. Aurca, Rafin.; Golden Lynx. About half as large again as the Cat; general colour bright shining yellow spotted with black and white; belly spotted pale yellow; tail very short. Found on the banks of Yellow Stone River.

F. Pardina, Tem.; le Loup Cervier, Perrault; Portuguese Lynx of the Furriers. In size equalling the European Badger, but standing high on the legs; tail short, but longer in proportion to its size than that of the European Lynx; coat short, and of a bright red colour, marked with longitudinal black stripes, which are longer on the back than on the sides and limbs; neck ornamented with delicate black stripes upon a yellowish ground, and extending upon the face, spots at the root of the tail small and black; tufts on the ears very distinct and black. It is found on the mountains of Portugal; the skin is not very valuable.

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F. Catus, Lin.; *le Chat* et *le Chat Sauvage*, Buff.; *Common Cat*, Pen. It measures about two feet eight inches, and some large males three feet, of which one foot is the length of the tail; it varies much in size, according to the countries it inhabits, those of the south are not larger than our Domestic Cat, whilst those of Asia and the midland forests of Europe are much larger. The fur is soft, very long; the silky hairs few, but also very long; the face yellowish red; the muzzle surrounded with a black band; chin brown; labial whiskers yellowish or white; head grey, and marked with a black stripe before and behind the ears; back and limbs deep grey more or less clear, and marked with bands more or less distinct, according to the animal's age, and gradually lost on the sides; the black stripes meet and form a line along the ridge of the back; chest and belly white; tail reaching to within an inch of the scapula, nearly as thick at its tip as its root, of the same colour as the body, with three semicircular black bands on its posterior half, and a black tip; the extremities of the limbs greyish yellow, and the soles of the feet black. The female differs in not being of so large a size; the general colour is shaded with ash, and slightly tinged with yellow or bright red; the stripes are less distinct, which render the female of grey blond, whilst the males are greyish ash. The Wild Cat is found in all the large forests of Europe; those of Hungary and Russia, and the Asiatic Provinces, are of a larger kind, their fur much finer, and more valuable.

F. Maniculata, Ruppel; *Booted Cat of Egypt*. In form resembles the last species, except in being a third less in size, and having the tail longer and more slender; in colour it somewhat resembles the female Wild Cat; the fur is short and silky, but the woolly hair sparing; the upper parts, outside of the legs, and tail, ashy yellow, clouded with yellow and black, owing to each hair being tinged alternately with those colours; by the union of their black tips on the occiput and back of the neck, seven or eight delicate arched bands are produced; and the same circumstance causes the black tinge along the ridge of the back and the upper part of the tail, near the tip of which are two black rings; the labial and superciliary whiskers are white, but the shorter ones brown; above the eyes, separated by a tawny line, is a white spot; the muzzle, throat, and other under parts white, but the chest is clouded with tawny; a narrow ochreous band passes from the posterior corner of the eyes below the ears, which are white within and grey without; five or six small and blackish bands are disposed in circles on the thigh; the outside of the legs are marked with four or five small, transverse, blackish brown bands, and the insides with two black spots; the soles and back of the tarsus and metatarsus are black. This species was found in Nubia, near Ambukol, by M. Ruppel.

Much difference of opinion has existed among Zoologists as to the stock whence our

Domestic Cat proceeds. It was formerly supposed to have sprung from the Wild Cat, *F. Catus*; and Schreber has very properly distinguished it from that animal by its smaller size, and the comparative shortness and thickness of its hair. It has been, however, well observed by Temminck, that the difference in size

presents one of the strongest objections to the opinion that the Domestic is sprung from the Wild Cat, as it is well known to every observant person, although not a Naturalist, that animals when domesticated instead of becoming smaller, increase in size, in consequence of being better fed, and less exposed than those in a natural state; so that the increase of the vital powers, as might be expected, improves the breed rather than deteriorates it. From this circumstance, and also from the fact of the *F. Catus* having its tail shorter in proportion to the size of its body, and truncated, as to be of the same thickness throughout, instead of tapering towards the tip, like that of the Domestic Cat, Temminck fairly presumes, that it is not that species which is the parent stock, but the *F. Maniculata*, which resembles the Domestic Cat in its general form, and in the length of its tail, though the whole figure of the animal is of less dimensions. He is also inclined to believe, that the domestication of the Cat owes its origin to the Egyptians, in whose country the *F. Maniculata* is indigenous. It is by no means improbable, that other varieties have also sprung up from the intercourse of this species with the Wild Cat.

The value of Cats seems in time past to have been well understood; for during the reign of Howel Dda, or Hoel the Good, a Prince of Wales, who died A. D. 948, laws were in existence for its preservation; any person who destroyed a Cat belonging to the Prince's granary was to be fined one mile ewe, her fleece and lamb, or as much wheat as would cover the tip of the Cat's tail when she had been hung up by the tail with her head touching the ground. The intrinsic value of the animal depended on its age, a kitten before it could see was prized at a penny; till it had caught a Mouse two-pence, and after that time fourpence, which at that period were large sums; the seller forfeited a third of its value, however, if the Cat had not its claws whole, was not a good mouser, and, if a female, a good nurse.

There are several varieties of the Domestic Cat; the *Chartreux Cat* is of an uniform greyish slate colour, the *Spanish Cat*, or *Tortoiseshell Cat*, as it is commonly called, has the peculiar colours which its name implies; the males of this variety are scarce, and within a few years have been known to fetch enormous prices. The *Angora Cat*, remarkable for the great length and silkiness of its hair, particularly on the neck, belly, and tail, whilst those of the head and legs are short, is considered by Temminck as a variety of some at present unknown species, probably of the Asiatic Provinces.

F. Jaguarondi, Lacép.; *Jaguarondi*. This animal is about two feet six in length, from the head to the root of the tail; and the tail itself, about twenty-two inches long, when reflected reaches to the middle of the neck; it is of slender and elegant proportions, with a small head and projecting under lip, and short round ears; the coat is short and close, most commonly black, with the tips of the hair grey. It is a native of Paraguay, living either singly or in company on the borders of forests.

F. Ciliogaster, Tem.; *Peruvian Cat*. About the size of a Fox, rather more than three feet in length, of which the tail occupies one-third; the face is broad and obtuse; labial whiskers black, tipped with white; the coat is short, soft, and very smooth, of a mouse grey colour, spotted chocolate brown, which are oblong on the ridge of the back, but rounded elsewhere; all the under parts, and the insides of the legs, are white,

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spotted with chocolate brown; the tail deep brown. Native of Peru and Chili.

F. Javanensis, Horsfield; *F. Minuta*, Tem.; *Bengal Cat*, Pen. About the size of our Domestic Cat, with its tail a third of the whole length of the animal; the head, neck, upper parts, outside of the legs, and upper part of the tail, of a light dun brown colour, inclining on the sides to ash, and beneath and on the insides of the legs to white; spots and stripes of black are noticed on the upper parts, forming four narrow, parallel stripes extending from the forehead to the shoulders; and four others, very narrow, extending along the spine, these last often interrupted so as to form a series of spots; below these are spots of blackish brown, placed at regular distances, rounder and smaller on the thighs than on the shoulders; they are extremely small upon the upper part of the tail, along which they extend to its tip; the throat is marked with a blackish cross, and three others less distinct are on the neck; the belly is marked with three rows of black spots, and the insides of the legs striped transversely with the same colour. Native of Java.

F. Manul, Pallas. About the size of a Fox, and in appearance much resembling the Lynx in form, except in the length of the tail, which reaches the ground, and is marked with six black rings; its general colour a tawny red, with two black spots on the top of the head, and two parallel black stripes on the cheeks. It is a

native of the deserts of Mongolian Tartary, and preys principally on the *Lepus Dauricus*.

F. Pajeros, Desm.; *Pampa Cat*, D'Azzara. Rather larger than our common Cat; its hair long and soft, of a bright greyish brown above, and transversely striped with reddish bands on the throat and belly, and marked with darkish rings on the paws. It inhabits the Pampas or plains South of Buenos Ayres, and feeds on Partridges and young Roebucks; from its preference of cold and temperate climates, and the thickness of its fur, D'Azzara is inclined to think it connected with the Lynx.

F. Eyra, Desm.; *Eyra Cat*, D'Azzara. Size of the common Cat; general colour light red; a white spot on each side of the nose, as well as the lower jaw and whiskers; tail thickish; iris round. Native of Paraguay.

F. Tigrina, Lin.; *le Margay*, Buff.; *Cayenne Cat*, Pen. Not so large as the common Cat; general colour tawny above and whitish beneath; marked on the back with oblong, brownish black spots, and with oblique bands on the sides; the shoulders marked with deep tawny spots edged with brownish black; tail marked with irregular rings. It is very common in South America, but domesticated with great difficulty.

See Buffon, *Histoire Naturelle*; Cuvier, *Règne Animal*; Desmarest, *Mammalogie*; Temminck, *Monographies de Mammalogie*; Pennant, *History of Quadrupeds*.

FELL. Wherever you fare by *frith* or by *fell*: occurs (says Skinner) in Juliana Barna: *sive per sylvum, sive per campum.* *Fell* is felled, field.

The *gylfane* that about the neighbouring woods did dwell,
Both in the tufty *frith*, and in the mossy *fell*,
Foretook their gloomy bowers.

Dreyton. Poly-ottion, song 17.

FELL, Sw. *fääll*; Ger. *fels*. Ray (*Gloss. Northern*), explains, *Fell*, a mountain; and refers to the Scholiast upon Aristophanes. *Ihre* and *Wachter* both refer to *φάλλος*, (in Suidas), *h. e. τὸν περὶ τοῦ λόφου, montana*; and the former says, that both *φάλλος* and (in Hesychius) *φάλλος, montes et specula*, seem to be of the same family with *fell*. The Swedish *fääll* (*Ihre*) is properly, A ridge of mountains or rocks.

So may our ewes receive the mounting rammes;
And may bring thee the earliest of our lambs;
So may the first of all our *felts* be thine,
And both the bestowing of our goats and kine,
As thou our *felts* dost still secure.

Ben Jonson. Pan's Anniversary. Hymn 4.

On a nearer approach appeared, farmers and their families, awaiting and their daughters, hastening up from the dale, and down the *felts* from every quarter, glittering in the sun, and pressing forward to join the throng.

Gray. Letters. To Dr. Warren.

FELL, adj. } A. S. *felle*; Dutch, *fel*; Fr. *felle*,
} *felon*; It. *fello*, *felson*. The A. S. **FELLNESS**, } *felle*, Sommer says, is *crudelis*, cruel,
} *fel*, it. *bilia*, gall, anger, choler, meanness.
FELLY, } cholliness. The Lat. *fel*, Vossius thinks, is from the Gr. *χολή*, *χ* into *f*. It is used as the

"Fr. *felle*; cruel, fierce, furious, untractable, outrageous." Cotgrave.

"*Fellon*"; so called from the fierceness, the keenness, of the pain." Skinner.

be parties war so *feil* allured on ill side,
Yet not be sooth could tell, while pet or worse side tida,
But God put in of night, & may help when he will.

R. Browne, p. 514.

Yarrow is flume a *fell* wynde, in flourishing times

Yough licherie and lustre, so touds he gynneth blowes.

Pierre Planchon. Vinea, p. 306.

For the wisdom of this world is *fell* smites God, for it is written
I schal catche wise men in her *fel* wisdom.

Wiclif. 1 Corinthians, ch. iii.

Ther a'is ywis no serpent so cruel,
Whan man treadeth on his tail, so half so *fel*,
As woman is, whan she hath caught an us;
Very vengeance is than her desire.

Chaucer. The Songourmes Tale, v. 7654.

For me fortune so *felly* list dispose

My harme is hid, that I dare not disclose.

Id. The Flowers of Courtesie, fol. 240.

Stormes riefest rende the sturdy steate pine apple tree,
Of lofty rising towers the fallow the *fellet* be,
Most sure doth lightning light, were furthest we do see
The hills the valley to forsake.

Vaccarius Auctors. The Golden Mouse.

O Jove, which bothe counte eke and ease,

al delour and all tenes,

Rise on my chylde (the mother crieth)

who now six weekes hath he here,

With fewer quartayns, *felly* toise.

Drant. Horace. Satire 3.

The *kyng* looked *felly* on them, for greatly he hated the people of Calys for the great damages and dyspleasures they had done him on the sea before.

Land Berners. Proverbs. Crumycle, vol. I. ch. 148.

O let him far be banished away,

And in his stead let Love for ever dwell!

Sweete Love, that doth his golden wings embay

In blisshed nectar and pure pleasures well

Untroubled of vile fears or *fellet* fell.

Spenser. Faerie Queene, book ii. can. 11.

FELL.

The she-beast, a most fell, savage, and cruel beast, bringeth forth her young whelps, withoute ferre or fasson, unkent and unjoyed, having no distinct limbs or members to be seene.

Holland. *Platarch*, fol. 179.

A felly grief

Than ever skillful hand did give relief
Dwell in my soul, and may be heard by you,
Fair beauteous virgin.

Brown and Fitcher. *The Faithful Shepherdess*, act ii. sc. 1.

It is neither a rich patrician's shoe that cunth the goat in the foot, nor a costly and precious ring that healths the whilow or *fellen* in the faggs; nor yet a pincely diadem that cunth the headchafe.

Holland. *Platarch*, fol. 120.

Like on a cure doth felly bite and tear

The stone, which passed stranger at him throw.

Spenser. *Faerie Queene*, book iv. can. 8.

He was neither given to greedie extortion or over-ferocely said felly best, or hally set upon doing mischief.

Holland. *Ammonius*, fol. 40. *Constantinus and Juliana*.

As when his brother saw the red blood ryle

Adorne no fast, and all his armour steep,

For very *felleas* loved he gan to weep.

Spenser. *Faerie Queene*, book ii. can. 8.

The same wild beast, notwithstanding they be always raging, yet become mild and leave off all their outrageous *felleas* for the space of those aeven ceremonious holy days, wherein the priests at Memphis celebrate the *nativite* of Isis.

Holland. *Ammonius*, fol. 512. *Juliana*.

Fell Arctie like an angry tyer for'd,

And like a lion Palmon appear'd.

Dryden. *Palmon and Arctie*, book ii.

Inro'd at first, he scorn'd to work a jail,

And leapt, and flew, and flounced to and fro;

But wick he found that nothing could avail,

He set him felly down and gnaw'd his bitter nail.

Thomson. *The Castle of Indolence*.

FELL, n. } A. S. *fellan*, *refellan*; Dutch, *vellen*;

FELLER, } Ger. *fellen*; Sw. *fella*; to cause to

FELLING, } fall.

To fall or cause to fall; to strike, throw, or hurl down; to knock down; to hew down.

For he and Tytus ye some of our Lord redvestuode,

Fourty yer after Jhu he deide on ye role,

And weede to Jerusalem and Jhu touz felle to grounde.

R. Gloucester, p. 70.

Ye burgins of London were wrothe & stoote,

As and Jhu sold foud to felle Knoote's pride.

R. Bruner, p. 48.

Maple, thorn, beche, ew, whelpire,

Now they were *felle*, and not be told for me.

Chaucer. *The Knight's Tale*, v. 2927.

But nightingales a full great rout

That fyes over his head about

The leavis *fellen* as they fye.

Id. *Rosent of the Rose*, v. 911.

And as the clerks Ovide telleth,

The great trees to ground he *felleth*,

With strength of his ewne might,

And made as huge fire vpright,

And lepte hym sette thorn in otes,

And brent himself both flesh and bones.

Spenser. *Conf. Am.* book ii. fol. 40.

But so soon as the Romans had *felleth* the woods and hool built townes and villages in their place, the said *peasoun* ceased together with the trees which were cut down.

Hakluyt. *Voyage*, &c. vol. i. fol. 225. *The general of the D of Musc.*

Yet did he [Jenny] quake and quiver like to quell,

And blowe his ryles to waime them if he may;

For they were numb'd with holding all the day

An hatchet keene, with which he *felled* wood,

And from the trees did lop the needles spray.

Spenser. *Faerie Queene*, can. 7. *Of Metablitie*.

For in most of them were *felled* and stricken starke dead, either with the bodies of the trees, or broken arms and loughes; so the rest

of the multitude, affrighted with this unexpected and shoppie accident, were killed by the Gualdes that bent all the straight and passages of the wood.

Holland. *Levins*, fol. 490.

Two high brow'd mekes on either side begin,

As with an arch to close the valley in,

Upon their rugged fronts stark wretches cokes

Unstuck'd of any *felly's* baseful strookes.

Brown. *Brown's Pastors*, book ii. song 8.

Thus you will have a cope, ready for a *felling* within eight years.

Evryn. *Syn*, ch. vii. *Of the Chantant*.

— And looking underneath the sun

He [Thorus] saw good Arctie and three Palmon,

In mortal battle dambing blow on blow:

Like lightning dand't their fauchions to and fro,

And shot a dreadful gleam, so strong they strook.

There seem'd less force required to *fell* an oak.

Dryden. *Palmon and Arctie*, book ii.

FELL, n. A. S. *fell*; Goth. *fill*; Dutch, *vel*; which Junius derives from the Lat. *pellis*, a skin or hide; and *pellis* from the Gr. *φάλλω*, the bark or hide of a tree; observing that the A. S. *fell*, was also so applied.

The skin or hide.

And said: he and all his skinnie stones

Were worthy to be laced both *fell* and lumen.

Chaucer. *The first Boke of Troilus*.

In this xliiii. yere, the kyng, for ye great woe that he had with the Frenche kyng and eithr where considered a new subordie to be leysed upon al y' sorplices of wolke gysage out of Englande with all felis and hydes in lyke maner.

Fabian, Ann 1286.

And after she should be made sitte on a *fell* with wolles, that shee might leasse, what she ought to do at home.

Frae. *The Instruction of a Christian Woman*, sig. B. 6.

God sendeth her in season a greolly fair ferrent leese, that maketh her becom to rattle, & wasteth away her warton flesh, & beautifyeth her haire *fell* with the colour of a kite's claw.

Sir Thomas More. *Works*, fol. 1149. *The first Booke of Comfort against Tribulation*.

MAK. The time long beere, my season would have coold
To beare a night-choke, and my *fell* of haire
Would at a diuall treatise rowse and stirre

As life were in't.

Shakespeare. *Macbeth*, fol. 150.

A prince is the pastor of the people. Hee ought to sheere, not to seee his sheep; to take their faeces, not their *fell*.

Ben Jonson. *Discoverie*, fol. 107.

FELLOE, A. S. *felle*. The iron wherewith the cart-wheel is bound, says Sommer. Ger. *felle*; Dutch, *velge*, *flacura*, *curvatura*. Ger. *felgen*; Dutch, *reigen*, *volvere*.

And the facien of the wheeles was like the facien of a charret wheele, their *axeltrees*, and their *axen* and their *felleas*, and their *spokes* were all *welien*.

Ride, 1563. 1 *Steps*, ch. vii. v. 33.

Out, out, thou stumpe-*fortune*, all you Gods,

To generally spend take away from the wheele,

Breake all the *spokes* and *felleas* from the wheele,

And broute the round *axen* down the hill of beanes,

As low as to the Fiendes.

Shakespeare. *Hamlet*, fol. 264.

FELLOW, n. } Spelman (in v. *Felagius*) says, from

FELLOW, n. } the Sax. *fe*, i. e. *fides*, and *lag*, *lagatus*,

FELLOW-LESS. } hence the Anglo-Normans, changing

FELLOWLIKE, } (according to their custom) *g* into

FELLOWSHIP. } *se*, pronounced it *fellow*; and we,

fellow. And he quotes a passage from the laws of Edward the Confessor, in which the Low Lat. *felagus*

es, is interpreted, *fide cum eo ligatus*.

Hicks (Gram. Anglo-Sax. p. 6) from the A. S. *folg*, *folgian*, *folgian*, to follow; and in this Etymology, Minshew, Skinner, and Serenius are unanimous. Ibre (in v. *Felag*) is uncertain. *Fellow*, then, literally, is

A follower; a companion, an associate; one with

FELLOW. whom others match or mate, suit or pair, unite or consort. And to fellow, is

To match or mate, to pair.

Fellow is much used in Composition.

To his fellow he wends anon, & had been hardi be;
So joy he Brytones were up he play to fie.

R. Gloucester, p. 63.

Je barons & je kyng were mad felawkes & brendes.

R. Brant, p. 211.

Halowden's asked Philip, as for first cousin,

& for fellowshipp of Cyperes conquest. *Id. p. 186.*

Botha faith and has fellow apes fulweden faste after.

Piers Plowman. Vision, p. 325.

That ich as shal fellow. *Je felawshipe of fortene kyn.*

Id. B. p. 193.

And seyen, if we hadden ben in the dalen of oure fedrin, we scholden not have be her felawis in the blood of profetes.

Wyclif. Matthew, ch. xxiii.

If we sein that we has fellowshipp with him, and we wandres in darkness, we lica and does not trouth; but if we walkin in lict as he is in lict we has fellowshipp togedre, and the blood of leu Crist his sone cleislich us fro al synne. *Id. I. Jo. vi. ch.*

So well they loved, as olde bakis sein.

That when that on was dead, scholy to telle,

His fellow wende and sought him doure in helle.

Chaucer. The Knightes Tale, p. 1209.

Hast thou not herd (quod Nicholas) also

The senev of Nee with his fellowshipp,

Or that he might get his wif to ship?

Id. The Malverie Tale, p. 3539.

He had a fellow hacheber,

Whiche was his prius counceiler,

And Thaliart by name he hight.

Gower. Conf. Am. book viii. fol. 177.

And that the treasour of the kynge

Thei treuse, and morche othe thynge,

And with a certein fellowshipp

Thei fled, and went away by ship.

Id. B. book I. fol. 23.

The body was fellow and partner with the soule in committing the crime and sinne, and shall also be partaker of the glory, which is prepared for them that love God.

Prick. Works, fol. 19. An Answer to Rostals Dialogue.

Where, thoughte they had offensed, yow shoulde have dysmyueled and wyked at it, to the intent that that, which we yet retyceyve vnder the furme of a fellowshipp (ysynge), shoulde not be turned unto brotherlyte and enmyte. *Nicolas. Thyrtydies, fol. 82.*

Hane ye seen any thyng more low or base in worldly acceptaoun, any thyng more poorer, more meke, more fellowshipp with the people, and more further remoued fro all lyknesse of a kyngdome.

Udall. Luke, ch. xiv.

But Arthurs with those of who he had ye charge, & with the Greke soldien, took the way towards Perthin, thynking to be more sure any where then in the fellowshipp of those traitours.

Brande. Quintus Curtius, book v. fol. 132.

— Thou conceite art,

And fellow'st nothing. *Shakespeare. Winter's Tale, fol. 278.*

Let me rather be disliked for not being a beast, than be good-fellowed with a bug, for being one. *Filtham. Beech, 54.*

And Hippothoe, whose well-built wale, was rare, and fellowless.

Chapman. Homer. Iliad, book ii.

Haly Gozzello, honourable man,

Mine eyes er's visible in the shew of thine

Fall fellowly drops. *Shakespeare. Tempest, fol. 18.*

She, proud of that new honour, which they cede

And of their lovely fellowshipp full glade,

Durst heire, and her face did with a lurrell shade.

Spenner. Furrie Quene, book iii. can. 18.

— Of fellowshipp I speak,

Such as I seek, fit to participate

All rational delight, whereas the brute

Cannot be human consort.

Milton. Paradise Lost, book viii. l. 329.

I must also add, that if the last *Æneid* shine amongst its fellows, it is owing to the commands of Sir William Trumbull, one of the principal Secretaries of State, who recommended it, as his favourite, to my care; and for his sake particularly I have made it mine.

Dryden. Postscript to Virgil.

If eating and drinking be natural, herding is so too. If any appetite or sense be natural, the sense of fellowship is the same. *Shafterbury. Works, vol. i. p. 110. Essay on Freedom, Wit, and Humour, sec. 2.*

And oft I wish, amidst the scene to find
Some spot to real happiness confin'd,
Where my worn soul, each wretched hope at rest,
May gather bliss, to see my fellows bleed.

Goldsmith. The Traveller.

As we must give away some natural liberty, to enjoy civil advantages; so we must sacrifice some civil liberties, for the advantages to be derived from the communion and fellowship of a great empire. *Burke. Speech on Conciliation with America.*

FELLOW in Composition.

The Lord God, by Luther, and Luther's fellow-labourers in the vineyard of the Lord, and by his goodly successors, did make the doctrine of salvation more manifest; and shaking of the heathen shroud, and thick mist of our minds by the finger of his right hand, that is by the Holy Spirit, (Matt. xii. v. 28,) did pluck the ears of our hearts, and open our eyes that we might behold his saving health. *Hobbes. Voyages, ch. vol. i. fol. 571. The true State of Ireland.*

But that serene breeze news free and at liberty, as soon as he was gone out of master's night, met by chance with that one of his fellow-creatures which ought him a little money: that is, an hundred denaries, or pieces of silver coyne.

Udall. Matthew, ch. xix.

— Master Goldwire, you that made
Year ten pound suppers; kept your packs at livery
In Brentford, Staines, and Barnet, and this in London;
Held correspondence with your fellow-cashiers.

Manning. The City Madam, act iv. sc. 2.

He braka down the sepulchres, took out the bones, and burst them upon that shomishable altar of Bethel, to prophane it, but this is so instance for fellow-Christians; those that dye in the faith of Christ, though with the mixture of many corruptions in doctrine or practice, God forbid but their bones should rest in peace.

Hall. Works, vol. iii. fol. 163. Sermon preached at Exeter.

I call him (said I) a tyrant, who either intrudes himself forcibly into the government of his fellow-citizens without any legal authority over them; or who, having a just title to the government of a people, abuses it to the destruction or tormenting of them.

Cowley. On the Government of Oliver Cromwell.

This is of purpose said by some that hate me,
(God turn their hearts, I never sought their malice)
To quench mine honour; they would shame to make me
Wait also at doors; a fellow-counsellor.

Shakespeare. Henry VIII. fol. 223.

What an insolent usurpation is this, so licenciously to domineer over his fellow-dust?

Hall. Works, vol. iii. fol. 742. Select Thoughts.

The elders I exhort, who am also a fellow-elder, feed the flock; how is he a fellow-elder, but because he is a teacher as they?

Id. B. fol. 257. The Judgment of Dr. Abraham Scutellus.

F.A. Then thus between us two variance ends,

Thou to thy fellow-friends, I to my friends.

Anonymous. The Merry Devil of Edmonton.

A wife ought to have a fellow-feeling (by way of sympathy and compassion) of her husband, and the husband of his wives, much more; to the end, that like as those knits are much more fast and strong, where the ends of the cords are knit and interlaced one within another, even so the bond of marriage is more firm and sure.

Id. Ibid. Folio, fol. 202.

Augustus both loved him whilst he was alive so entirely that he always ordained him fellow-lives with his sonnet.

Id. Suetonius, fol. 153. Dream Censor.

Sir. Be ready with your prisoner; we'll sit instantly,

And rise before eleven; or when we please;

Shall we not, fellow-judges.

Manning. The Old Law, act v. sc. i.

FELLOW. *Fellow-ships,* I tell you, that that Lord's Bay hath gelded the commonwealth, and made it an speech; and more than that, he can speak French, and therefore he is a traitor.

Shakespeare. Henry VI. Second Part, fol. 139.

In mine advice, we ought to study more to cleanse our souls, than to wash and scour away the dirt and filth from our face: to the end that we may converse familiarly and *fellow-like* at the table, with all mirth and singleness of heart.

Holland. Plutarch, fol. 531.

She, all as happy as of all the fairest,
Is, with her *fellow-maidens*, now within
The lady's chamber that chide against
The island's side.

Shakespeare. Pericles, act v. sc. 1.

Agreeable herewith it is, that all Christians as they live together in publick communion, congregating together in assemblies, are called (in reference to this nation of body) members and *fellow-memembers*.

Hammond. Works, vol. iii. fol. 651. Annotations to St. Jude.

— Trust me, my Amestus, I could chide

Mine own usually weakness, that made me

A *fellow-manner* with him.

Ford. The Lover's Melancholy, act i. sc. 1.

— My *fellow-ministers*

Are like invulnerals

Shakespeare. Tempest, fol. 13.

CRAB. Believe me, *fellow-partner* in my rule,

You offer wrong to impart in this my love.

Heywood. The Four Princes of London.

— The old,
I could grow tough in fury, and disdain
Allegiance to my king, could fall at odds
With all my *fellow-peers*, that durst not stand
Defendants 'gainst the rape done on mine honour.

Ford. Perkin Warbeck, act ii. sc. 2.

Now as the Devil bath two sorts of subjects, his natural subjects of his own kind, the *Angels*, his *fellow-peers*; and men, which are his slaves: so hath the Pope.

Godwin. Works, vol. i. part II. fol. 41. Exposition to the Epistle to the Ephesians.

— These condemned thieves,
Yon *fellow-pirates*, sir, the bold Maline,
Whom with your looks you think to quell, at Rhodes
Laugh'd at great Solyman's anger.

Mansinger. The Renegado, act i. sc. 5.

The Jews go still to visit the dooms which in there shew'd, as the place of Daniel's imprisonment, with his terrible gaolers, as *fellow-prisoners*.

Purchar. Pilgrimage, book i. ch. xiii.

You three, Bewares, Dumaine, and Longwill,
Have sworn for three years term to live with me,
My *fellow-scholars*, not to hope those statutes
That are recorded in this scanda leave.

Shakespeare. Love's Labour Lost, fol. 122.

He whose text deeds his *fellow-acers* please,
May serve his sovereignty with store of ease.

Bennett. Of True Greatness.

So shall my flagging mind to heav'n aspire
Where with thyself, thy *fellow-scholar* sits;
And warm her pious at that heav'nly fire;
But alack I such height as earthly shepherd fits.

P. Fletcher. The Purple Island, can. 5.

When thou hast seen Solomon, David, and Christ himself, wondering at this, then return to thyself and fall down before this God, and wonder at thyself, and the rest of thy *fellow-acers*, that God should deign thus to visit and assist thee and them, and say what is man that thou art mindful of him.

Godwin. Works, vol. ii. part iv. fol. 117. Of Election.

HIST. Sound trumpet, Edward shall be here proclaim'd:

Come, *fellow-soldier*, make those proclamations.

Shakespeare. Henry VI. First Part, fol. 167.

Hoa. My lord, I come to see your father's funeral.

Haz. I pray thee do not rock me (*fellow-prudent*)

I think it was to see my mother's wedding.

M. Hamlet, fol. 165.

They are all *fellow-officers* with us in this kind, not from men only, but from Satan, by mere and gross temptations.

Godwin. Works, vol. i. part ii. fol. 119. Of Evangelical Obedience in the Heart, &c.

Didst thou not hear say Saviour himself after his glorious resurrection, checking Cleopas and his *fellow-traveller*, for their ignorance of this predetermination? O fools, and slow of heart! to believe all that the prophets have spoken.

Hall. Works, vol. iii. fol. 637. Satan's fiery Darts Quenched, dec. I.

Mrs. Sir, if you would must your life flye to your house,

The physicians have got your *fellow-traveller*,

And hale him up and down; all swearing, if

The Romans ladies bring not comfort home,

They'll give him death by inches.

Shakespeare. Coriolanus, fol. 29.

The Ulysses of Ovid upbraids his ignorance, that he understood not the shield for which he pleaded: there was engraven on it plans of cities, and maps of countries, which Ajax could not comprehend, but looked on them as stupidly as his *fellow-least* the lion.

Dryden. Dedication of the Fables.

Neither are they *fellow-companions* only with one another, but likewise with all the holy Angels; they are made equal to them in knowledge, in wisdom, in purity, in glory, in the love and favour of God, in all manner of perfection; and therefore are now of the same society with them, and always enjoy their sweet and pleasant company.

Bishop Beveridge. Sermon 20.

Neither can they envy the holy Angels themselves, being made equal to them in all respects, and *fellow-companions* with them in all their joys and honours.

M. Sermon 16.

He [Edward VI.] was such a friend to justice, that though he lov'd his uncle the Duke of Somerset much, yet when he was persuaded of a belief of his designing to murder his *fellow-counsellors*, he was alienated from him.

Burnet. History of the Reformation, Anno 1553.

Such were the reasonings or reflections of the Jews at that occasion; never considering, that the judgment upon the Gallileans was a warning to them; who, though they had not yet been *fellow-officers* with them, were however no better than *fellow-criminals*.

Waterland. Works, vol. ii. p. 120. Sermon 8.

That as your *fellow-friends* in hell

Were Angels all before they fell,

So are you like to be again,

Compar'd with th' Angels of us men.

Butler. Hudibras, part iii. can. 1.

The result, fruit, or effect of our thus eating his crucified body, is a right to be *fellow-acers* with his body glorified; for if we are made partakers of his death, we shall be also of his resurrection.

Waterland. Works, vol. vi. p. 109. Spiritual Eating and Drinking, according to John, ch. vi.

We ought to receive such, that we might be *fellow-helpers* to the truth.

John, ch. iii. v. 8.

Loon. Believe me, madam, I lament Apsolonia,

And always did submit his fate to fate:

Have often wept, to see how cruelly

Your father kept in chains his *fellow-king*.

Congreve. The Mourning Bride, act i. sc. 1.

But cruel gain, and luxury of taste,

With pride, still lays man's *fellow-mortals* waste.

King. Mully of Mounton.

I believe you are here met not only to see a *fellow-native* die; but also with expectation to hear a dying *fellow-native* speak.

State Trials. 31 Charles II. 1679. Trial of David Leven.

Two of his *fellow-prisoners* coming unto him at that place, found him at prayer with some friends, who observed, that his heart was enlarged in thanksgiving and prayer for that choice, help, and assistance the Lord had given him in the work he had been called to.

State Trials. Charles II. Anno 1681. Trial of John James.

Fair *fellow-servant*! may your gentle soul

Pass more propitious to any blessed rest

Than the bright-dome's we serve.

Waller. To Mrs. Duguid.

FELLOW. And the wicked themselves will accuse one another. In this world *fellow-misery* usually conceal one another's wickedness, restrained by their own abominations.

Baker. Works, vol. iii. p. 333. Eternal Judgment.

To me, my friends, he cry'd, your aid supply,
Nor seems let your fellow-soldier die;
Give me, oppo'd against the foe to stand,
While like some engine you direct my hand.

River. Locust, book iii.

It is certainly a very easy kind of life to any man, that has neither Christian charity, humanity or good nature, to live his *fellow-subjects* daily abused, divested of their liberties and birthrights, and miserably thrown out of their possessions and freeholds, only because they cannot agree with others in some opinions and notions of religion, which their consciences will not give them leave to consent to.

Parliamentary History. Charles II. June 1678. The Duke of Buckingham's Speech for a Toleration.

These only are my *fellow-misery* into the kingdom of God, which have been a comfort unto me.

Columbus, ch. iv. v. 2.

I wonder how this gentleman would look, should it be discovered, that he has not translated ten verses together in any book of Homer with justice to the poet, and yet he dares reproach his *fellow-writers* with not understanding Greek.

Pope. Index to the Dunciad.

Having said the Corinthians that he and his *fellow-apostles* were ministers of the New Testament, and of the letter, but of the spirit, he adds, the letter killeth, but the spirit giveth life.

Warburton. The Divine Legation, book vi. sec. 4.

It is no mean security for a proper use of power that a man has shown by the general tenor of his actions, that the affection, the good opinion, the confidence, of his *fellow-citizens* have been among the principle objects of his life; and that he has owed none of the degradations of his power or fortune to a settled contempt, or occasional forfeiture of their esteem.

Burke. On the Cause of the Present Discontents.

Ball was the house, and Bishopsgate the street,
The coach was full as it could cram; to wit,
Two *fellow-passengers* de Aulo Trin.
And six, &c.

Rymer. History of the Cambridge Coach.

Gentlemen, the address of the London Corresponding Society is in these words: " Friends and *fellow-countrymen*, unless we are greatly deceived, the time is approaching when the object for which we struggle is likely to come within our reach."

Erskine. Speeches, vol. iii. p. 219. On the Trial of Thomas Hardy.

To examine this point concerning the effect of tragedy in a proper manner, we must previously consider how we are affected by the feelings of our *fellow-citizens* in circumstances of real distress.

Burke. On the Sublime and Beautiful.

I desire to be considered the *fellow-criminal* of the defendant, if by your verdict he should be found one, by publishing to advised speaking (which is substantially equal in guilt to the publication that he is accused of before you) my hearty approbation of every sentiment contained in this little book.

Erskine. Speeches, vol. i. p. 154. On the Trial of the Dean of St. Asaph.

Our fellow-sufferer yet retains
A fellow-feeling of our pain;
And still remembers in the skies
His tears, and agonies, and cries.

Logan. Hymn 9.

Go, fellow-labourers, you may rows secure,
Or feed beside me; taste the greens and boughs
That you have long forgot; crop the sweet herbs,
And graze in safety, while the victor Pale
Leans on his spear, and breathes.

Watts. Lyric Poems, book ii. The Victory of the Pole.

Most not that acknowledged relationship of brethren in the religious society strengthens their attachment to each other as *fellow-members* of the same civil community.

Warburton. Works, vol. vii. p. 187. Alliance between Church and State, book ii.

Now all these circumstances tending to forward the true belief in the way of his salvation, it is of such importance to him to choose his

fellow-member is that church, which is most exactly dressed on the model of primitive rectitude and simplicity.

Warburton. Sermon II. vol. ii.

Come to my aid, ye *fellow-minds*,
And help me reach the throng;
What single strength in vain designs
United force hath done.

Watts. Lyric Poems, book i. The Incomprehensible.

Such grief, alas! how just?
How long in silent anguish to deced,
When reason and when fondness e'er the tomb
Are *fellow-misery*.

Mallet. Answer and Theodora.

The churchwarden or overseer was generally looked upon to be a grave and solemn man, whose conduct and behaviour were expected to set a good example to his *fellow-parishioners*; a kind of *custos morum* in the parish.

Wincham. Speeches, vol. ii. p. 400. Repeat of Additional Force Act, May 13, 1800.

When he said to his penitent *fellow-sinner*, to-day thou shalt be with me in Paradise, he announced to his followers the certainty of heavenly bliss.

Blair. Sermon 5. vol. i.

The moral precepts which the intelligent shepherd delivers to his *fellow-sinners* and the virgins, their companions, are such as would infallibly promote the happiness of the pastoral life.

Laughorne. On Collins. Eclogue 1.

Euripides was wont to ridicule his *fellow-writers* in his serious tragedies (as where in his *Electra* he ridicules the discovery in the *Choeophori* of *Electra*.)

Warburton. The Divine Legation, book iii. Note.

FELON, n. Skinner says, either from the
FELON, adj. A. S. *felle*; Fr. *fellon*; It. *fellone*,
FELONIOUS, adj. *crudelus*, cruel, fell; or from *feah*,
FELONIOUSLY, adv. *beneficium*, stipendium; and Ger.
FELONIOUS, adj. *lon*, pretium, sc. the crime that
FELONY, n. is punished by loss or forfeiture of the fee. Hickeys (*Gram. Franco Theo. p. 95*) is of the former opinion; and Spelman favours the latter: according to Hickeys, the forfeiture of the fee was an incidental punishment, adjudged to the *fellone*, cruelty or atrociousness of the crime. According to Spelman, this forfeiture was the cause of the imposition of the name upon the crime so punished. Voissius (*de Vitis, p. 202*) proposes the Ger. *fädeln*, *verfädeln*, *errare*, *delinquere*, *cadere*; this etymology is noticed by Spelman, and rejected by Wechert; *quia non expet mensuram criminis*. The common usage among our older writers, as well as amongst the French, confirms the opinion of Hickeys.

" Fr. *fellonnage*; *fellone*, craftiness, despatchfulness, ire, anger; untractableness, cruelty, unmercifulness, outrageousness; also, disobedience; treachery, treason; any such heinous falsehood or offence, committed by a vassal against his lord, or by a subject against his sovereign, whereby he loses, or is worthy to lose, his estate." Cotgrave.

For at that the felon hath, the kinges it is.

R. Gloucester, p. 471.

He byþoght hym of felonye, and lette him arme þere.
Mid armes of Herytoun, as he of þis land were.

Id. p. 63.

In þe court of France he was call'd a felonye.

R. Bruns, p. 306.

Now þe bede is gon to France Arthure is dede,
And secound hat þe Jon, to Philip court him dede,
To tak his jugement of þat felonye.

Id. p. 307.

For þat þe fader be a frankelyne, and for a felon be hangyd.
The heringe þat þe air shold have þe of þe kynges wille.
Piers Plouhman. Vision, p. 178.

FELLOW.

Warburton. Sermon II. vol. ii.

FELON.

Warburton. Sermon II. vol. ii.

FELON.

Warburton. Sermon II. vol. ii.

FELON.

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Warburton. Sermon II. vol. ii.

FELON.

FELON.

Ful ofte hath he drede
That fals felde feldche has geden.
Piers Plowman. Vision, p. 314.

For dangere, that is no felon
Body purpouseth thee to werry
Which is full crete the soth to sey.
Chaucer. The Merchant of the Rose.

And moreover, certes pride is greatly notified in holding of pret
meins, when thi bee of litle profit or of right no profit, and sauesly
whan that meins is *felonous* and dangerous to the poyle by hardi-
ness of high lordship, or by way of office.
Id. The Perceval Tale, vol. ii. p. 317.

Ther saw I first the doker imagining
Of *felonies*, and alle the compassing.
Id. The Knightes Tale, v. 1986.

Though I no death to the deserve,
Here shall I for thy love sterue,
Here shall I a kyng's senns do
For love, and for no *felonies*.

Id. B. book iv. fol. 83.

Who be [Tanner] had thus contynued a season, not without some
rumoure in the launde, lastely he was takyn out of that place and
caryd as a *felon* vnto Northampton, and there reygued and iudged
for his falsenes and soo drawen and hangyd.

Falgun. Works, vol. ii. Anno 1315.

Then like a weelde most vehement
agaynst him, and his foe
Escor'd, with *felous* lusting face
he flings, and fayreth so,
The counter captaines standeth straights
he swayed in the ground.

Lownd. Horace. Epistle to Julius Florus.

They sayd it was falsely and *felonously* done, to assemble the
ryebone of the realm, and to send it into other strange countreys
wherby the realm was greatly impoverished.

Lord Berners. Froissart. Crumpe, vol. ii. ch. civ.

And so the said jury hadde swore upon the holy Evangelist, y^e
sayde William Horey, clerke, Charles Joseph, and John Spaldyng,
of their set malice thin, & their *felonously* kyllid & murdered the
sayde Richard Hun, in the maner and forme abovesayde.

Hall. Henry VIII. The sixth Yere.

Naturalis *felonia*, and which openly be of evil name, & will not put
themselves in request concerning the *felonies* that men shal lay to
their charge before the justices at the king's suite, shall be seet herke
to strong and hard imprisonment, as which they refuse to be instified
by the common lawe of the land.

Rastell. Statute, fol. 170. Felonia.

His ash'd the waves, and ash'd the *felon* winds
What hard mishap hadst thou'd that gentle swain.

Milnes. Lycidas, l. 91.

—Elio, O thierish night,
Why shouldst thou then, but for some *felonious* end,
In thy durt lantern thus close up the stars,
That Nature hew in heav'n, and fid their lamps
With everliving oil, to give do light
To the mistid and lovely traveller?

Id. Comus, v. 196.

The wicked reeve (I say) and officiating of the bare recitidene
(not to be reckoned) covers such *felonious* entres, as forced
men to saile up comers and comes before these faire lights and beauti-
full prospects.

Holmd. Plume, vol. ii. fol. 12.

An argument much like this in substance. No man ought to rise
up against as honest officer or captain in the due execution of his
office, when he offers him no injury at all. Therefore he ought not
in conscience to resist him when he turns a theefe or murder, and
feloniously smuthe him, to rob him of his purse, or to cut his throat.

Frynes. Treachery and Disloyalty, &c. part ii.

Yet she was of such grace and vertuous might,
That her commandment he could not withstand,
But bit his lip for *felonous* despite,
And gasht his frown tokens at that displeasing sight.

Spenser. Florio Quene, book iv. cant. 10.

When, suddenly casting aside his view,
He spide his foe with *felonous* intent,
And fervent eyes to his destruction bent.

Id. Virgil's Gnat.

Sie, I sware you at your Country's seil,
Who, as a debt to her, requires the fruit
Of that rich stock, which she by Nature's hand
Gave you in trust, to th' end of this whole land;
Next she indites you of a *felony*.
For stealing what was her propriety,
Yourself, from hence.

Corne. The Master W. Montague.

The gentlemen, and other commons of the kingdom might have
thought their ancient libertie, and the clemencie of the lawes of
England insouled, if the will in any case of *felony* should be made
the deed.

Bacon. Henry VII. fol. 65.

But he the king of heaven, obscure on high,
Bar'd his red arm, and drawing from the sky
His writhen bolt, not shing any smote,
Drove to the deep abyss the flaming *felon* stroke.

Dryden. Virgil. Aeneid, book vi.

For courtesies, though undeserv'd and great,
No gratitude in *felon* minds beget;
As tribute to his wit, the chaunt receives the treat.

Id. The Hind and the Panther.

Not outward tempest, nor corrosive time,
Naught but the *felon* undermining hand,
Of dark corruption can its frame dissolve,
And lay the veil of ages in the dust.

Thomson. Liberty, l. 1190.

In thy *felonious* heart though venom lies
It does but teach thy Irish pen, and dies.

Dryden. Epistle to Sir Robert Howard.

The next accusation is particular in its—“That I the said Bays
would falsely and *felonously* have robbed Nat. Lee, of his share in
the representation of Oedipus.”

Id. Vindication of the Duke of Guise.

LOAN HIND. We are to look to that which is according to law; the
goods of a man that is accused of *felony* (he is but only as yet) he
forfeits none of his goods, until convict; more than that, he is to live
until during his trial.
State Trials. Charles II. Anno 1654. Trial of Colonel Turner

and others.
The fact is the same in all,—the death of the man in the imputed
crime; but the intention makes all the difference; and he who killed
him is pronounced a *murderer*,—a single *felony*, or only an unfortunate
man, as the circumstances by which his mind is deciphered to the
jury show it to have been colored by deliberate wickedness or stirred
up by sudden passion.

Erskine. Speech on the Trial of Lord George Gordon.

Yes, Laile sleeps beneath the wave,
But his shall be a redder grave;
Her spirit pointed well the steel
Which taught the *felon* heart to feel.

Bynne. Works, vol. ii. p. 342. The Glazer.

There could therefore be no doubt of his [Denares] purpose and
intention, nor any great doubt that the perpetration of such purpose
was from its generosity, high treason, if perpetrated by such a force,
as distinguishes a *felonious* riot from a treacherous levying of war.

Erskine. Works, vol. i. p. 82. Speech on the Trial of Lord George

Gordon.

They desired it to be high treason to dispute the queen's authority,
to deny that the parliament was competent to confine and limit the
succession, and, finally, to render attempts to sacrode a system,
different from that which they had established by the law, *feloniously*
peccal.

Pitt. Speeches, vol. ii. p. 107. November 17, 1795.

If Lord Balmerino, in the last rebellion, had driven off the cattle
of twenty cattle, I should have thought it would have been a scandalous
and low juggle, utterly unworthy of the manliness of an English
judicator, to have tried him for *felony* as a stealer of cows.

Burke. Letter to the Sheriffs of Bristol.

Felony, in the general acceptation of our English law, comprises
every species of crime, which occasioned at common law the for-
feiture of land and goods.

Blackstone. Commentaries, book ii. ch. vii.

FELONY, a term of Law including generally all
capital crimes below Treason. This word is of Feudal
origin, and implies such a crime as occasions a forfeiture
of the offender's lands or goods; so that Felony

FELON.

FELONY.

FELONY, is the same as *pretium feudi*, the consideration for which a man gives up his fief. Felony thus comprises every species of offense which occasions at Common Law the forfeiture of lands or goods. This most frequently happens in those crimes for which a capital punishment either was or is liable to be inflicted. For those Felonies which are called Clergible, or to which the Benefit of Clergy extended, were anciently punished with death in lay offenders, though by the Statute Law that punishment has been for the first offence remitted. Treason itself was anciently comprised under the name of Felony, (Coke, 3 Inst. 15.), and not only all capital offences are in some degree or other Felony, but this is likewise the case with some other offences which are not punished with death, as Suicide, where the party (*Felo de se*) is already dead; Homicide by chance-medley, or in self defence; and Petty Larceny or pilfering, all which are strictly speaking Felonies, as they subject those who commit them to forfeitures; so that the only adequate definition of Felony seems to be an offence which occasions a total forfeiture of either lands or goods, or both, at Common Law, to which capital or other punishments may be added according to the degree of guilt. Blackstone, Com. vol. iv. c. 95.

The idea of Felony is so generally connected with that of capital punishment that it is hard to separate them, and to this usage the Interpretations of the Law have long conformed; therefore wherever Statutes made any new offence Felony, the Law implied that it should be punished with death as well as with forfeiture.

Felonies were punished by pecuniary fines till the reign of Henry I., that Prince first ordered Felons to be hanged. Private persons may arrest Felons by their own authority, or by warrant from a Justice of the Peace, and every private person is bound to assist an Officer in taking Felons. Officers may break open a house to take a Felon or a person suspected of Felony; and if an Officer hath a warrant to take a Felon, and the Felon is killed in resisting, it is not Felony in the Officer; but if the Officer is killed, it is otherwise.

It would be impossible within our limits to recapitulate the variety of offences which have been made Felony by such Statutes as the security of society has from time to time required; the attention of the Legislature has recently been called to this subject, and Statutes have been passed, 7 and 8 George IV., introductory of great and beneficial reform into our Penal Code, by repealing upwards of one hundred and thirty Statutes, from the reign of Henry III. downwards. These have now been amended and consolidated into Four Acts, which may be considered the present Criminal Code of the country. By one of these Acts, Benefit of Clergy, with respect to persons convicted of Felony, has been abolished, and it is enacted that no person convicted of Felony shall suffer death, unless for such Felony as was excluded from the Benefit of Clergy, before the first day of the Session in which these Acts passed, or which has been or should be made punishable with death by some Statute passed after that day.

We have already mentioned that *Suicida* is deemed a Felony. To constitute a man *Felo de se*, he must be proved before a Coroner's Inquest to have been *compos mentis*, and also of the age of discretion, at the time of committing the act of self-destruction. This offence by the old Law was punished with forfeiture of all chattels, real or personal, to the King, and by an ignominious burial in the highway, a stake being driven

through the body before interment. All Christian Churches have ever denied self-murderers the rites of Burial; and a clause in the Rubric before the Funeral Service used by the Church of England excludes from participation in it such as "have laid violent hands upon themselves." By the 4 George IV. c. 52, a private interment in consecrated ground within twenty-four hours from the finding of the Inquest, and between the hours of 9 and 12 at night, is substituted for the former revolting process, the Statute appointing which has been repealed.

FELT, *v.* } *A. felt*; *D. villt*; *Ger. filz*;
FELT, *n.* } *Fr. feutre, feutre*; *It feltro*; *Sp.*
FELTRE, *v.* } *feltro*; *Low Lat. feltum*. Wuch-
FELTRE, *n.* } ter says, it may be derived either
FELT-MAKER. } from the Gr. *vilosus*, *arctare*, *den-*
sare, *lanam cogere*, or from the Lat. *villus* or *villousus*.
Skinner suggests, to *full*, *q. v.* Spelman calls it *Pannus crassior ex pilis, proprie coactus, non latus*; and see the Quotation from Holland's *Pliny*. The word is probably a more consequential usage of *felt*, a hide or skin; a covering.

The poorer sort do line their clothes with certifi cloth which is made of the finest wool they can pick out, & of the coarsest part of the said wool, they make *felt* to cover their houses and their chests, and for their bedding also.

Hobbes. *Vagages*, &c. vol. i. p. 98. *The Tartars*.

They make also of the said *felt* coverings for their steeles, and caps to defende their heads from the weather. *Id. ib.*

Xenophanes saith, that the moon is a thick, compact, and felted cloud. *Holland. Plutarch*, fol. 179.

Or els verily as Anaxagoras affirmeth, by reason of violent winds getting close within the ground below; which when they happen to his and beat upon the sides thereof, hard baked or *felted* together, finding no way of issue, shake those parts of the earth at which they entred when they were moist.

Holland. *Armenicus*, fol. 29. *Comestantes and Inducians*.

It were a delicate stratagem, to shoo

A troops of horse with *felt*.

Shakespeare. *Learn*, fol. 304.

Moreover, wool of itself driven together into a *felt* without spinning or weaving, serveth to make garments with; [*Lanae et per se coactum vestem faciat*,] and if vinegre be used in the working thereof, such *felts* are of good proof to bare off the edge and point of the sword, yea and more than that, they will checke the force of the fire. *Holland. Pliny*, vol. i. fol. 227.

His *felted* locks, that on his bosom fell,

On rugged mountains brins and thorns resemble.

Purhus, book iv. st. 7.

But what a piteous cry there straight arose

Amongst smiths and *felt-makers*, brewers and cooks,

Ranspers and butter-women.

Webster. *The White Devil*, act i.

They put things call'd executorships upon me,

The charge of orphans, little reasonless creatures,

Whom in their childhoods I bound forth to *felt-makers*,

To make 'em lose, and work away their gentry.

Brouncker and Fletcher. *Hit at several Wages*, act i. sc. 1.

FELTRE, or **FELTRINO**, is a small mountainous district of the North of Italy in Lombardy, and was part of the former State of Venice, but is now subject to Austria. It is enclosed by the Tyrol, the Bellunese, and the Trevigiano. *Feltre*, about two miles and a half from the Western bank of the Piave, in the chief Town; though old, it is well built, and is a place of some strength. It has a Square, a Cathedral, and a Provincial Academy; it is a Bishop's See, and contains 5200 inhabitants. Buonaparte conferred the title of

FELTRE. Duke of Feltre on General Clarke, his Minister at War.
North latitude 46° 5', East longitude 11° 54'. 49
miles North-North-West of Venice.

FEMALE.

FELUCCA. It. *felucca*. "Fr. *fatouque*," which
Cotgrave calls, "a barge, or a kind of barge-like boat,
that hath some five or six oars on a side." "Falcatoria,"
says Du Cange, "a species of ship; perhaps the same
with our *fatouque* or *fatouque*."

I took a *felucca* at Naples to carry me to Rome, that I might not
be forced to run over the same nights a second time, and might have
an opportunity of seeing many things in a road, which our voyage-
writers have not so particularly describ'd.

Adden. Italy. From Naples to Rome by Sea.

FEMALE. n. *Fr. femelle, feminin; It. fe-*
MALE. adj. *mina, feminina; Lat. femina;*
FEMINE. which Scaliger derives from *fatus*,
FEMININE. n. *and factus* from *foetus, coire;*
FEMININE. adj. *Vossius, from the ancient Lat.*
FEMINAL. *feo, fetum, of the same meaning,*
FEMINALITY. *i. e. coire, copulare, and therefore,*
FEMINATE. *gigore, parere; and thus, femina,*
FEMINITY. *that which beareth, which bring-*
FEMINISE. *eth forth. And female, whether*
FEM-COVERT. *animal or vegetable.*

That which bringeth forth, which produceth, which
beareth offspring,—young animals or vegetables of its
own species or kind.

For *Femina-coner*, see the Quotation from Blackstone,
and COVERTURE.

I sawe perpetually ystalled

A *femine* creature,

That neuer formed by nature

Was such another thing I sawe.

Chaucer. The third Boke of Fame, fol. 281.

O *Seminariorum*, rois of teigheles,
Virages, thou *Semprum* the second,
Of serpent order *femininiorum*,
Like to the serpent depe in bella ybound.

Id. The Man of Lawes Tale, v. 4780.

The males go with the *femelle*,
And so began there a querele
Betwene loue and him owen herie.

Gower. Conf. Am. book ii. fol. 50.

As soone as the men looked upon the *femell* of his kinde, he began
to looe shewe all things, and saide: *Nova* is this bove of my bones,
and flesh of my flesh.

Vives. The Instruction of a Christian Woman.

With halfe a beard, as a *feminat* man.
Golden Rule, sig. L i.

When the brist-men hene made provision, & the elephant is so
entangled, they guide the *feminine* towards the palace which is
called *Tentile*.
Hibbles, Voyages, &c. vol. ii. part i. fol. 205. M. Cæsar Fre-
derick.

So that as le Xerxes was to be seene a kinde of *femine* fearful-
ness, so in her was to be seene the kynde of manly courageous-
ness.
Arthur Golding. Justice, book ii. fol. 18.

Affyring that in the qeene rested nothyng but frande and
feminine malice, which relyng the kyng at her pleasure and will
studied nothyng so much, as the destruction of the nobilitie, and
perer of the realme.

Hall. Henry VI. The thirty-seventh Yere.

The ark is finish'd, and the Lord is wrath,
To ad just Noah, and so provideth hath
His blessed Angels, bidding them to bring
The male and *femelle* of each living thing
Into the ark, by whom he had decreed
T' renew the world.

Dryden. Noah's Flood.

The boy is false,
Of *femell* favour, and bestowes himselfe
Like a ripe sister: the woman low
And browner than her brother.

Shakespeare. As You Like It, fol. 203.

But to Adam is what sort
Shall I appear! shall I to him make known
As yet my change, and give him to partake
Full happiness with me, or rather not,
But keep the odds of knowledge in my power
Without copartner I so to add what wants
In *femal* sex, the more to draw his love,
And render me more equal, and, perhaps,
A thing not undesirable, sometimes
Superior; for inferior who is free?

Milton. Paradise Lost, book i. l. 822.

And other ones perhaps.
With thir attendant moons these will describe,
Communicating male and *femal* light,
Which two great sexes animate the world
Star'd is each orb perhaps with some that live

Id. B. book viii. l. 150.

So if in the minority of natural vigor, the parts of *femininity*
take place; when upon the excesses or growth thereof the mascu-
line appear, the first design of nature is achieved, and those parts
are after maintained.

See Thomas Brown. Vulgar Errors, book iii. ch. xvii.

And while all things are judg'd according to their coisibleness or
disagreement to the fond *feminine*, we shall be as far from the ties
of knowledge, as from that, which is guided by the Cherubim
Glennel. The Founty of Theology, ch. xii.

Yet the fourth time when matting all her wiles,
With blindest wisdom, *feminine* usually,
Tongue-bottlers, the succumb'd not day nor night
To storm me over-weak't, and wearied out.

Milton. Samson Agonistes, v. 404.

The serpent said to the feminized Adam, why are you so detemur.
More. Conject. Catb. (1663) p. 45.

New to dispose the dead, the care remains
To you, my son, and you, my faithful sonnas;
Th' offending *females* to that task we doom,
To wash, to scald, and purify the room.

Pope. Homer. Odyssey, book xii.

We saw, as *esperetiv*'d we took our stand,
The backward labours of her faithless hand.
Then arg'd, she [Proseque] perverts her illustrious toils;
A wood-rose monument of *femelle* wiles!

Id. B. book ii.

And when they consider, besides this the very formation of the word
Komparative upon the model of the other *feminized* virtues, the
Esperetiv, *Zeptiv*, *Zeptiv*, *Zeptiv*, &c. they will no longer hesitate
as to this interpretation
Shakespeare. An Essay on the Freedom of Wit and Humour,
part iii.

Could no more title take upon her
To virtue, quality, and honour,
Than ladies errant uncomf'd,
And *femina-coner* to all mankind.

Butler. Hudibras, part iii. can. 1.

The caterpillar cannot meet her compassion in the air. The
wicked never disdain the ground. They might never therefore be
brought together, did not this radiant torch direct the valiant male to
his sedentary *femelle*.

Paley. Natural Theology, ch. xix. Of Insects.

On his ear the cry
Of women struck, and like a deadly toell
Knock'd at that heart unmoved by battle's yell.
"Oh! burst the bars—wrong not, on your lives,
One *femelle* form—remember—we have wives."

Byron. The Corsair, can. 2. st. 5.

The which with pleasure so did her cultural,
That for ought else she had but little care,
For wealth, or fame, or honour *femal*,
Or gentle love, sole king of pleasures natural.

Went. On the Slave of Travelling.

FEMALE.

FEMALE.
—
FEN.

But nothing will be found of such extensive use for supplying the deficiencies of Chaucer's metre, as the pronunciation of the *e femine*, and as that pronunciation has been for a long time totally antiquated, it may be proper here to suggest some reasons for believing (independently of any arguments to be drawn from the practice of Chaucer himself) that the final *e* in our ancient language was very generally pronounced, as the *e femine* is at this day by the French.

Tyrwhitt's Chaucer, vol. i. p. 57. *Essay on the Language and Pronunciation of Chaucer*.

Of higher birth he seem'd, & better days,
No mark of vulgar toil that bore his name,
So femininely white it might bespeak
Another sex, when match'd with that smooth cheek,
But for his garb and something in his gaze,
More wild and high than woman's eye betrays.

Byron. Works, vol. ii. p. 131. *Lara*, can. l. st. 27.

By marriage the husband and wife are one person in law; that is, the very being or legal existence of the woman is suspended during the marriage, or at least is incorporated and consolidated into that of the husband: under whose protection, wing, and cover, she performs every thing; and is therefore called in our law French a *feue-covert*, *feme covert co-operia*.

Blackstone. Commentaries, book i. c. xv.

FEMERN, or FEMERN, a small island of Denmark in the Baltic, separated by a narrow strait, called Femernsund, from the North-Eastern promontory of the Dutchy of Holstein. Its circumference is about forty miles, and its population 7600. Part of the soil is under tillage, and yields good crops of grain, and another part is devoted to pasturage. The island is deficient in springs and rivulets. The inhabitants subsist in a great measure by fishing, and many of the women are employed in knitting stockings. This spot has suffered severely by the devastations of war; in 1419 it was cruelly ravaged by King Erick of Pomerania, and most of the people were put to the sword. The only town on it of any note is *Borg* or *Burg* on the South coast, an ancient place, with 1400 inhabitants. In 1490 it was invested with the Lubeck privileges. North latitude 54° 29', East longitude 11° 9'.

FEMORAL, Lat. *femur*, the thigh, *quia*, says Pe-
troutus, *ferat ac sustinet animal*. Vossius, from the
obsolete *feo*. Of or pertaining to the thigh.

The largest crooked needle should be used in taking up the femoral
arteries in amputation.

FEN, Goth. *feni*; A. S. *fenn*; Dutch
FENNIE, } *fenne*. "Fen, or fan, is the past
FENN, } tense, and therefore past participle
FEN-AFFECTOR, of *fynneken*, (to corrupt, to decay,
FEN-SORN, } to wither, to fade, to spoil in any
FEN-MEN, } manner;) and means,—corrupted,
FEN-SUCK'D, } spoiled, decayed, withered. In
modern speech (Tooke continues) we apply *fen* only
to stagnated or corrupted water; but it was formerly
applied to any corrupted, or decayed, or spoiled sub-
stance." *Dir. of Pur.* ii. 61 and 76. Nisus is said,
by G. Douglas, to fall gruffling (grovelling) amid the
fen or beastes blade of sacrifice. And in Lybeane
Disconus, *Ritson, Met. Rom.* ii. 64, (referred to by Dr.
Jamieson,)

And throughout Synodown
Both musiesden, and garfoun
Fowyll *fen* schull on the throwe.

He lyeth smyle the reder in the mornes, the *fenners* hyle bi
their shadowe, & the wylowes of the brake couer hym round about.
Bible, Anno 1551. *Job*, ch. xl.

Also the mylk of beastes, fedyng in large pastures, and out of
fennes and marshes, is better than of them whiche be fedde in lyttell
cloze, or in werry ground.

Sir Thomas Elyot. The Castel of Helth, book ii. ch. xx.

It was not the northerne wind, whiche blasechere coole out of the
clouden: nor the southerne wode, that bryngeth warme with hym
note of the maryshe and *fennie* places, resident to all flying
bodies.

But now his cruelty so sore she dead,
That to those *fennes* for fastness she also dyd,
And there her selfe hid hide from his hard tyranny.

Spenser. Faerie Queene, book v. can. 10.

By reason that he [Hannibal] had overwatched himselfe, and the
moist nights heaped together with the damp and moisture of the
foggy *fens* stifled his head and filled him full of rheumes, and
became neither time nor place served for any cure and to take
physicke, he lost one of his eyes quite.

Holland. Livius, fol. 433.

Therefore is a little water proceeding from a good fountain, by
stones and leeds kept from things that may hurt it, hardier painfully
and corrupted, than all the *fennish* waters in the whole country,
than myltie pooles, yea than the Thames itselfe.

Watts. Deference, fol. 378.

Occasion calls the Muse her opinions to prepare,
Which (striking with the wind the vast and open air,
Now in the *fenny* breaths, then in the champeous roves,
Now measures out this plan, and then surveys these groves.

Drayton. Polyolbon, song 3.

— Here never shall you more
O're hang this sad gloome with eternal night!
Or change the gaudy greens the willow wore
To *fenny* blacke.

Brown. The Shepherd's Pipe, Eclogue 4.

The farr-fun'd *fen*-affector (seeing him) said;
Ho? stranger! what art you? and whence, that I red
This shore of oen? who brought you futh? reply,
What truth may witnesse, lest I looke you lie.

Chapman. Homer. Batrachomyomachia.

But the *fen*-wre hold, that the sewers must be kept so, as the
water may not stay too long in the spring, till the weeds and sedge be
grown up, for then the ground will be like a wood, which keepeth
out the sunne. *Beacon. Natural History*, Cent. vii. sec. 600.

— You simble lightnings, dart your blinding flames
Into her scornful eyes: infect her heavily
You *fen*-suck'd lugges, drawne by the powerful moun
To fill and blister.

Shakespeare. Lear, fol. 294.

Come I by whatever sacred name dignify'd,
See Nature's richest plains to pastoral *fens*
Turn'd by thy fury.

Thomson. Liberty, part i.

Quicken'd with fire below, your monsters breed
In *fenny* hollows, and in fruitful Trench.

Drayton. The Hind and the Panther.

Now need we wonder how in a ditch, back or glass plot newly
dig'd, or in the *fen*-banks in the Isle of Ely, mustard should abundantly
spring up, where in the memory of man ome hath been known to
grow, for it might come of seed that had lain there more than man's
age.

Rap. On the Creation, part i.

— Ah, luckless swain o'er all unluck, indeed!

Whom late bewilder'd in the dark darts *fen*

Far from his flock, and smoking hamlet, thou!

*Cotton. Ode on the Popular Superstition of the Highlands of
Scotland*.

He [Caramus] cut canals with vast labour and expence through
all the eastern parts of Britain; at the same time, draining those
fenny countries, and promoting communication and commerce.

Burke. An Abridgement of English History, Anno 266.

— Above the sparkling flood,

When Phobus rears his avill brow,

From lengthening laws and valley low

The troops of *fen*-born mists retire.

Beattie. Ode to Hope.

FENCE.
FENCING.

Then softly drawing forth his trenchant blade,
High o'er his head he held his fencible shield.

West.

When, then, ah! where shall poverty reside,
To 'scape the pressure of contiguous pride?
If to some common's fencible limits stray'd,
He drives his flock to pick the scanty blade,
Those fencible fields the sons of wealth divide,
And e'en the bare-worn common is des'd.

Goldsmith. The Deserted Village.

The most prominent of these objectionable estimates, he agreed with the honorable gentlemen, was that of the *Mexican fencibles*.
Woolman, *Speeches*, vol. ii. p. 360. *Army Estimates*, Feb. 26, 1816.

In the American war the fencible regiments received higher honours for limited service, than others did unlimited, and yet there was no complaint on the part of the latter.

Id. *ib.* vol. iii. p. 365. April 3, 1806.

Messieurs La Fite was well known to the inhabitants of the city of New Orleans, from his immediate connexion, and his once having been a *fencing-master* in that city of great reputation, which art he learnt in Buonaparte's army where he was a captain.

Byron. *Wreck*, vol. iii. p. 69. *Notes to the Corsair*.

We are unable to state any thing with precision respecting the invention of FENCING, as restricted to its modern sense, in which it implies the exercise of the thrusting sword. There can be little doubt, however, that it was of Italian origin, both as the terms first used in the Art belonged to that language, and the most celebrated early Professors were drawn from that country. Danet, a French Fencing-master, whom we shall presently have occasion to notice more at large, states, that of the two oldest Treatises on his Art with which he was acquainted one was by Cavalcabo of Bologna, the other by Petenostrius of Rome; but to neither of these does he assign any date, or have we been able to meet with them. The first work on the subject which has fallen under our notice is an anonymous Tract in French, printed in the beginning of the XVIIIth century, which Denet had not seen: *La noble Science des Joueurs d'Espee*. This is the opening teaches the practice of the two-handed sword, but the second part contains *la maniere pour apprendre à jouer à tout les braquemars, courtes espées de Suisses, et autres semblables courtes espées à tout une main*. Nothing, however, can be more unlike modern Fencing than the precepts herein given, as the following directions for the *Guard* will sufficiently prove.

La premiere pichen.

Mettez vous contre luy, votre arme à costé droit, que votre almeule soit auprès de son droit genou, la pointe contre luy, s'il fregne par dessus, marchez le triangle, ou la faulx marche, remettez vous bien court, marchez, fregnez au long espée luy.

Or, again, the instructions how to use a fallen adversary, & chance which never enters into the contemplation of a thoroughly trained *Maître en fait des Armes* of later days.

Comment on le tiendra à terre.

Quant il est jecté à terre, si tóchez sur luy au costé dextre, avec le genou droit entre ses jambes, et avec la main senestre tombée deuant à son col, luy prendrez sa defence, puis besoingnez à vostre plaisir.

Une autre.

Si tombe sur son dos, prenez donc avec vous deux mains ses jambes dessous les genoux, les lead à mont, puis tombez avec votre genou entre ses jambes, sur ses coullis, le tenant ainsi avec les jambes à une main; du surplus faictes à vostre plaisir.

The figures in the cuts to this very curious work FENCING (*imprimé en la ville d'Anvers par moy Guillaume Verderman, demourant à Lycoone d'or, l'an mil cinq cens et xxiixi*, as we learn from its colophon) are not a little grim and ferocious, and some of them, in the heat of contest, are twisted into wholly impossible contortions.

In 1570 a work was published at Venice by Giacomo di Grassi, entitled *Ragione di adoperar sicuramente l'arme, si da offesa, come da difesa*. The first part treats briefly of the single rapier. It describes three *Guards*, *alta*, *larga*, and *bassa*, of which the first corresponds very nearly with the common *Quarte Guard*; the second is with the arm raised above the head; the third, the arm extended at right angles to the body. The author strongly points out the superiority of a thrusting over a cutting sword, and alleges in support of his position, that *i Romani, che furon in tutte le imprese vittoriosi, usauano sempre i loro soldati delle legioni a ferir di punta solamente*, (21.) *in asservir fur which he leaves us to seek an authority*.

Another Tract of nearly the same date appears to have escaped the vigilance of Danet: *Dell' arte di Scrimia libri tre di M. Giovanni dall' Agocchie, Bologna, Venetia, 1572*. In this volume we meet with the usual Italian vocabulary for the single rapier both cut and thrust, which we shall cite once for all, as explanatory of the several terms. *Tutti i colpi saranno, o Mandritto, o Riviera, o Punta. Ma ciascuno di essi ha seco piu nature, secondo la diversità del suo colpo. Perché il Mandritto sarà o Fendente, o Squalimbro, o Tondo, o Ridoppio, o Tramazzone, et il Riviera sarà similmente delle istesse qualità, come di sopra. La Punta poi si converte in tre nature, cioè, Imbroccata, Stoccata, et Punta Riviera. . . . Il Mandritto si domanda così, perché dalle parti dritta comincia, e si chiama Fendente perché, fende da capo a piedi per dritta linea. Ma Squalimbro si chiama quello Mandritto, che par Squalimbro trascorre, cioè dalla spalla manca al ginocchio dextro dello avversario. Il Tondo o Traverso si domanda quello che al Traverso volta. Ridoppio e quello che si parte col filo dritto della spada di sotto, e va à finire alla punta della spada dritta del nimico. Tramazzone è quello che si fa col nodo di mano a guisa di molinello. Ma i Rivieri così si chiamano perché sono opposti a' dritti, cominciando dalle maniche parte e finendo alle dritte, e sono conformati a' Mandritti, cioè di quelle medesime nature. Ma, venendo alla Punta, quella che si fa sopra mano fu dritta Imbroccata, è quella che si fa sotto mano Stoccata, e quella che dalle parti maniche se diparte Punta Riviera. Besides these there are two feints, *Falso dritto* e *manco*, and eight *Guards*; four low, which are divisions of *Coda lunga* and *Porta di ferro*; and four high, all but the first (*d'Alcorno*, a similitudine dell' Alcorno, il quale essendo assalito, combatte a quella guisa col suo corno) named from the part which they protect.*

But to revert to the French, Henry de Saint Didier, *Gentilhomme Provençal*, dedicated to Charles IX., in 1573, a book with the following long title: *Traicte contenant les secrets du premier livre sur l'Espée seule, Mere de toutes Armes, qui sont espée, dague, coute, large, bouclier, rondelle, l'espée deux mains et les deux espées, avec ses pourtraictures, ayans les armes au poing pour se defendre et offencer à un mesme temps des coups qu'en peut tirer tant en assillant qu'en defendant, fort utile et profitable pour adrester le Noblesse, et supouts de*

FENCING. *Mars: redigé par Art, ordre et pratique.* The work is introduced with the solemnity of two Elegies and thirteen prefatory Sonnets. The opponents in the several cuts (which are executed with great spirit) are le Lieutenant et le Preced, the first of whom is the assailant; and the grin of triumphant joy on whose countenance, in the 93d figure, when he has disarmed his antagonist, is particularly expressive. Saint Didier Gallicizes the Italian names for the several strokes; only three of which he admits, *Maindroict, Renvers, Estoc*; dismissing the *Pendante* and *Imbrocade* as useless, and giving at the same time an account of a grave disputation which he held on the subject with two Italian Fencing-masters of his time, *Fabrielus* and *Julus*. Notwithstanding his disagreement from the Italians, there is considerable resemblance between his principles and those of Grassei.

In 1606 we meet with an Italian Treatise in folio printed at Copenhagen, *De lo schermo overo Scienza d'Arme di Salvator Fabrica, Capo dell' Ordine dei sette Cori*. We know not whether this is the Fabricius of Naples mentioned above. The author treats of the single rapier, the rapier and dagger, and the cloak and rapier; and he has a closing chapter showing how so unarmed man may defend himself against one who attacks him with a dagger. The plates are very numerous, and have one singularity which we have not observed in similar illustrations, the figures, which are sometimes thrown into most fantastic attitudes, are all represented stark naked.

At length, as Danet informs us, in 1613, appeared *PATER le fameux Pater, reconnu le plus habile de son temps*; but, alas, for Fame! we must be content with the scanty gleaming which we can derive from Danet; for we cannot trace the renowned Pater elsewhere, and we are wholly ignorant whether he committed himself to the press, or remained content with the livelier applause of the *Salle* and the *Academie*. Certain it is, that he formed an era in the Art, that he fixed the elevation of the several *Guardes* and *Thrusts*, and gave them their ever-during names, *Prime, Seconde, Tierce, Quarte, and Quinte*.

Girard Thibaut d'Anvers has been less fortunate. His work must have been composed with infinite labour, and published at infinite expense, yet we doubt if any one of his peculiar principles survives at the present day. The *Academie de l'espée, ou se demonstrent par regles mathematiques, sur le fondement d'un cercle mystereux, la Theorie et Pratique des vrais et jusqu'à present inconnus secrets de manient des Armes, à pied et à cheval*, an enormous folio, appeared in 1628. In this work the author refers all the measurements of the human frame to the proportions of a circle, and appears, as far as we can understand him (which is but a little way,) to reason (if we may use this word here) not without a dash of Astrology. In his plates, which are decorated with magnificent architectural backgrounds, many of the figures are dressed in Roman armour, without a helmet. His antagonists pass under the names of *Alexandre* and *Zacharie*; and *Zacharie*, who does not always obey his Master's precepts, not unfrequently stands against, with the point of his adversary's sword thrust into his eye, and passing out at the back of his skull.

In 1643, Louis XIII., who interested himself much in the Fencing Schools of his Capital, by Letters Patent fixed the term of six years previous exercise for all who

aspired to belong to the *Academie*. In 1649 many new reforms were introduced by one, the length of whose titles betokens him to be a personage of distinction, M. de Saint Ange, *Doyen de la Compagnie de Paris, Chevalier de l'Ordre de S. Michel, Maître d'Armes au Roi*; and through his solicitation, Louis XIV. in 1656, by new Letters Patent, limited the number of Academicians to twenty, endowed them with many important privileges, and bestowed Letters of Nobility with remainder to their descendants, upon the six oldest Masters after twenty years of profession. He granted also a Coat of arms, which Danet is not a little fond of using as a vignette, on a field azure, two small swords crossed, with a *flour de lis* at each angle.

With the *Treatise* of Ducoudray, who in 1695 is said first to have taught the *elongement*; that of a *Gentil-homme Bolognese*, which appeared in 1660 under the title of *Il vero maneggio di spada*; that of Benard in 1653; those of Morin, Beneton de Lille, Chapelle, Marais, Chardon, Mangin, and Galland, all in 1670, we have not been able to meet. Danet speaks of the seven last as teaching the thrust with so great a stretch in the *elongement*, as to make it by no means an easy task for the assailant to recover himself. Such, clearly, is the principle of Le Sieur de la Touche, who is mentioned in company with them, and with whose work, *Les croyes Principes de l'Espée seule*, 1670, we are acquainted. It should not be forgotten, to the honour of this writer, that, with a sagacity far beyond the general spirit of his times, he most contemptuously dismisses the pretences of those Charlatans in his Art, who professed to teach *des Boutes secretes, ou certain coups merveilleux, par le moyen desquels on tué son adversaire indubitablement et sans aucun peril*.

It is with regret that we confess ourselves to be ignorant also of the writings of le celebre Jean Baptiste Leperche du Coudray, who in 1676 *faisoit poee en garde sur la pointe du pied droit, et tirer l'entocade sur la pointe du pied gauche, qu'il fait au contraire coucher pour la Tierce et la Quarte*; and no less so of those of Liancour, who published in 1686 (although he continued to fence till his death in 1732) that which Danet thinks was the best Treatise on the Art till his own had appeared. But, before we proceed to times so modern, we must notice the early progress of Fencing in our own Country.

It was towards the close of the XVth century that the use of the rapier, which in many points differed from that of the present small sword, was adopted in England. The fashion soon became prevalent; not a little, however, to the discontentment of the sturdy lovers of more national weapons, and, as it appears, even of the Queen herself; who on all occasions indeed was distinguished for her attachment to the ancient habits of her native land. Stowe has marked the date of the introduction of this new Art with great exactness.

"And whereas, until about the twelfth or thirteenth yeere of Queene Elizabeth, the ancient English fight of Sworde and Buckler was only had in use, the Buckler then being but a frote board, with a pike of four or five inches long, then they beganne to make them full half ell broad, with sharp pikes, ten or twelve inches long, wherewith they went eyther to breake the swordes of their enemies, if it hitte upon the pike, or els sodainly to runne within them and stabbe, and thrust their Buckler with the pike, into the face, arme, or body of their adversary, but this continued not long, every haberdasher

FENCING. then sold Bucklers. For shortly after began long Tucks and long Rapiers, and hee was helde the greeet gallant that had the deepest Ruff and longest Rapier; the offence to the eye of the one, and the hurt unto the life of the subject that came by the other, caused her Majesty to make proclamation against them both, and to place selected grave citizens at every gate to cut the Ruffes and break the Rapier's poynts of all passengers that exceeded a yeard in length of their Rapiers, and a nayls of a yarde in depth of their Ruffes." *Annals*, by Edward Howes, 1614, p. 869.

The sword and buckler had been long taught in public Schools in London; but so far back as the 14 of Edward I. A. D. 1286, the conduct both of Masters and Scholars had become so outrageous, that an especial ordinance was issued prohibiting both these Schools and the exercise of the weapons which were used in them, under the penalty of an imprisonment for forty days, and afterwards of an additional fine of forty marks. It seems probable, however, that exceptions were made in favour of such Schools as obtained licenses, for there can be no doubt that the Art continued to be taught. A "swash buckler" (from *swash*, making a noise on the buckler) was a common term of reproach; and Fuller informs us that West Smithfield, as the scene of many broils among these swaggers, ("because they endeavoured to make that side *neat* or incline down whereon they engaged.") was called *Ruffians Hall*, "but since that desperate traitor Rowland Yorke first used thrusting with Rapiers, swords and bucklers are misused." (*Worthies*, London, li. 59, ed. 1811.) Of Rowland Yorke, his treasons, (and these were indeed most desperate,) and his final tragical end under the hands of the Spaniards, who first corrupted him, and, when they had gained their purpose, poisoned him, plundered all his goods, dug up his body after three years' burial, and left it to rot on a gibbet, the reader may learn as much as he can desire from Camden, (*Annals Elizabethæ*, iii. ann. 1587,) from whom perhaps Fuller has borrowed the above statement. The excellent Clarendon attributes the same qualities and pursuits to Yorke as those ascribed to him by the diligent collector of Worthies. *Yorcius ille Londinensis, homo disincto ingenio et precipiti audacia, suo tempore inter sciaricos celebris, quod feralem illam rationem in duellu punctim petendi, summa cum audacia admiratione, primus in Angliam intulerit, cum Angli hæcenus pelvis armati, gladiis latioribus cesum depugnarent, et vel punctim, vel infra cingulum ferire, minime virile existimarent.*

Strutt (*Sports and Pastimes*, lii. 6, 22) cites a passage from an old Pamphlet to show that Henry VIII. greatly encouraged the exercise of the sword. In his youth that ferocious tyrant was passionately addicted to all manly games. We doubt, however, whether the single rapier was much in use during his reign, and we think we are borne out in our hesitation by the above quotations from Stowe and Camden. Whatever were the weapons which Henry patronized, he was so much delighted by them, that he incorporated by Letters Patent the Masters who taught them, under the title of *Professors of the Noble Science of Defence*. "The manner of the proceeding of our Fencers in their Schools is this: first, they which desire to be taught, at their admission are called *Scholars*, and as they profit, they take Degrees, and proceed to be *Provosts of Defence*; and that must be wonne by public trial of their proficiencie, and of their skill at certain weapons, which they call prizes,

and in the presence and view of many hundreds of FENCING. people; and at their next and last prize, well and sufficiently performed, they do proceed to be *Masters of the Science of Defence*, or *Ministers of Fence*, as we commonly call them." The King ordained, "that none but such as have thus orderly proceeded by public act and trial, and have the approbation of the principal Masters of their Company, may profess or teach this Art of Defence publicly in any part of England." (Strutt, *ut sup.* from *A description of the Colleges and Schools in and about London*, (which the writer with singular prescience calls "the third University of England,") fol. 983, 1615.) Though the French preceded and excelled us in knowledge of this Art, nevertheless, as we have before seen, similar Royal patronage was not extended to it, among them, till a century later.

The earliest work on Fencing, in English, was written by an Italian, or probably by some Englishman under his name, Vincentio Saviolo his *Præcticae In two Books. The first treating of the Use of the Rapier and Dagger, the second of Honor and Honorable Quarrels*, London, 1595. Of the second part of this Tract we have already had occasion to speak, under the head DUEL. Saviolo dedicates it to the Earl of Essex, who was at that time high in Royal favour; and he confesses, according to the statement of "his loving friend I., with whom he dialogues, that all his Art consists "in downe right or ero-se blowes, thrustes, foynes, or overthrow pricks." We learn from him that there was in his time, (at Paris,) as in our own, a famous Master of Defence named Angelo, (of Alezza.) Saviolo retains the Italian vocabulary, *stoccata, imboccata, mandritta, stramazzone, punta riversa, and incartata*; and it is plain that the Rapier which he taught, was not confined to that usage which alone at present is termed Fencing, but was a cut and thrust sword; for he expressly says, that "amongst knights, captaines, and valiant souldiours, the Rapier it is which becometh who are men of armes and of honour, and which obtaineth right for those which are wronged; and for this reason it is made with two edges and one point." (18.)

Saviolo's success, for he was in great favour at Court, was viewed with a jaundiced eye by some contemporaries; and among others he encountered a most bitter and pertinacious adversary in George Silver. This writer published in 1599 a little tract, *The Paradoxes of Defence*, wherein he proves the true grounds of fight to be in the short ancient weapons, and that the short sword hath advantage of the long sword or rapier. And the weakness and imperfection of the Rapier fight displayed. Together with an admonition to the noble, ancient, victorious, valiant, and most brave nation of Englishmen, to beware of false teachers of Defence, and how they forsake their own naturall fight; with a brief commendation of the noble science or exercising of Armes. This book, like that of Saviolo, is dedicated to the Earl of Essex, and it informs him, that "if we will have this true defence, we must seek it where it is, in short swords, short staves, the half pike, partisans, gloves, in suchlike weapons of perfect lengths, not in long swords, long Rapiers, nor frog-pricking poniards." Such arms are contemptuously termed in another paragraph, "bodkins, birdspits, toys fit for stragling boyes of the camp to murder poultrie;" and it is piteously lamented, that "we, like degenerate sons, have forsaken our forefathers' vertues with their weapons, and have lusted, like men sicke of a strange ague, after the strange vices and

FENCING. devices of Italian, French, and Spanish, Fencers; little remembering that these apish toys could not free Rome from Brennus's sack, nor France from King Henry the Fifth his conquest."

In opposition to the fashionable theory, Silver thus lays down his own Art of Defence.

"The grounds or principles of true fight with all manner of weapons.

"First, Judgment, Lyings, Distance, Directions, Pace, Space, Place, Time, Indirection, Motion, Action, General and Continual Motion, Progression, Regression, Traversing and Treading of Grounds, Blows, Thrusts, Falses, Doubles, Stripes, Wardes, Breakings of Thrusts, Gripses and Wristlings, Guardant Fight, Open Fight, Variable Fight, and Close Fight, and Four Governours." (26.)

It is against the Italians chiefly that his anger appears directed; for he admits that in the modern Art the Spaniard's practice is the best. "He hath but one only lying and two wards. They stand as brave as they can with their bodies straight upright, narrow spaced, with their feet continually moving, as if they were in a dance, holding forth their arms and Rapiers very straight against the face or bodies of their enemies." Danet (pl. 35) has given a cut of the *Garde Espagnole*, which corresponds exactly with this description; and a still finer illustration, *Le Garde Espagnole attaqué par la Garde Française*, may be found (pl. 43) in Mr. Angelo's very interesting *Ecole des Armes*.

Of the Italians, Silver speaks very differently. "There were three Italian teachers of Offence in my time. The first was Signior Rocco, the second was Jeronimo; that was Signior Rocco his boy, that taught gentlemen in the Blacks Fryers, as usher for his minister instead of a man. The third was Vincentio, (this was the Vincentio Saviole of whom we have just spoken.) This Signior Rocco came into England about some thirty yeares past; he taught the Noblemen and Gentlemen of the Court; he caused some of them to wear leaden soles in their shoes, the better to bring them to nimbleness of feet in their fight. He disbursed a great somme of money for the lease of a faire house in Warwick Lane, which he called his Colledge, for he thought it great disgrace for him to keepe a Fence Schoole, he being then thought to be the onely famous Master of the Art of Armes in the whole world. He caused to be fairely drawne and set round about his Schoole, all the Noblemen's and Gentlemen's armes that were his schollers, and hanging right under their armes their Rapiers, daggers, gloves of mail, and gantlets. Also he had benches and stools, the rooms being verie large, for Gentlemē to sit round about his Schoole to behold his teaching. He taught none commonly under twentie, fortie, fifty or an hundred pounds. And because all things should be verie necessary for the Noblemen and Gentlemē, he had in his Schoole a large square table, with a greene carpet, done round with a verie faire standish, covered with crimson velvet, with inke, pens, pin dust and sealing waxe, and quiers of verie excellent fine paper, gilded, readie for the Noblemen and Gentlemen (upon occasion) to write their letters, being then desirous to follow their fight, to send their men to dispatch their businesse. And to know how the time passed, he had in one corner of his Schoole a clocke, with a verie faire large dialle; he had within that Schoole a room the which was called his privie Schoole, with many weapons therein, where he did teach

his schollers his secret fight, after he had perfectly taught them his rules. He was verie much beloved in the Court." (64.)

Nevertheless all this gallantry of preparation was of no avail, and neither his Art, nor his display, preserved him from a most signal defeat. A merry fellow, "one Austen Bagger, a verie tall gentleman of his handes, not standing much upon his skill, but carrying the valiant hart of an Englishman," over a bottle among some friends resolved to go and fight with Signior Rocco. Accordingly, he took his two-handed sword, and walked to Blackfryers. His challenge is worth reading in his own words. "Signior Rocco, thou that art thought to be the onely tuning man in the world that art thought to thou that takest upon thee to his anie Englishman with a thrust upon aie bottom, thou that takest upon thee to come over the seas to teach the valiant Noblemen and Gentlemē of England to fight, thou cowardly fellow, come out of thy house, if thou dare for thy life, I am come to fight with thee." Rocco, however, was not a coward. He came out and fought, and the affray ended to the heart's content of George Silver. Austen Bagger presently closed with the Italian, "and stroke up his heeles, and cut him over the breech, and trout upon him, and most grievously hurt him under his feet, yet in the end Austen, of his good nature, gave him his life and there left him." From the tone in which this narrative is related, we may believe that the Law of those times would not have regarded the unprovoked murder of this harmless foreigner as an offence demanding punishment.

Silver then relates, at too great length to be extracted, similar disgraces of Vincentio and Jeronimo, the latter of whom was in the end killed in a duel with an Englishman of the name of Cheese. Of Saviole's Treatise he speaks with bitter contempt: "He set forth in print a Booke for the use of the Rapier and Dagger, the which he called his *Practice*; I have read it over, and because I finde therein neither true rules for the perfect teaching of true fight, nor true ground of true fight, neither sence or reason for due proofe thereof, I have thought it frivolous to recite any part therein contained." (70.)

As some check to the influx of foreign teachers, in an earlier part of his work, Silver proposes the following test of skill. "And forasmuch as this noble and most mightie nation of Englishmen, in their good natures are alwayes most loving, verie credulous, and ready to cherish and protect strangers: yet that through their good nature they never more, by strangers or false teachers, may be deceived, once again I am must humbly to admonish the, or such as shall find in themselves a disposition or desire to learne their weapon of them, that from henceforth, as strangers shall take upon them to come hither to teach this most noble, and valiant, and victorious nation to fight, that first, before they learne of them, they cause a sufficient trial of them to be made, whether the excellence of their skill be such as they profess or no, the trial to be very requisite and reasonable, even such as I myselfe would be contented withall, if I should take upon me to go into their countrie to teach their nation to fight. And this is the trial: they shall play with such weapons as they profess to teach withall, three boucs apiece with three of the best English Masters of Defence, and three boucs apiece with three unskilful valiant men, and three boucs apiece with three resolute men half drunk. Then if they can defend themselves against these Masters of Defence, and hurt and go free from the rest, then are

FENCING. they to be honored, cherished, and allowed for perfect good teachers, what countervailing never they be: but if of aune of these they take faile, then are they imperfect in their profession, their fight is false, and they are false teachers, deceivers and murderers, and to be punished accordingly, yet no worse punishment unto them I wish, then such as in their trial they shall find." (3.)

We must transcribe a single other passage from this curious Tract; and we give it not only because it states an opinion in direct contradiction to that which has now generally obtained, namely, that a cut and thrust sword is superior to a small sword, but because we think that in itself it has great merit, from the life and vigour of its description. We have rarely seen the tumult of a battle placed before our view with more poetical touches.

"Of the vantages and sufficiencye of the short sword fight in battell.

"The short sword and sword and dagger are perfect good weapons, and especially in service of the Prince. What a brave weapon is a short, sharpe, light sword, to eare, to draw, to be nimble withall, to strike, to cut, to thrust, both strong and quick; and what a goodly defence is a strong single hit, when men are clustering and hurling together, especially where varietie of weapons be, in their motions to defend the hand, head, face, and bodies, from blowes that shall be given sometimes with two-handed swordes, battle-axe, halburdes, or blacke billes; and sometimes men shal be so neare together, that they shall have no space, scarce to use the blades of their swordes below their wastes, then their hilts (their hande being aloft) defaulteth from the blowes their hands, armes, heads, faces, and bodies: then they lay on, having the use of blowes and gripes, by force of their armes with their hilts strong blowes, at the head, face, armes, bodies, and shoulders; and manie times in hurling together, scope is given to turne downe their points, with violent thrusts at their faces and bodies, by reason of the shortnesse of their blades, to the mightie annoyance, discomfort, and great destruction of their enemies. One valiant man with a sword in his hand, will doe better service than ten Italians, or Italianes, with the Rapier." (33.)

A long interval now elapses before we meet with any other British work on Fencing, and the next in order of time is the product of Scotland. We do not know the date of the first edition of Sir William Hope's *Complete Fencing Master*, or, as he commonly cites it, *The Scot's Fencing Master*: the second appeared in London in 1692, and the author in the title-page announces himself as *Knight*; we conjecture, moreover, that he gave lessons in the Art. In this work he strenuously asserts the superiority of the small sword over others; "the small sword hath advantage over the broad sword. A man with a small sword may *contre-temps* with him that hath the broad sword, so that each of them receiveth a wound, but he that had the broad sword shall be killed, because there can be but few wounds given with the small sword in a man's body, but what prove mortall; whereas a man may receive many cuts in the body, yea even on the head, with a broad sword, which will not be mortall, yea even hardly so disabling, as that a man with a small sword may not (betwixt the time of his receiving his wound and being disabled) kill his adversary; but I assure you if a man be run thorow with a small sword, it either immediately killeth him, or disableth him, so that he can hardly keep his feet, let alone

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to resist any longer." In concluding his Treatise, the FENCING author offers "an advice not altogether so unnecessary as some people may imagine; that you would never go to the field in drink, but rather if you can by any means (without putting a tash upon your honour) delay it until you be sober; for the drunk and passionate men their art signifieth but little or nothing, because neither of them have their judgment about them to know how they should make use of it."

The Sordoman's Vade Mecum followed two years afterwards, (1694.) In this, Reasons as well as Rules are given, and it is stated to be written only for "Artists," since it contains the "marrow and quintessence of Fencing." Like George Silver, Sir William Hope appears to have entertained a most exalted opinion of the use of the sword, although in a widely different exercise of it. The older writer had already stated that "the Science is noble, and in mine opinion to be preferred next to Divinitie; for as Divinitie preserves the Soul from Hell and the Divell, so doth this noble Science defend the Body from wounds and slaughter." (103.) Those who live to trace parallel passages to this source, can feel little doubt but that Hope must have been fully impregnated with the above paragraph at the moment in which he expanded it as follows:

"I shall therefore at present only say, that the generous and noble Art of Defence (passing by all its other qualities) may in some respect be compared to the most excellent and most sublime of all Sciences, I mean that of Divinitie; for as Divinitie doth teach us to defend our Souls from the cruel assaults and attempts of that old Serpent the Devil, the cunning and subtle allurements of the World, and those pleasant and short, but destroying lusts of the Flesh.

"So doeth the Art of Fencing teach us to defend our Bodies from the assaults and attacks of all adversaries whether Artists or not, who in respect of the cruel designs they have against our Bodies, may in some sense be accounted Devils; it also teacheth us not to be deceived by the fallacious Quirks and Tricks of Artists, when we are engaged with them, which do represent the cunning and subtle allurements of the World.

"And, lastly, it furnisheth us with directions to defend ourselves from the thrust and wounds of our adversaries, which although they can be said to be pleasant to none but the Giver, yet are short and destroying to the Receiver, short and transitory because they are swift, and given in the twinkling of an eye or a moment; and destroying, because they seldom faile to dissipate and give a passage to our vital spirits, by which we are next a packing to our long home: and, therefore, they may be justly compared (because of their danger and short continuance) in the pleasures of the World; and the comparison cometh yet nearer. In so far they reach not only the Body, but oftentimes also endanger the Soul.

"Seeing then there is such an analogie betwixt this humane Art and that Divine Science, what kind of persons must those be who undervallow it? But when I reflect a little, I find no great surprisal that Fencing should meet with so many opposers and contemners, when even Divinity, yea God himself (to speak with reverence) is by some treated on *ridicule*, and I am apt to believe that the despising and contempt of both (although there be no equality in the comparison) may flow from the same original and source.

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FENCING. "For as it is impossible for any man who considers the fabric of the whole, nay but the smallest and most inconsiderable part of the Universe, to doubt of a First or Supreme Being, until from the consciousness of his sins and provocations, it become his interest there should be none; so it is impossible for any man who reflects upon and considers the excellencies of Fencing, to doubt or question the usefulness of it; until from a sense of his own ignorance, and of the advantages which he knows Artists will have over him, it doth become his interest that there should be no such thing as Art, or at least that what is called Art should be of no use." (2.)

Before the appearance of his third Work, *A New, Short, and Easy Method of Fencing, or the Art of the Broad and Small Sword rectified and compendiz'd*, Edinburgh, 1707, Sir William Hope had obtained large accessions of dignity: he writes himself "of Balconie Baronet, late Deputy Governor of the Castle of Edinburgh." His great object in this Treatise appears to be to recommend the use, in the field of battle, of the *hanging Guard*, employed in the broad sword exercise, in addition to the *Quarte* and *Treze Parades* of the small sword. His volume may be consulted with much advantage by the student, for it contains very clear and detailed explanations of the principal terms employed in Fencing. Passing over these precepts, we shall select, on account of its curiosity, as relating to a custom long since obsolete, the instructions given for fighting a *Duel* on horseback. Hope had already trodden the same ground in the *Complete Fencing Master*.

"In the first place then, (after you have drawn your Sword, and hung it by a riband upon the wrist of your Sword-hand; cock'd both your Pistols, which I alwise suppose are in good trim; and put one of them into your hridle-hand, betwixt the fore-finger and thumb, for your greater readiness to make use of it, when the first Pistol shall be discharged, which before firing you are to keep with its muzzle up; and put your horse to a gentle hand-gallop for engaging) never advance upon your adversary with a full body, but alwise with your side towards him, which will make your Body but half the aim it would be, did you come up full breast upon him; for which end it will be fit to keep your horse's side, not his head, as much towards your adversary as possible, and so make your horse advance sideways upon him; therefore in this case, a ready and well mouthed horse is most necessary and useful. And when a man cannot have the conveniency of such a horse, my advice to him is, not to let him go off the trot: because in such a juncture it is much safer that a man be master of his horse, than his horse master of him; which if he should be put to a gallop, he might (not being well mouthed,) very probably be.

"Secondly, you are not only to advance sideways upon your adversary; but you are also to do it in a serpentine line, and not in a straight one; that is, you are to make your horse gallop gently, first to one hand, and then to the other, about two or three of his lengths each time, according to your distance, but still with his and your side respecting your adversary, and not with a full and open body.

"Thirdly, you are to endeavour as much as possible to attack your adversary alwise upon that side opposite to the hand wherewith he holds his Pistol, which will likewise much surprize him, and make his aim the more

uncertain, not being accustomed to shoot over his left arm; and therefore to be dexterous yourself in that way of shooting, accustom yourself much to the shooting at a mark, both afoot and horseback, with your opposite side towards the mark, and not that side, with the hand wherewith you hold your Pistol: by practice, a man will find this direction of great use to him.

"Fourthly, never offer to fire yourself, until you be within two or three yards at most of your adversary, may even nearer if you have resolution *enof* to wait it; this the French call *Treze a Brule Pourpoint*, or to Singe the Doublet; and perform it alwise with a brush, and with your arm stretched and at full length, whereby you will seldom fail to make a good aim, and consequently a sure and bloody shot. Firing at a greater distance is but spending in a manner your shot in vain; therefore observe not only this of firing near, but also as much as your courage will permit, keep up your shut; but do it with so much judgment and presence of mind, as not to give your adversary the least advantage by it; therefore, when you come to your true and desired distance, which the nearer the surer, discharge upon him; and when you do intend to keep up your fire a little, make your horse perform his serpentine motion, as quick and lively as possible, that you may thereby render your adversary's aim still the more uncertain; until you gain the advantage of him which you intended: remembering alwise as you pass your adversary, whatever side it be upon, (altho' I indeed prefer the left) to cause your horse, after his brush or career, turn suddenly again upon him, by a kind of half pyrat, both to prevent his gaining of your rear, and for your more ready gaining of his, which is termed by the French, *gagner la croupe*, and is, when obtained, a singular advantage, if the person who has got it, knows how to prosecute it.

"Fifthly, if it shall happen that both of you have discharged both your Pistols, without doing execution, which will rarely fall out, if you fire so near as I order; then you are immediately to take hold of your Sword, (which is already drawn and hanging by a riband upon your wrist) and pitch your self with it to the *Hanging-Guard* in seconde, recommended in this *New Method*; and make use of your Art from it, both for defence and offence, according to the directions given in the two following chapters, and as your judgment shall direct you; it being the only true and safest guard, that any man can possibly take himself to, who is engaged with his Sword either singly, or in a tumultuary confusion and crowd, either afoot or horseback, where they commonly come to close shoring: an other guard in the Sword for a general defence, being in the least to be compared to it; and therefore I cannot but again recommend it to all serving in the army, who are many times concerned in such engagements. There is only this one thing to be chiefly observed, that when both your Pistols are discharged, and your adversary has one of his yet to fire, that you are not then in the least to hesitate, but with a sudden brush, run full tilt at him with your Sword; nay, many are of opinion that at first engaging, it is no great disadvantage to a man, thus to make use of his Sword, and forbear making use of his Pistols at all; but this I look upon to be too venturesome, and therefore would alwise first make use of my fire." (127.)

We learn from Sir William Hope of an attempt made to form an Incorporated Society for Fencing in Scotland,

FENCING. under Royal authority. In 1692 an association was entered into by several Noblemen and Gentlemen in Edinburgh, for the encouragement of the Sword. Besides their ordinary meetings they held anniversaries, and distinguished the several Degrees in their Society by different badges. In 1696 a Bill for "Erecting a Royal Society of Swordsmen in Scotland" was presented to Parliament. It was read once and committed, but no farther proceeding took place in consequence of the adjournment of the Parliament. A similar Bill, of which Sir William Hope has given a draught, was again brought forward in 1797; from internal evidence we suspect that it was framed by himself, for in the preamble we are informed that the Science and Art of Defence "is of late improved by certain of her Majesty's good subjects within this her ancient kingdom of Scotland to that height of perfection, as that the rules and principles thereof, which were formerly looked upon as precarious and uncertain, are now rendered clear and evident."

"Therefore her Majesty with advice and consent of the Estates of Parliament, does hereby create, erect, and incorporate the forenamed persons, and such persons as shall by them, or any quorum of them, be hereafter admitted and received in manner underwritten into a free Society, to be called now and in all time coming, The Royal Society of Swordsmen in Scotland, with power to them, or any quorum of them, to make, create, and elect, a clerk, and all other necessary members of court, and with full power to the said Society, or any five of them, with their clerk, which is hereby declared to be their quorum, to have a yearly general meeting within the Burgh of Edinburgh upon the second Tuesday of each January, beginning their first general meeting upon the second Tuesday of January next to come, and so forth yearly thereafter the said time and place for ever, and with power to them to carry at their said general meetings, or any other time they shall think fit, the Badge following, which is hereby granted to them as a distinction for, and sign of their said Society, viz. a piece of gold or silver enamelled, or embroidery of gold or silver upon cloth or silk as they please, in form of a doubled star, having a circle within it, and a cloud in each side of the circle; out of which clouds there shall proceed from the dexter, an arm holding a Sword pointing upwards; and from the sinister, another arm holding a fluret likewise pointing upwards, which crossing the Sword about the middle, shall form a Saint Andrew's cross, above which there shall be a scroll with this inscription, *Recreat et Propugnat*; and upon the outer verge of the circle there shall be another inscription in larger characters, thus: *Gladiatorum Scotticorum Societatis Regalis symbolum*. . . . And in regard, several persons within this Kingdom do, or may hereafter usurp to teach the said Art of the Sword albeit nowise qualified, to the great prejudice of our subjects, therefore, her Majesty, with consent foresaid, grants full power to the said Society, or any quorum of them, to call before them all Professors or Teachers of the said Art of the Sword, within the said Kingdom, and to examine them, and take trial of their qualifications, and to admit or reject them as they shall see cause; and if admitted, they shall be thereafter reputed as qualified Masters of that Art, and be licensed to teach in such places of the said Kingdom where the said Society shall think fit; and also with power to the said Society or any quorum of them fore-

aid, to cause seize upon, and imprison any persons whatsoever, professing or teaching the said Art within this said Kingdom, who shall refuse to subject themselves to the foresaid trial; and hereby grants warrant to the Judge ordinary to whom such persons shall be delivered prisoners, to secure them in their prison, ay and while they find sufficient caution, that they shall subject themselves to the trial of the said Society within such a time as the said Society shall think fit; and also, that they shall not profess nor teach the said Art in all time hereafter within the said Kingdom, without the special licence of the said Society, under the penalty of the sum of

of the contraventions to the said Society *foetus quatuor*. And, moreover, her Majesty, with consent foresaid, gives and disposes to the said Society, all and sundry rights, liberties, privileges, freedoms and immunities, which are known, or competent to belong to that or any other such like Societies within the said Kingdom, also fully and freely, as that these privileges were specially insert therein, and if the said Society have a common seal to be appended by their clerk to all admissions, warrants, licences, and other writs to be granted by them concerning their said Society, bearing the impression of the forementioned Badge, and grants warrant to the Lord King at Arms, and his clerk and deputies, and all others concerned, to allow and matriculate the same." (240.)

This monopoly, (for it was no better, although Sir William Hope labours to persuade his readers that it was "a most honourable, gentlemanly, and useful public project of several worthy and dexterous Noblemen and Gentlemen,") was defeated in consequence of the discussions respecting the Union, which effectually prevented the agitation of any minor question. It continued, however, to be a great favourite with the author: in a subsequent Work, *A vindication of the True Art of Self Defence, with a proposal to the Honourable Members of Parliament for erecting a Court of Honour in Great Britain*, 1724, he once more reverts to it, and presents us with an engraving of the Badge described with so much solemnity in the Act of Parliament.

Upon Henry Blackwell's *English Fencing Master*, 1705, we need not pause; and we pass on to *L'Ecole des Armes*, by Mr. Angelo, which appeared both in French and English in 1763. This work added greatly to the reputation of its author, who already had established himself as the leading practical Master of his time. The plates are masterly, and the explanations accompanying them, concise and simple. It was not likely that such a publication should be well received by a French rival, and it is therefore no matter of surprise that we find Mr. Angelo repeatedly attacked in *L'Art des Armes*, &c., per M. Danet, *Euyer, Syndic. Garde des Ordres de la Compagnie des Maîtres en fait d'Armes des Academies du Roi en la Ville et Faubourgs de Paris*, Paris, 1766, 2 vols. 8vo. In spite, however, of the highly amusing self-complacency of this writer, and his unparagoning condemnation of all his predecessors and contemporaries, it would be unjust not to admit that his work is extremely valuable, and that we have been largely indebted to its guidance. The following passage, comparative of the French and Italian methods of Fencing, though perhaps affecting a tone a little above its subject, is nevertheless vigorously written, and correct in its description, and may be accepted as a general specimen of M. Danet's style.

FENCING.

Tous mes principes démontrent que le Jeu François réside dans la solidité, dans la fermeté, dans un juste équilibre, dans le développement de toutes les parties du corps, dans la bonne grace, dans la sûreté : mais si mes Censeurs, en dépit du bon sens, ou par esprit de contradiction, rappellent de leur bannissement et remettent en vigueur les sautes d'Épée, les Parades de main, les Passes, les Folles, les postures fausses et gênantes, les situations gigantesques, racourcies et tortueuses ; enfin les évolutions, les écarts, les sauts, les pirouettes, et les échappements qui composent la plus considérable partie du Jeu Italien ; ne sroit-ce pas faire perdre aux François cette fermeté et cette solidité qui les distinguent si singulièrement ? Pourquoi donc mes Censeurs veulent-ils rétablir des Jeux pernicieux que l'expérience et la raison ont fait abandonner entièrement depuis plus de 50 ans à Paris ? Est-ce l'intérêt du Public qui les anime ? Quand l'expérience a fait réformer des abus, doit-on les rétablir ? doit-on dans un Art qui a pour objet la défense et la conservation de la vie, renouveler les usages anciens de la même façon qui la caprice fait prendre et quitter tantôt les grands, tantôt les petits chapeaux. (il. 85.)

The reader, if he seeks verification of the above account of Italian Fencing, need only turn to the plates in the work of Fabris which we have already mentioned. He will find an such a reference, that M. Danet's language is by no means exaggerated or overcharged.

A few later Treatises require a brief notice. In 1771 appeared, in French and English, *L'Art des Armes Simplifié*, par M. Olivier, Elève de l'Académie Royale de Paris et Maître en fait d'Armes, in St. Dunstan's-court, Fleet-street. The good old rules are laid down in this volume succinctly, and as it does not pretend to novelty, we may content ourselves by extracting from the Preface a single exquisite specimen of Anglo-Gallicism, in praise of Fencing.

"It is the cultivation of this Art that unfetters the body, strengthens it and makes it upright ; it is it that gives a becoming gait, and an easy carriage, activity and agility, grace and dignity : it is it that opportunely awakes petulance, softens and polishes savageness and rudeness, and animates a proper confidence ; it is it which, in teaching us to conquer ourselves, that we may be able to conquer others, implants respect, and gives valour, good nature, and politeness ; in fine, which makes a man fit for Society." (xlv.)

M. La Boessière, who succeeded his father in the profession of the sword, set forth at Paris, 1818, *Traité de l'Art des Armes*. It is introduced by two *Notices Historiques* ; one, sur *le La Boessière*, which the Public will attribute to filial piety, and therefore will excuse ; the other respecting a person who is in *ore omni populo*, whenever Fencing is mentioned, and who is thus described : *L'homme le plus extraordinaire qu'on ait vu être jamais vu dans les armes, et même dans tous les exercices du corps, fut sans doute le fameux Saint-Georges : on pourroit lui appliquer ce que l'Arioste dit de Zerbib : " la Nature le fit et remplit le moule. "* To be briefer respecting this phenomenon than the French author has been, St. Georges was the illegitimate son of a Guadeloupe planter, born in 1745. At the age of thirteen he was placed under the tuition of the elder La Boessière, with whom he remained six years. At seventeen he was so perfect a Fencer as to excite the following raptures.

Dans les autres arts il reste des monuments de l'habileté de ceux qui s'y sont distingués : les tableaux

suscitaient au peintre, les marbres au statuaire, l'œuvre de musique et de poésie au musicien et au poète ; il n'en est pas ainsi des exercices du corps : la danse, les armes, l'équitation ne laissent point de traces de l'exécution parfaite de ceux qui s'y sont distingués. Les contemporains seuls, témoins de ces prodiges, en gardent le souvenir. Beaucoup de personnes qui ont vu Saint-Georges existent encore, et peuvent attester que tout ce qu'on citeroit de cet homme merveilleux seroit au-dessous de ce qui les a étonnés.

Moi qui l'ai vu de près, moi qui ne l'ai jamais quitté, j'avoue que je suis encore dans l'admiration des avantages qu'il a faits, et qui tous étoient plus surprenants les uns que les autres.

Saint-Georges étoit parvenu à la taille de 5 pieds 6 pouces, très bien fait, doué d'une force de corps prodigieuse, et d'une vigueur extraordinaire ; vif, souple, mince, élancé, il étoit par son agilité. Jamais personne dans la leçon n'a déployé plus de grace, plus de régularité. Il avoit un développement superbe ; sa main soutenue au plus haut le rendoit toujours maître du faible de son adversaire ; son pied gauche solidement établi ne vacilloit jamais, et sa jambe droite restoit constamment perpendiculaire ; cette réunion de moyens lui procurait ce bel aplomb qui le facilitoit à se relever d'un seul temps et à repartir aussitôt avec la vitesse de l'éclair. (xvi.)

This wonderful superiority he preserved till forty years of age, when unhappily while dancing he broke the tendo Achillis of his left foot, an accident which necessarily ever afterwards, in some degree, affected the rapidity of his movements, although the quickness of his eye and the certainty of his hand remained undiminished. St. Georges was an excellent horseman, skater, swimmer, dancer, and musician. From the expressions of his biographer he must have been a kind-hearted amiable man ; and not gifted with that sensiveness to pleasure, which a Frenchman so well understands in envelope in a coil of words ; *recherché dans toutes les sociétés, il fut redoutable souvent à la musique de lions ou d'amour entra pour quelque chose. Doué d'une expression vive, il aimoit et se faisoit aimer.* He died in 1799. Roland, an Edinburgh Fencing Master, who published on this Art, in 1823, a *Treatise* which has several good points, places St. Georges's death " in 1810 or 1811 ; " and amusingly identifies him throughout his account with an illustrious personage who was somewhat more known to History, the Chevalier de St. George.

There is a sensible *Treatise, The Army and Navy Gentlemen's Companion, or a New and Complete Treatise on the Theory and Practice of Fencing*, by J. M'Arthur, of the Royal Navy, published in 1784. A convenient little volume, *The Modern Art of Fencing*, by J. S. Forey, appeared in 1822, purporting to be chiefly taken from the MS. of Le Sieur Guzman Rinaldo, but which appears to us to have been gleaned very copiously from Danet. The latest work on this subject which we have seen, is *Traité de l'Art de faire des Armes*, par M. Le Jn. Lafaugère, 1825, who modestly annexes to his name, that he is l'un des premiers tireurs de France. This gentleman presents his readers with a *Notice historique sur le développement de mon goût et de mes dispositions dans l'Art de faire des Armes* ; from which we principally learn that he was fifty-five years of age when he wrote his book, and that he does not stand quite five feet high.

The following terms are those chiefly employed in Fencing.

FENCING.

FENCING. *Advancing*, stepping forward while on guard toward your adversary, the left foot following the right with short steps, so that you do not quit your original position.

Appel, a bent with the right foot.

Assault, a mock engagement with foils, in imitation of a real single combat.

Beating, abruptly striking the *foible* of your adversary's blade with the *fort* of your own.

Binding, pressing the *foible* of your adversary's blade with the *fort* of your own.

Caventing, *Changing*, *Disengaging*, or *Shifting*, slipping off your adversary's blade to the opposite side, when you feel him endeavouring to *Bind* your own.

Contre-temps, a thrust given at the same moment with one given by your adversary.

Covering, securing yourself from an interchanged thrust from your adversary at the moment in which you yourself are thrusting.

Dequarting, turning your body backwards, while your adversary is making a *Pass*, upon the foot next him, and at the same time thrusting.

Direction, the line of, the general posture of feet, body, arm, and blade, in a straight line on the position of *Guard*.

Disengaging, *Caventing*.

Ecartering, keeping the head off the straight line of your adversary, after having made a thrust.

Elonging, extending yourself the full length of your stride in order to deliver a thrust. Almost all thrusts are performed by this movement. The length of an *elonge* varies according to the stature of the Fencer; but it averages about four feet, or twice the distance of the heels from each when on *Guard*. The *elonge* of a tall man necessarily is more extensive than that of one who is shorter, but he does not recover so easily.

Engaging, joining or crossing your adversary's blade either on the inside or the outside; the first is *quarte engagement*, the second, *tierce engagement*; in other words, they are respectively the *quarte* and *tierce Guards*.

Extending, inclining the arms, body, left leg, and right knee forward, without moving the feet from the position of *Guard*, and dropping and directing your point to its object. It is preparatory to *Elonging*, and some thrusts are delivered from it without the addition of the latter movement.

Feint, a false show of a thrust at a particular part when the real thrust is directed elsewhere. Each has a particular name, *une, deux*, &c. &c.

Fort, of a Blade; a Blade is divided into three parts, *Fort*, *Medium*, and *Foible*: the *Fort* is the part next the *Shell* of the hilt; the *Foible*, that towards the point; the *Medium*, the division between the two. Roland, in his *Treatise on the Theory and Practice of Fencing*, judiciously observes that *Fort* and *Foible* are only relative terms; for that any part of your own blade will be *Fort*, when opposed to a weaker part of your adversary's.

Forcing, pressing hard on your adversary's blade.

Glissade, a gentle slipping or gliding your blade along that of your adversary, without deviating from the line of *Direction*.

Guard, *Engagement*, formerly called *Ward*, the posture of defence; not to be confounded with *Parade*.

Inclosing, running close up to your adversary

Louging, *Longe*, corruptions of *Elonging* and *Elonge*.

Measure, the distance between your adversary and yourself. *Breaking measure* is retiring so far that his thrust falls short.

Medium, see *Foible*.

Parade, *Parry*, the method of defence by your own blade against any particular thrust of your adversary.

Passing, making a *Pass*, going quite by and behind your adversary and thrusting at the same time, a movement now obsolete.

Plastron, a leathern cushion fastened round the Master's breast, at which the Scholar thrusts.

Pronation, the position of the wrist when the palm of the hand is turned upwards.

Recovering, resuming the posture of *Guard* after having made a thrust.

Redoubling, repeating a thrust which has been misplaced.

Retreating, stepping backward while on *Guard* in a manner directly contrary to *advancing*; see *Breaking measure*.

Riposte, a thrust delivered instantly after you have parried one from your adversary.

Shifting, *Caventing*.

Supination, the position of the wrist when the palm of the hand is turned upwards.

Time thrust, a thrust made at the very moment of time in which your adversary is *disengaging* for some movement.

Folting, making a circular leap to your adversary's left side, and thrusting at the moment in which he is thrusting also. "Both this and *Passing*," observes Sir William Hope, "are very dangerous. Many times scarcely capable of piercing the ribs; whereas I never value a thrust but what, by the smartness and strength of it, is capable to enter the body at least five or six inches, and even pierce the edge of a rib or cartilage, should it meet with them in its passage. For this strong and manly method of thrusting not only penetrates to the quick, but even to the noble and inward parts; whereas the other, upon *Time*, is in a manner only superficial and scurrying." The movement is now obsolete.

The thrusts (and, in like manner, the parades) in Fencing were originally named from the height at which they are delivered, *prime*, *seconde*, *tierce*, *quarte*, *quinte*, the interval between each being about four inches. These are all given either *inside* or *outside*, *over* or *under* the arm. Most Treatises admit these five degrees, and derive nine thrusts from them: 1. *Prime of the Moderns*, or *High quarte inside the Arm*. 2. *Old Prime*. 3. *High Tierce*, or *Seconde of the Moderns*. 4. *Old Seconde*, or *Low Tierce of the Moderns*. 5. *Low Quarte of the Moderns*. 6. *Quinte*. 7. *Quarte over the Arm*. 8. *Quarte cut outside the Arm*. 9. *Fianconade*, so called because it only reaches the flank. Each thrust has its

FEOFF.
—
FEOFF-
MENT.

I trow it were to loope you in tary,
If you told of every script and bond;
By which that she was *feoffed* in his land;
Or for to rebuke of his rich array.

Chaucer. The Merchant's Tale, v. 9572.

Coronars shal a *feoffment* for;
And eke the writing scale,
A cutting writ for Scipio,
Whiche we shal repete.

Draught. Horace. Satyre 5.

In the fourth booke he shal find Ausonius a married presbyter,
feoffed in some temporalities which he would rather die than not leave to his issue.

Hall. The Honour of the Married Clergie, vol. i. fol. 725.

Godlinesse can give wisdom to the foole, eyes to the blind, life to the dead; it can eject Devils, change the course of nature, create us new, free us from evil, *feoffe* us in good, honour, wealth, contentment, exalting happiness.

Id. Works, vol. ii. fol. 359. The Hypocrite.

And though his majesty came to them by descent, yet it but in nature of the heirs of a *feoffee* is trust, for the use and service of the kingdom; as a king in his *politicks*; not as a man or proprietor in his natural capacity.

Prynne. Treachery and Disloyalty, &c. part ii. fol. 12.

He's a quarrell to carry, and he's can't
A deed of *feoffment*, of his whole estate,
To be drawn yonder.

Ben Jonson. The Devil's an Ass, act iv. sc. 6.

The jurisdiction as touching *feoffments* upon trust, [*Jurisdictionem de fidei commissa*], which was wont years by yere and only within the time to be committed unto the magistrates, has ordained to hold by patent for ever.

Holland. Suetonius. Dramæ Cæsar, fol. 165.

But the voyce went, and rumours ran abroad, that Constantine in his time had made his last will and testament, wherein he did set down, as I said before, Julian to be his heire, and gave to those whom he loved, *feoffments* upon trust, and legacies.

Id. Ammianus, fol. 185. Constantine and Julianus.

A man if he be threatned to be killed, may avoid a *feoffment*, gift of goods, &c. so it is, if he be threatned to be imprisoned, or kept in custody; that being reckoned to be a civil death, any speciality or obligation made by him is null by law.

Parliamentary History, vol. v. part ii. p. 102. Appendix, No. 18.

A chamber of depredation was fram'd,
(As conquerors will sever want pretence,
When arm'd, to justify th' offence)
And the whole *feff* in right of Poetry, the claim'd.

Dryden. To the Poets Memory of Mrs. Anne Killgrew.

She [Spain] is a province of the Jacobin empire, and she must make peace or war according to the orders she receives from the Directory of assassins: in effect and substance, her crown is a *feff* of regicide.

Burke. On a Regicide Fence.

FEOFFMENT, in Law, is taken from the *breve testatum* of the Feudal Code, and the proper and original meaning of the word was the gift of a *Feud*. By custom it came afterwards to signify a gift of a free inheritance to a man and his heirs. It can only be made of corporeal hereditaments, of which the actual possession may be delivered to the Feoffee, which possession is called *Liberty of writin*. The Deed of Feoffment in our most ancient conveyance of Lands, and it is said, in some respects, to excel the conveyance by Fine and Recovery, since it clears all disclaimers, abatements, intrusions, and other wrongful estates, which no other conveyance does. This mode of conveyance is but little in use, except where no consideration passes, as in case of Trustees of lands for a Corporation, &c. it is still, however, a formal and effectual mode of conveyance, though of late years it has been nearly superseded by the conveyance called Lease and Release.

FERACIOUS, Lat. *feras*, acis, bearing; from *ferre*, to bear. See **FERTILE**.
Bearing, producing, fruitful.

This firm Republic, that against the blast
Of opposition rose; that (like an oak,
Nurs'd on *ferocious* Algidum, whose boughs
Still stronger shoot beneath the ridged axe)
By loss, by slaughter, from the steel itself,
It's force and spirit drew.

Thomson. Liberty, part iii.

Such writers, instead of *brillie*, would say *fragile*, instead of fruitfulness, *feracity*.

Bentley. Elements of Moral Science, part iv. ch. i. sec. 3.

FERAL, *feral* ab inferis, et ferendo; quod ferunt tum epulas ad sepulcrum, quibus jus ibi parentate. Varro, lib. v. Vossius thinks from the *Eolie accus*. *Φῆρα, feram*; quæ enim fera magis effera est morte? Of or appertaining to funerals; deadly.

Man and Hercules, and I know not how many besides of old were deified, went this way to heaven, that were indeed bloody butchers, wicked destroyers and trouble of the world, prodigious monsters, half-broods, *feral* plagues, devourers, common executors of humane kind, as Lactantius truly proves.

Burton. Anatomy of Melancholy. Democritus to the Reader, fol. 33.

FERDNESS, i. e. fearfulness. *Ferdly* is still used, Jamieson says, as *fearfully*.

In the Glossary of obsolete words in Wiel's New Testament we find, *ferdful*, fearful, terrible; but the reference is to Jerem. xvii. *Cant. vi.* (which remain in MS.)

And that innocence sickerly withsten tenfold annoy among shrews safely might exhibit by protection of safe conduct, so that shrews harm for harm by *brillie* of *feracious* monstrous restraint.

Chaucer. The Testament of Love, fol. 309.

This idiom is in full thought, sure should be kept for *ferdars* to lose his loss by mistaking thowse his owne doing in *ferdness*, or else thus.

Id. Ib. fol. 314.

FERE. } A. S. *fera*, *ge-fera*. *Socius, comes*,
F'ERENAD. } *sodalitas* is a fellow, a companion, a mate.
We as yet sometimes say a *fer* in the same sense. Somner. Perhaps (says Skinner) from A. S. *far-an*, *ire, proficiat*; q. d. *itineris participia*. A fellow-traveller.

A dorgter ich huse of gret pry, he noble & god al so,
Y geve here þe to þi wyf, & geif þou wult by loue looe,
þe jeyde del my hyson y xpus to be my fere.

R. Gloucester, p. 12.

Eldel Erl of Gloucester, as he wende in þis *ferde*
Toward þe batall, to þe kyng þre wordes he seyde.

Id. p. 138.

Gedwfn, an Erl of Kent, met with Alfred,
Him & alle his *feres* vntill prync than led.

R. Brunne, p. 52.

What wendest thou, ferdre *fer*?

Uncertaintye that were

Tyll yow the wyth eyght.

Lopham Diuina, l. 1357. in Rime, Metrical Romance, vol. 5.

Kyng Richard entred without drede,
Hym followed ful greet *ferde*.

Richard Cœur De Lion, l. 1930, in Weber, Metrical Romance, vol. ii.

For though in earth twined be we twain,
Yet is the feldre of plene, out of pain
That light Elen, shall we beo fere
As Orpheus and Eurydice his fere.

Chaucer. The fourth Booke of Troilus, v. 791.

And right anon she for her conseil seote,
And they ben comen, to know what she meente;
And when assembled was this folk in *ferre*,
She set hire down, and seide as ye shal here.

Id. The Mount of Leves Tale, v. 4748.

FERA-
CIOUS,
FERE.

FERR.
FERINE.

Fidela and Speranza virgins were,
Though spued, yet wasting wedlock's solemnize;
But faire Charitas to a lovely *ferre*
Was linked, and by him had many pledges deere.
Speranza. Ferris Quere, book i. can. 10.

In which regards, the both delighted me, and also yielded no small testimony of rare delicateness that nature had endowed her withal; for she would make pray meams to her nurse, and seem (as it were) to entreat her to give the breast or pap, not only to other infants, like herself, her play-ferre, but also to little babies and puppets, and such like gards as little ones take joy in, and wherewith they use to play.
Holland. Plutarch, fol. 430.

Dear lady, I am courtly, I tell you, and I must have mine ears beset with pleasant, and witty conferences, pretty girds, scoffs, and dalliance in her that I mean to chuse for my bed-phere.
Ben Jonson. The Silent Woman, act ii. sc. 5.

— Lavinia kneele,
And kneele sweet boy, the Romanes Hector's hope,
And swear with me, as with the world's ferre
And father of that chaste dishonoured dame,
Lord Junius Brutus aware for Lucretia rape,
That we will prosecute (by good advice)
Mortalle revenge upon these traitorous Gathes,
And see their blood, as die with this reputation.
Shakespeare. Titus Andronicus, fol. 44.

FERETORY, Lat. *feretrum*, (from *ferre*, to bear.)
A bier.

Weaver says expressly that the abbat brought back with him from Rome workmen and rich porphyry stones for Edward the Confessor's *feretory*; and for the pavement of the chapel.
Walsley. Antiquities of Painting, vol. i. p. 31.

FERIE, } *Ferie*, (Vossius) was originally
Ferial, } *feria*, for which see FESTIVAL. The
Ferialit. } Glossarist to Wiclif says,
"Feries, Lat. festa, holidays. *Levis. xiii. fairs*."

Why should the Christian church have less power than the Jewish synagoge? here was not a *metre* *feriatio*, but a *feasting*; they must appear before God *can* *mensuras* with gifts.
Hall. Works, vol. ii. fol. 161. *The Poole of Bethesda*.

They did learn to dance, and to sing, and to play on instruments on the *ferial* days.
Dugdale. Orig. Judic., ch. iv.

Brown has words still more extraordinary, on *feriation*, for keeping holiday, dedication, for fasting the teeth, &c.
Bentley. Moral Science, part iv. ch. l. sec. 3.

FERINE, } Lat. *ferinus*, from *fero*, *fero*, *fero*,
FERINENESS, } *Eolic accens*; for *fero*, from *fero*,
FERINITY, } *currere*, to run, so called from its speed, (says Lennep:) *ab impetu feriviorum quo ruir*.
Scheidus.

Of or pertaining to a wild beast; wild, savage, ferocious.

4. The only difficulty that seems to remain, is touching those *ferie*, noxious, and unamiable beasts, as lions, tigers, wolves, boars, and fozes with that which continenit abounds; for it is not probable that these should be transported by shipping.
Hall. Origin of Manhood, sec. 2. ch. vii.

A *ferine* and necessitous kind of life, a conversation with those that were fallen into a barbarous habit of life, would assimilate the next generation to barbarian and *ferine*.
H. H.

If he be not absolutely arrived at Arrian's *ἀνάλυσιν τῶν γενναίων* (his practical as well as judicative faculty, quite direct and purified within him) to that *εὐφροσύνη* in the Gospel, that direct *ferie* and brutality, in compass of which, the most cruel and unamiable, pale or indigence of soul, were dignity and preferment.
Hammond. Works, vol. iv. Sermon 2.

And though the Mithras of some *ferine* have savaged on the bodies of the dead, and been so injurious unto worms, as to dismember the bodies of the deceased, yet had they therein no design upon the soul.
Sir Thomas Brown. Vulgar Errors, book vii. ch. xia.

They who use to eat or drink blood are apt to degenerate into *ferie*, and cruelty, and savageness of revenge.
Taylor. Rule of Commerce, book ii. ch. ii. rule 2.

FERLY, n. } A. S. *ferlic*, *ferlic*, *repentinus*,
FERLY, adj. } sudden, unlooked for; Sommer; which Dr. Jamieson says is undoubtedly formed from A. S. *faer*, *rubitus*, and *lic*, (i. e.) having the appearance of suddenness, i. e. of coming from afar; *far*, *faer*, *rubitus*, is from A. S. *far-an*, *ire*; and thus, *ferly*, (sometimes written, *ferly*), is.
Any thing foreign, strange, and therefore, surprising, wonderful.

But I had great *ferly*, yet I find so man,
Yet has written in story, how Hanselk's land was.
Ben Jonson. The Silent Woman, act ii. sc. 5.

per speeres poset our paynt, no more is so pikke,
& fast together jeym, to as it was *ferlic*.
Id., p. 305.

Many *ferlic* has fallen.
Piers Plowman. Vision, p. 4.
And *ferlic* me juyke.
Id., lb. p. 201.

A wilde fire upon his bodiam falle,
Who herked ever dille a *ferly* thing?
Ye, they shall have the floure of yvel ending.
Chaucer. The Reece Tale, v. 4171.

My father hight Sir Edmond Mortimer,
The Earle of Marche, whence I was after earle.
By just descent these two my parents were
Of which the one of knightlihood bore the *ferlie*,
Of womanhood the other was the *ferlie*.
Mirror for Magistrates, p. 273. Roger Mortimer.

FERMANAGH, a North-Western County of Ireland, Situation in the Province of Ulster, formerly called *Maguire's Territory*, from the name of the family to which it was subject; enclosed by the Counties of Donegal, Tyrone, Monaghan, Cavan, and Leitrim. It lies very nearly between 7° and 8° of West longitude, and approaches at its western extremity within three miles of the sea in Dougal Bay. Its greatest length is about 44 miles, and its breadth 22. Its superficial is computed by Mr. Beaufort, (*Memoir of a Map of Ireland*), at 719 square miles; a later account makes it only 694. According to the Parliamentary returns,

	In 1813.	1821.	increase above 17 per cent.
The population was.	111,250	130,399	

The number of houses 19,291 22,912

Of the above population a very large majority are Roman Catholics, although all the great landed proprietors are Protestants.

The County is divided from North-West to South-East into two nearly equal parts by *Lough Erne*, which consists of two lakes, connected by a broad channel, about five miles in length, on which channel *Enniskillen*, the chief Town, is situated. The smaller, or South-Eastern lake, is nine miles long, and from two to five broad; and the larger is between 16 and 17 miles long, and in one part eight miles wide, bring in respect to size the second in Ireland. Both contain such numerous Islands, that they have been computed to exceed 300; some are large and inhabited, and admit of cultivation; many of them are well wooded, and the scenery in parts is very rich and diversified. The Island of *Devenish*, (Ox's Isle,) a few miles North-West of *Enniskillen*, is remarkable for its antiquities. It possesses several monastic remains; the nicest erections are St. Marlaire's house, a vaulted building of hewn stone,

FERINE.
FERMA-
NAGH.

FERMANAGH.

FERMENT

which contained the relics of that Saint, and a round tower, 76 feet high, and 41 in circumference, considered the finest specimen to be met with in Ireland of these singular pieces of architecture. The Island is destitute of wood, but its soil is uncommonly fertile, and produces abundant crops of grain. Lough Erne furnishes a plentiful supply of fish. It receives the Erne and several other rivers, and discharges itself at the North-Western end by a rapid current, which, after flowing about nine miles, precipitates itself in a fine cataract into the sea below Ballyshannon, in the adjoining County of Donegal. *Meftia* and *Macnean* are two other lakes of considerable extent lying between Fermanagh and Leitrim.

Surface.

The surface of Fermanagh is very uneven, and in parts mountainous, especially in the South-West; and though some tracts have trees of fine growth, a large portion of the land is boggy and bare of wood. Iron ore and coal are found in different places, and West of Lough Erne there are quarries of a brown and white marble, beautifully veined, and of a very fine grain. Agriculture is in a very backward condition; nevertheless in the Northern division there are farms of considerable size. Oats and barley are the most common crops, comparatively little wheat is sown, and in 1809 it was computed that 5000 acres were devoted to the cultivation of flax. The high grounds furnish pasturage to herds of cattle, and the dairy is an object of attention. The sheep are small, and of an inferior breed. The principal sources of employment to the inhabitants are the rearing of black cattle, and the manufacture of linen. Illicit distillation is also very much carried on.

Agriculture and products.

Live stock.

Linen manufactures.

Devotion, &c.

Fermanagh is divided into the eight Baronies of Lurg, Tyreskenny, Magherastephana, Clonkelly, Coole, Magherahy, Clonawly, and Knockniny. These are subdivided into 18 Parishes, 15 of which are in the Diocese of Clogher, and the rest in that of Kilmore. The County sends three Members to Parliament, one of them for Enniskillen.

Enniskillen

Enniskillen is the chief Town, and the only one of any note in the County. It is built on an Island formed by the river uniting the two lakes into which Lough Erne is separated, and it is entered over a stone bridge with lofty arches. It has a Provost, a Recorder, and a Town Clerk, and possesses a Free School founded by Charles I., the endowment of which, from the increased value of the land, has become very considerable. There are Barracks in the place for three companies of foot. The linen manufacture is carried on, and there is a good fishery in the lake. Prior to the Union this town sent two Members to Parliament. This was one of the places into which the Protestants in 1689 threw themselves, and wherein they bravely resisted the forces of the party which had espoused the cause of James II. Population 3700; 79 miles North-West from Dublin, 10 North from Wexford, 27 North-East from Waterford. North latitude 54° 19', West longitude 7° 35'.

FERMENT, v.

FERMENT, n.

FERMENTAL

FERMENTATION,

FERMENTATIVE,

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FERMENTATIVE,

Fr. *fermenter*; It. *fermentare*;Sp. *fermentar*; Lat. *fermentum*,q. *fermentum*, a fervendo, quia

manam in quod continetur, quan

fervecit, et attollit, turgidamque

reddit; Vossius, from *Isidorus*; (because it raises and

swells the mass to which it is contained.)

To raise, to swell, &c. by the motion or action of

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internal parts; to cause or have, an internal commotion or tumult, an internal heat.

And also of our maters encompassing,

And of our silver cristianism,

Our coming and fermentation,

Chaucer. The Chaucer Manuscripts, v. 10650.

It is not more natural for the sun, when it looks upon a moist, and well fermented earth, to cause vapors to ascend thence, than it is for greatness, and goodness, when they both meet together upon an honest heart, to draw up holy desires of gratulation.

Hall. Works, vol. ii. fol. 235. A Sermon.

To which I add, (4.) That the familiar doth not only suck the witch, but in the action itself she some poisonous ferment into her, which gives her imagination and spirits a magical influence, whereby they become mischievously influential; and the word *emphatic* intimates some such matter.

Glenn. Essay 6. (ii.) p. 18.

That containing little salt or spirit, they [cucumbers] may also debilitate the vital acidity and fermental faculty of the stomach, we readily concede.

Sir Thomas Brown. Vulgar Errors, book ii. ch. vii.

Some used to put therewith [the juice out of maulberries] myrtle and cyprus, setting all to fire and take their fermentation in the sun, until it grew to hardness in the forehead vessel, stirring it thence a day with a spatula.

Holland. Pluvie, vol. ii. fol. 176.

Their courage dwells not in a troubled flood

Of mountain spirits, and fermenting blood;

Led'd in the soul with virtue over-rail'd,

Infus'd by reason and by reason cool'd.

Addison. The Campaign,

The nation is too high a ferment for me to expect either fair war, or even fair quarter from a reader of the opposite party

Dryden. Preface to the Hind and the Panther.

At thy command the verbal sun awakes

The turpiss sap, detested to the root

By wintry winds; that eow to fluent dance,

And lively fermentation, mounting, spreads

All this innumerable-colour'd scene of things

Thomson. Spring

RAYNE. This blood, I think, my lord, must be extravasated by the violence of his gripes, for it is proved he drank a great quantity of claret, and afterwards of small-beer, which set the blood upon a fermentation, that set him a vomiting.

State Trials. Charles II. June 1669. Trial of the Earl of Pembroke.

Compound astronomical spirits destroy, first, by their fermentative heat. Secondly, &c.

Aristotel. On Meteors, p. 100.

But I had to do with another class of men, with holy inquirers of sordid minds, and your spirits; priestly reformers, whose sense was coarse, and religion fanaticism, and that too fermented with the leaven of earthly avarice and ambition.

Hurd. Works, vol. iii. p. 98. On Sococracy in the Commerce of the World.

We can easily conceive how that high ferment, by which lightning is formed, may produce a natural phosphorus, in the same manner as a long process by fire makes the artificial.

Warburton. Of Julian's attempt to Rebuild the Temple, book ii. ch. iii.

It is not a fermentative process; for solution begins at the surface, and proceeds towards the centre, contrary to the order in which fermentation acts and spreads.

Paley. Natural Theology, ch. 2. Of the Faculties of Animal Bodies.

FERMILLET, Fr. *fermillet*; a small buckle or clasp, &c. to hold firmly or fast.

Those stones were contained or stayed by buckles and fermillets of gold for more firmness.

Duane. History of the Sept. p. 40.

FERMO, MARCA DI, in Italy, a division of the Papal territories, bounded by the Adriatic on the East, Ancona on the North, Umbria on the West, and on the South by the Kingdom of Naples.

M

FERMO.
FERNAN-
DEZ.

Fermo, (the ancient *Firmum*), the chief Town of this District, and three miles from the Adriatic. It has a port, (the ancient *Castellum Firmianum*), and carries on a considerable trade, more especially in corn and wool. Lactantius, the celebrated Christian writer, was a native of this place. Population 7200; distant from Rome 106 miles North-East. North latitude 43° 10', East longitude 13° 41'.

Acoli is a large fortified Town, near the junction of the rivers Castellano and Tronto. It is the See of a Bishop. 25 miles South-West from Fermo.

Ripatransone is a small Town, also the See of a Bishop.

FERN, } From A. S. *fearn*; Duteh,
Fe'any, } *raeren-kruid*; Ger. *faeren-kruid*;
FEARN-BURN, } from A. S. *faeran*; Dutch, *vaeren*;
FEARN-BARK, } Ger. *fahren*, to go; because this
FEARN-CROWNED, } plant everywhere meets the tra-
FEARN-SEED, } veller or way-faring man. Skin-
ner.

When they ta'd been, they fed on fern and brack,
Their lean shrank bellies clear'd up to their back.

Dryden. The Moon-Calf.

There is a change in the bread, with M. Harding, but not in the accident thereof; *erpe*, is the substance. In like order of reason he might have said, it is not a *ferro-bush*.

Jewell. Defence, part ii. fol. 255.

Gan. Look to your shanks,
Your breech is safe enough, the wolf's *ferro-brake*.
Be. But see, see, see, there's a serpent in it.
Beaumont and Fletcher. The Beggars Bush, act v. sc. 1.

As still this goodly tale yet every hour increas'd,
And from the barren shores clear Wey came down to meet
His guests, when the Thames so graciously doth greet,
That with the *ferro-crown'd* flood he minion-like doth play.
Dryden. Poly-sidon, song 17.

The seeds of fern, which by prolific heat
Cheer'd, and unfolded, form a plant so great,
Are less a thousand times than what the eyes
Can, unassisted by the tube, descry.

Blackmore. The Creation, book x.

Else, when the flowrets of the season fall,
And this your *ferro* shade forsakes the vale,
Though one would save you, yet one grain of wheat,
Should pay such songsters idling at my gate.

Furnell. The Flies

Or, if your sheep are of Silurian breed,
Nightly to house them dry on fern or straw,
Silencing their bleats.

Dyer. The Flever, book i.

Sit thee yourself, I say, and sit again;
Gleat the pernicious tars from out the grain;
And ask thy heart, if custom, Nature's heir,
Hath sown no undiscov'rd fern-seed there.

Smart. The Horrid Canons of Friendship.

FERNANDESIA, in *Botany*, a genus of the class *Gymnadia*, order *Diandria*, natural order *Orchideae*. Generic character: corolla, petals five, concave, equal, conniving, inferior lip of the nectary obovate, superior lip short, curved.

Seven species, natives of Peru. *Persoon*.

FERNANDEZ, JUAN, a name originally given to one, but since extended to three, Islands, lying in the South Pacific Ocean. The principal Island, to which the appellation more strictly belongs, is the nearest to the American continent, and on that account was denominated by the Spaniards *Isla de Tierra*. It is situated in South latitude 33° 40', and in longitude 75° 43'

West; about 330 miles to the West of that part of the coast of Chili on which stands the port of Valparaiso; and was discovered in 1563 by Juan Fernandez, who formed a settlement there, and brought over from the continent some goats, which multiplied very greatly. The settlement, however, was afterwards abandoned, and the Island in the following century became a favourite resort of the Buccaneers. At length in 1750 the Spaniards fixed a permanent establishment (Juan Fernandez) on the South-Western coast. The shape of the Island is an irregular triangle, with the longest side facing the South; the only safe anchorage is on the North-East shore, where are four bays, in the largest of which, called Cumberland Bay, Lord Anson anchored in 1741, and landed his diseased crew. The account of that officer's voyage presents a glowing picture of Juan Fernandez; the high colouring of which may be attributed to the joy of his party at reaching the land; but at any rate the Island seems well adapted for the refreshment of ships. Its circumference is about 40 miles; the North-Eastern part is composed of high, craggy hills, and is well wooded; among the trees are the sandal, the yellow wood, and the *chonta*, a species of palm producing a pleasant fruit. The soil here is remarkably loose and shallow; large trees on the hills often perish for want of root, and are easily overthrown. The valleys are capable of cultivation, and are most of them watered by streams; and the climate being favourable, fruits and vegetables of various kinds flourish. The South-Western portion of the Island is widely different from the rest, being destitute of trees, dry, stony, and comparatively flat and low. Fish, snails, and other aquatic animals are abundant on the shores. This spot was the solitary residence for more than four years (from 1705 to 1709) of Alexander Selkirk, whose adventures upon it were the foundation of De Foë's celebrated tale of *Robinson Crusoe*.

There are, as we have already said, two other Islands sometimes included under the name Juan Fernandez. The first lies a short distance from the South-Western extremity of the main Island just described, and is called *Isla de Cabras*, or *Congos*, (more out, i. e. from the continent), corrupted into *De Afuera*; it is situated 90 miles to the West of the others. It was visited several times during the last century by English navigators. It is high and mountainous, about seven or eight leagues in circuit, and has plenty of wood and water. Landing, however, is extremely difficult, owing to the coast being lined with fragments of rock, which have fallen from the heights above.

Voyages of Byron, Carteret, Ulloa. In the *Athenaeum*, for 1807, i. 551, will be found some extracts from a MS. account of Lieutenant Moss, who visited these Islands in 1792.

FEROCIOUS, } Fr. *feroce*; It. *feroce*; Sp.
FEROCIOUSLY, } *feroz*; Lat. *ferox*. See *FIERCE*,
FEROCIOUSNESS, } *infra*.
FEROCITY, } Fierce, savage, ravenous.

The lynx, a fierce and ferocious animal, hath young ones but seldom, and but once at a time.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xvi.

Though they seem tame beasts and may admit a white to be paid with; yet on a sudden, and when we think not on't, they will return to their natural deceit and ferocity.

Filken. Resolue 74.

FERNAN-
DEZ.
FERO-
CHUN.

FERO-
CIOUS.
—
FERRA-
RA.

Show me a fern, in majesty of seed;
Shaking the horrors of his sable brows,
And each ferocious feature grin with awe,
Greater he looks, and more than mortal statures;
Thou' thus the wonders of the deep declare.

The first- and the colors of Lebanon (under which images the parabolic style frequently delineates the kings and princes of the Gosses) exult with joy, and persecute with contemptuous reproaches the humbled power of a *ferocious* creature.

Leuth. Lectures, vol. 1. p. 295, by Gregory.

The host, like dogs contending o'er their prey,
With cruel *ferocity* their comrades slay,
Then leave on earth their mangled trunks behind,
Like pines or oaks uprooted by the wind.

Fishes. The Argumentation of Apollonius Rhodius, book iv.

It [Christianity] has abated the *ferociousness* of war.

Blair. Sermon 6. vol. 1.

To this *ferocity* there is joined not one of the rude, unfashioned virtues, which accompany the vices, where the whole are left to grow up together in the richness of uncultivated nature.

Burke. On a Pesticide Poem.

FERRONIA, in Botany, a genus of the class *Decandria*, order *Monogynia*. Generic character: calyx five-parted, corolla, petals five, oblong; the base of the filaments dilated, villous, exerted from the elevated receptacle; berry coriaceous, many-celled, cells spongy.

One species, *F. Elephantum*, a tree, native of the forests of India.

FERRONIA, in Zoology, a genus of *Penicillatus*, *Carnivorous*, *Coleopterous* insects, belonging to the family *Carabidae*, established by Latreille to comprehend a considerable number of the genera established by Bonelli.

Generic character. *Antennae* filiform, and formed of nearly cylindrical or conical joints; *mandibles* pointed, the last joint of the *palmi* as large, or larger, than the last but one; the tongue long, square, or three-cut, with the middle lobe truncated; the *elytra* are entire, that is, not truncated at the tips; the legs have not any teeth on the outer side, but the two front legs have a deep notch on the inner side.

This genus has been divided into many groups in the following manner, and most of the sections correspond with the different genera established by Bonelli.

I. The second and third joints of the *tarsi* of the males dilated, heart-shaped, and furnished below with two rows of small scales containing the genera, *Zabrus*, *Pelor*, *Amara*, *Calathus*, *Pocellus*, *Cephalotus*, *Stomis*, *Percus*, *Molops*, *Platymus*, *Abax*, *Pterostichus*, *Sphodrus*, *Loxostomus*, *Dilicys*, *Platyne*, *Anthonemus*, and *Taphirus*, of Bonelli.

II. The second joint, and sometimes the third, of the front *tarsi* of the males in the form of a square or round; palette furnished below with very many small, granular *papillae*, or a tuft of very close hairs.

E. Dinoda, *Chloronia*, *Oodes*, *Callista*, *Agonus*, *Dicela*, *Licina*, *Badista*.

FERRARA, DUCHY OF, or the **FERRARESE**, in Italy, a Province of the Ecclesiastical States, bounded on the East by the Gulf of Venice, and enclosed on the South and West by Romagna, the Bolognese, and Modena. On the North it formerly extended beyond the Po, but in 1815 the portion on the left bank of that river was annexed to the Austrian dominions in Lombardy. The territory of Ferrara was included in the donation of King Pepin of France to the Pope, in the year 756; it was subsequently governed by its own Dukes of the House of Este, to whom it was granted by the Emperor

Frederic II., in the XIIIth century. After having for a long period exercised a despotic authority in these dominions, they were deprived of them in 1598 by Pope Clement VIII., on the plea of the illegitimacy of the Duke then reigning. On the 5th of May in that year, the Pope, at the head of his victorious army, made a solemn entry into Ferrara; and the territories of Cesar d'Este were limited to Modena and Reggio, wherein his descendants now reign. The French held possession of this Duchy from 1796 to 1814; at present it is under a Papal Legate.

The Ferrarese is a fertile tract; its surface is low, *Surface* flat, and very much intersected by water, and being frequently overflowed by the branches of the Po, the country is marshy and unhealthy. On this account the population is comparatively thin. The sheep pasturages are extensive, and corn, hemp, silk, and wine, are produced. Sturgeons are caught in the river Po, and eels are plentifully taken in the *Falci di Commacchio*, the marshy tract lying between the two mouths of that river, named *Po di Volano*, and *Po di Primaro*.

FERRARA, the Capital of the foregoing Province, in Ferrara, seated in a large and uninteresting plain, near a branch of the Po, on the high road from Bologna to Venice. Its fortifications, now manned by Austrian troops, still present a formidable aspect. The City is entered by five different gates. The first view on approaching its great square, the *Piazza Nuova*, is imposing; the streets are long, spacious, and regular, and contain several good edifices, but they are now grass-grown and solitary. In the centre of the City, and surrounded by a moat, is the large Gothic Castle in which the Dukes of Ferrara used to reside, and wherein the Pope's Legate now has his abode. In this Castle is a good collection of Paintings. The City is the See of an Archbishop; its Cathedral, dedicated to St. George, the tutelary Saint of the City, occupies one side of the *Piazza di San Crispiano*, the principal square, in the form of a Greek cross. It dates from the middle of the XIIIth century. The Churches and Convents are numerous. In the Church of St. Francis, which is very rich in Pictures and Sculpture, is an echo which repeats 16 times distinctly. The University was founded near the close of the XIVth century, and was once held in repute; the contents of the Library belonging to it are valuable. Ferrara has been the birth-place, or place of residence of several eminent men. In the Hospital of St. Anne, a large and gloomy building, is shown the miserable cell in which Tasso was confined under pretence of madness. In the Library of the University the manuscripts both of that Poet and of Ariosto are to be seen. Here also are kept the remains of Ariosto, which were removed from the Benedictine Church in 1801; his arm-chamber and inkstand are also preserved. Ariosto was a native of Ferrara; and his house, which is even now shown, still bears two inscriptions; the first, from his own pen, breathes his own spirit.

*Ferrara, ad opto mihi, et nulli obnoxi, sed nam
Sordida, porta mea et tamen ara domus.*

The second, from that of his natural son, an Ecclesiastic, has little in it which can remind us of such a father:

Sic domus hac Ariosto propitius habuit Deus olim et Pontificis.

Ferrara is supposed to be the *Forum Ailientis*, or *Aleni*, mentioned by Tacitus, (*Hist. iii. ch. vi.*) It attained its celebrity under its own Dukes; but having lost

Situation
and
boundaries.

FERRA-
RA.
History.

Population.
Productions.

FERRA-
RA.
FERRET.

them declined, and it now has a population of only 24,000 persons. The City was governed by a military Prefect under the French, and by a Governor during the existence of the Kingdom of Italy. Near this place Murat was defeated by the Austrians, in the Spring of 1815, 52 miles South-West by South from Venice. North latitude 44° 50', East longitude 11° 36'.

COMMACHIO-
C. CIO.

Commachio is a small Town and Fortress near the Gulf of Venice, situated in the marshy tract, nearly 80 miles in circuit, to which it gives name. It is much intersected by canals, and its inhabitants are, with few exceptions, fishermen. East South-East from Ferrara 29 miles. Estro, the birth-place of the Painter Guercino, is a third. City of this territory. It contains also 18 Towns, each with its own peculiar jurisdiction, and 162 parochial Villages.

CERRA.

Sardi. *Hist. Ferr.*; Barotti, *Compend. Ist.*; Frizzi, *Guide*.

FERRARIA, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Iridae*. Generic character: spathe two-leaved; corolla, petals six, unequal, wrinkled; filaments connected; capsule three-celled, inferior.

A genus of bulbous-rooted plants, with curiously formed flowers; two species have been discovered, natives of the South of Africa; the connected filaments have caused this genus to be placed by some Botanists in the class *Monadelphae*.

FERRULEA, in *Botany*, a genus of the class *Dioecia*, order *Hexandria*, natural order *Guaiacaceae*. Generic character: male flower, calyx three-cleft; corolla tubular; border three-cleft; female flower, as the male; berry superior, two-celled; seeds solitary.

One species, *F. burzifolia*, a small tree with very hard wood, native of Coromandel.

FERREROUS.

FERRUGINOUS, or } Lat. *ferrus*, from *ferrum*,
FERRUGINOUS, or } iron; which Vossius thinks may
FERRUGINOUS, } be so called a *feritate*.
Having the properties of iron, irony.

But this upon enquiry, and as Cebes hath also observed, is nothing else but a weak and inanimate kind of loadstone, reyned here and there with a few magnetical and *ferrugineous* lines.

See Thomas Brown. *Fulgar Errata*, book ii. ch. lii.

And if we yet make a more exact enquiry, by what this salt of vitriol more peculiarly gives this colour, we shall find it to form a metastaline condition, and especially an iron property or *ferrugineous* disposition.

Id. *ib.* book vi. ch. xii.

By a diligent enquiry, there may be discovered in England (and in divers other countries too) a far greater number than is yet imagined, of mineral waters, especially *ferrugineous* ones.

Boyle. *Works*, vol. iv. p. 796. *Memoriae for the Natural Experimental History of Mineral Waters*.

By this means I found the German spa to retain a little acidity, even here at London; but more than one of our own *ferrugineous* springs did not, even upon this trial, appear to have any.

Id. *ib.* vol. iv. p. 814.

Hence they are cold, hot, sweet, stinking, purgative, diuretic or *ferrugineous*.

Ray. *On the Creation*, part i.

FERRER, s.

FERRER, s. } Fr. *furet*; It. *fierello*; Lat.
FERRER, s. } *triverra*. Junius says, they are
FERRER-CLAW, } thought to be called from *fur*, *fur*,
whence some name them *furunculi*, because they are
animals of wonderful subtilty in *thieving* stores.

“Fr. *fureter*; to *ferret*, to search, hunt, bount out; pry, look, spie narrowly into every corner of.” Cotgrave.

And when young men were forbidden boies, and such other games; some fell to drinking, and some to *ferreting* of silver messes, and *stieying* of dore in parks, and other villainies.

Hall. *Henry VIII. The nightestayd Yere*.

Con. Make fast the doore, for fear they do escape,
Let's in, and *ferret* out these cheating rascals.

Cutright. *The Ordinary*, act v. sc. 4.

Ferrets are in great account for chasing and hunting of conies; the manner is to put them into their earths, which within ground have many wales and holes like moles, and tharough these creature are called *Cuniculi*; and when they are within, they so course the poore conies from out of their earth, that they are soon taken above ground at the mouth of their holes.

Holland. *Phisic*, vol. i. p. 232. book vii. ch. iv.

I am a Lord of other yeere's this tag

Smooth Bawbee Cab, the young Grey of a Gray;

Two tyne Urshins, and this ferret gay.

Ben Jonson. *The Sad Shepherd*, act ii. sc. 2.

I know many of those that pretend to be great Rabbits in these studies, have scarce saluted them from the strings, and the title-page; or to give them more, have his but the *ferrets* and mouse-hoers of an index.

Milton. *Works*, vol. i. fol. 13. *Of Reformation in England*.

H'm light legs else I had so *ferret*-claw'd him.

Beaumont and Fletcher. *Women Pleas'd*, act ii. sc. 4.

I ordered the proper officer of my court to *ferret* them out of their respective caves, and bring them before me.

Tatler, No. 131.

From each low passion, from each low resort,

The blushing alley, say, the righteous court,

From Barrow's, Almack's, Ash's, and the rest

Where Judah's *ferrets* earth with Charles unlost!

Langhorne. *The Country Justice*, part ii.

FERRULE, from the Lat. *ferrum*, iron. “Fr. *virrole*; an iron ring put about the end of a staff, &c. to strengthen, and keep it from riving.” Cotgrave.

The fingers' ends are strengthened with nails, as we fortify the ends of our staves or forks with iron hoops or *ferules*.

Ray. *On the Creation*, part ii.

FERRY, s.

FE'ARY, s.

FE'RYAGE, s.

FE'RY-BAT, s.

FE'RY-NAT, s.

A. S. *faru*; Ger. *fare*; D. *vaer*,

voer; Sw. *farria*. From A. S. *far-*

an, to go.

A passage, &c. by water.

Blow but gently, blow fayre waide,

From the forsaken shore,

And be as to the haleykin kind,

Till we have *ferry'd* o're.

Brown. *Britannica's Pastoral*, book ii. song 5.

But that a book in worse condition than a peccant soul, should be to stand before a jury ere it be born to the world, and undergo yet in darkness the judgment of Radamant and his colleagues ere it can pass the *ferry* backward into light, was never heard before.

Milton. *Of Uncontented Priesting*.

A number of horses swam after the ships, haled by the bridle reins which were tied to the poulpes, beside those, which being saddled and bridled, and fitted to serve the uses of armies as soon as they were landed, were bestowed in barges and *ferry-boats*.

Holland. *Linnæus*, fol. 408.

So forth they rowed; and that *ferry-man*

With his stiffe oars did brush the sea so strong,

That the hoare waters from his frigid ran,

And the light boies danced all along;

While the salt brine out of the billows sprang.

Spenser. *Ferris Quene*, book ii. can. 12.

Phisic, journeying, *ferriage*, carriage, &c.

Syrre. *Life of Parker*, vol. ii. p. 264.

But no one seems to have been the object of her admiration so much as the accomplished Phao, a young man “as Lesbos; who is said to be a kind of *ferry-man*, and thence failed to have carried Venus over the stream in his boat, and is have received from her as a reward, the favour of becoming the most beautiful man in the world.

Faulstich. *The Life of Syppha*.

FERRER-
CLAW.
FERRY.

FERRY.
—
FERTILE.

The goats their usual distance keep
We never have recourse to sleep;
And the whole scene wants nothing now,
Except your ferry-boat and cow.
Luigi. Letter to David Garrick, Esq., 1761.

The next thing observable in the ferry-man, Chiron; and he the learned well knew, was a man of this world, an Egyptian of a well-known character.

Warburton. The Divine Legation, book ii. sec. 4

A FERRY for reasonable toll in a liberty by prescription, or by the King's grant. It may belong to one who has no interest in the water. He who accepts it is bound to keep a boat for the public good.

FERTILE, } Fr. *fertile*; It. *fertile*; Sp.
FERTILENESS, } *fertil*; Lat. *fertilis*, (from *ferre*,
FERTILITATE, } to bear;) by corrupt usage, that
FERTILITY, } can or may bear; properly, that
FERTILIZE, } can or may be borne. Fetham
FERTILE-FRESH. } uses *fertile* as a verb.
FERTILE-HEADED. } That can or may bear or pro-
duce; productive; generally, with a subaudition of
abundance or plenteousness.

For neyther was the ayre more temperate in all the world than in Asia, nor the soyle more *fertile*, nor more plente of fayre and plenteous cyes.

Arthur Gubling. Justice, book xxvii. fol. 160.

The Belgies for the most part were despoiled of Germanes, who passing the Rhine time out of mind, and settling themselves there by cause of the *fertility* of the soyle, drave out y^e Gallies that dwelt there before.

Id. Cæsar. Commentaries, book ii. fol. 46.

Now to certifye you of the *fertility* and goodnesse of the country, you shall understand that I have in sundry places sown wheate, berrie, rie, coles, beanes, pease, and seedes of herbe, kernes, plum-stones, &c., all which have flourished as in England.

Hakluyt. Voyages, &c. vol. iii. fol. 132. M. Ant. Parkhurst.

But then again, he that hopes too much, shall censure himself at last; especially, if his industry goes not along to *fertile* it.

Fetham. Revoles 81.

Their bounty falls like rain, and *fertilizes* all that's under them.

Id. A. 39.

And in the stand of their eternal fame
Was the cool stream that took his endless game,
From out the *fertile* bowd of winged steed.

Hall. Satire 2. book i.

He, according to the *fertility* of the Italian wit, did not only affect us the demonstration of his practice, but sought to enrich our mind with the contemplation thereof.

Siding. The Defence of Poetry.

A cock will in one day *fertilize* the whole recreation or cluster of eggs, which are not excluded for many weeks after.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xxiij.

Whence notwithstanding we cannot infer a *fertilizing* condition or property of fecundation.

Id. B. book vii. ch. vi.

The fields, which answer'd well the scimitar's plough,
Spent seed out worn, return no harvest now;

Is barren age wild and expulsive too

And boast of past *fertility*;

The poor relief of present poverty.

Cowley. To Mr. Hobbes.

We may say of this unhappy fecundity, that our earth needs no rain to fall upon it, that is, no external provocation to *fertilize* it, there riseth a mist out of itself that watereth it, to wit, our innate perversity.

Montaigne. De la Vieillesse, Troisième, 2. vol. i. sec. 1.

Greene let it be,

More *fertile-fresh* than all the field to see.

Shakespeare. Merry Wives of Windsor, fol. 59.

— One Cerberus there

Feths the passage, in our courts a thousand,

As loud and *fertil*-headed; and the client

That waxes the sops to fill their ravenous throats,

Must hope for no access.

Mansinger. The Fatal Deceit, act i. sc. 1.

FERTILE.
—
FERVENT.

Her [Marius] mighty walls, illustrious founders grace,
Of different countries, and a different race,
Three tribes distinct possess her *fertile* lands,
And four fair cities every tribe commands.

Pitt. Tigris. Aeneid, book x.

The quickness of the imagination is seen in the invention; the *fertility* in the fancy; and the accuracy in the expression.

Dryden. Letter to Sir R. Howard.

Thou art the garden of the world, the home
Of all Art yields, and Nature can decree;
Even in thy desert, what is like to thee?
Thy very weeds are beautiful, thy waste
Richer than other countries' *fertility*.

Byron. Works, vol. ii. p. 24. Childe Harold's Pilgrimage, can. 4.

sec. 26.

The foe, the victim, and the friend ally
That fights for all, but never fights in vain,
Are met—as if at home they could not die—
To feed the crow on Talavera's plain,
And *fertilize* the field that each pretends to gain.

Id. A. vol. i. p. 42. can. 1. st. 41.

FERULE, } Lat. *ferula*, a *feriendo*, from
FERULA, } beating or striking.
FERULAR, }
FERULE-FINGERED. }

The eye of the parent, and the *ferule* of the master, is all too little to bring our senses to good.

Hall. Works, vol. i. fol. 642. A Censure of Tracts.

What advantage is it to be a man, over it is to be a boy at school, if we have only escap'd the *ferulas*, to come under the *fascia* of an imprudent?

Milton. Of Uneducated Printing, vol. i. fol. 160.

The generous nature likes himself then the worst, when he must appear a pedagogue with a rod or *ferula* over his hand, the good inclination is soonest wound by fair and civil dealings.

Fetham. Revoles 40.

If I had leisure, or that if it were worth my while, I could reckon up so many barbarisms of yours in this one book, as if you were to be chastised for them as you deserve, all the school-boys' *ferulas* in Christendom would be broken upon you.

Milton. A Defence of the People of England, vol. i. fol. 594.

It may be he thinks of those ancient *ferule*-faced boy-popes; one of the Benedicts, a grave father of tenne yeeres old; or John the thirteenth, an aged stippling of nineteen.

Hall. The Humour of the Married Clergy.

FERULA, in Botany, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbellifera*. Generic character: general involucre caducous, partial involucre many-leaved; fruit oval, flat, striated on both sides.

Thirteen species, natives of Europe and the East. *F. asafetida* is a native of Persia, the dried expressed juice of the root is the drug called *Asafetida*.

FERVENT, } Fr. *fercent*; It. *fervente*; Sp.
FERVENCY, } *heriente*; Lat. *ferens*, from *ferre*,
FERVENTLY, } to warm, to be or cause to be warm;
FERVID, } (of uncertain origin.)
FERVIDNESS. } Warm, glowing, burning, ardent.

Nie hart welkharst thus none, even it riseth

New hots, now cold, and oft in *ferveur*.

Chaucer. The first Booke of Boecius, fol. 211.

What more it be, y^e me hath thus purchased

Wenst hath not deceived me certain

But *feruent* loze, so sore hath me ychased

That I currewe, nan cures in your chalen.

Id. La Belle Dame sans Merci, fol. 252.

The which breeds *feruently* him prey

To send after more.

Id. The fourth Booke of Troilus, fol. 183.

FERVENT

For as time as by curling conceiving in that dulceness of prayer,
the fervourous thirst & devotion is once caked in our myndes, we do
forthwith lose the towards contemner of our myndes, whiche that
fervour of devotion, not being stately extinguisht, wrought and
prevented in vs.

Fisher. A Godly Treatise, sig. G.3.

The rhyer of Cydonia spoken of before, dyd runne through thys
crys where the kyngs arrayed about myddaye, yt beyng in the
sommer season, what time the heat ys no where more fervent than in
that country.

Brevide. Quintus Curtius.

For those Christians, that were converted fro the heathen, in the
whole world, dyd inherance & receyve the Gospel, very dayntiously &
fervently fraying theynes in every condicions ther.

Uall. Revolution, ch. vii.

Come vnto me with fayth and ake in the fervourous of soule.

Bale. Inoge, part i. sig. G.3.

Our lorde then, as he sometime dydde in other thingis, touche
and temper the teale of Peter thorow fervour and hete somewhat redi-
crete.

Sir Thomas More. Works, fol. 1316. Of the Passion of Chryst.

Where the mind was to be edify'd with solid doctrine, the
fancy was scotch'd with solenne stories: with less fervency was
studied what Saint Paul or Saint John had writen than was list'd
to one that could say here he taught, here he stood, this was his
statuere.

Milton. Of Prætorial Episcopacy, vol. i. fol. 33.

Ev' at the point of parting they unfold
With fervent zeal, how only he rely'd
Upon the merits of the precious death
Of his Redeemer.

Daniel. On the Death of the Earl of Devonshire.

Even so many of these who conceive pleasure in philosophy, and
make semblance as if they had a fervent desire to the study thereof;
but if it chance that they be a little retired from it by occasion of other
business and affairs, the first affection which they take when it
vanisheth away, and they can well abide to be without philosophy.

Holland. Plutarch, fol. 204.

They were cloyed with God, while he was perpetually resident
with them, now that his absence had made him dainty, they cleave
to him fervently, and penitently in his retarce.

Hall. Cust. vol. i. fol. 1022. The Remore of the Ark.

While also seemed to hang upon a crosse as it were by the fren-
zies of his prayer, she much comforted the rest of the saints.

Fox. Martyrs, fol. 43. The first Persecutions in the Primitive Church.

For Chas heard His voice: Him all His traine
Follow'd in bright procession to behold
Creation, and the wonders of His might.
Then staid the fervid wheels.

Milton. Paradise Lost, book vii.

And whilst together merry thus they make,
The sun to west a little gas to leane,
Which the late fervour none again did stoke,
When as the Nymphs came forth upon the plain.

Drayton. Pastoral Eclogue 9.

Even David himself was faine to call upon his soul with repeated
fervency, and excite every faculty within him, "to bleas the Lord,
who had forgiven his iniquities, and redeemed his life from destruc-
tion, and crowned him with loving-kindness, and tender mercies."

Bale. Works, vol. iv. p. 371. Mr. David Clarkson's Funeral Sermon.

I told him the Church had appointed an office of the visitation of
the sick, and I must use that; and he said, yes, he chiefly desired
the prayers of the Church, wherein he joined with great fervency
and devotion.

Parliamentary History. 12 Charles II. Anno 1680. Letter from Sir. Evelyn.

Consulting secret with the blue-eyed maid,
Still in the dome divine Ulysses stay'd:
Reverent mature for act inflam'd his brow,
And thus the son the fervent son address'd.

Pope. Homer. Odyssey, book xii.

As me! the sweet infant's deities,

The fervid wishes, holy flow,

Which thus a melted heart renews,
Such are his, and such he moves.

Paradise. The Happy Man.

For though the person [Malchus] was wholly unworthy of so
gracious a cure; yet in the account of the meek Lamb of God it was
a kind of injury done to him by the fervourous of St. Peter who knew
not yet what spirit he was of, and that his master's kingdom was not
of this world.

Bentley. Sermon 6. p. 214.

As down the hill I solitary go,
Some power divine, who pities human woe,
Sent a tall stay, descending from the wood,
To call his fervor in the crystal flood.

Pope. Homer. Odyssey, book i.

The Poet cannot always fill himself with inspiration, nor the
Philosopher with his clear discernment of abstracted Truth, nor the
Religious man with his ardours and transports; therefore the want of
a fervent faith and glowing zeal is not so much the mark of reproba-
tion, as a present indisposition of the organs.

Search. The Light of Nature, vol. ii. part iii. ch. xxvi.

Yet did I love thee to the last
As fervently as thou,
Who didst not change through all the past,
And cannot not alter now.

Byron. Poems, vol. iv. p. 238. st. 3.

Whither, Simichion, so fast away,
Now when meridian beams inflame the day?
Now when green lizards in the hedger lie,
And crested larks forsake the fervid sky.

Furber. The Mystique of Theocritus, lyl. 7.

Thus while she spoke, her eyes, sedately seek,
Look'd the pure fervour of maternal love.

Bentley. The Judgment of Paris.

FESCENNINE, s. Lat. *fescennine*, a *Fescinid*,
F'ESCENNINE, adj. *fescennine*,
See the Quotation from Crassus, and Life of Horace,
BIOGRAPHICAL DIVISION, s. 384.

Their *fescennine* and Atticæ way of wit is early days prohi-
bited, and laws made against it, for the public's sake, and in regard
to the welfare of the community; such licentiousness having been
found in reality contrary to the just liberty of the people.

Shafesbury. Works, vol. i. p. 251. Advice to an Author, part ii.

Besides these hymns, the Romans had their *fescennine* verses, so
called from a town of that name in Campania. They were a kind of
improvisation, and made up of low wit, and scurrilous jests, such as
the ignorant clown and common people may be imagined capable of
making, at their feasts, upon getting in their harvest.

Crassus. Lines of the Roman Poets, introd. p. 6.

Satire, in its origin, I mean is the rude *fescennine* force, from
which the idea of this poem was taken, was a more extempore
jumble of mirth and ill-nature.

Hurd. Works, vol. i. p. 17. On Epistolary Rights.

FESCU, see FESTUS.

FESTAL, s. Fr. and Sp. *festival*; Lat. *festus*,
F'ESTIVAL, n. } *festivus*. See *FESTIV*, ante.
F'ESTIVAL, adj. } Mr. Gifford thinks that in the
F'ESTIVE, } expression
F'ESTIVITY, } Massinger alludes to a dish in
addition to the regular dinner, which at the Middle
Temple still retains the name of *Erecedinge*.

How many *festivall* high days to worship saints how they made
themselves to call poore men from their daily labours and laze to
serve their idle baity.

Jay. Exposition of Daniel, ch. vii.

Aristomenes of Neseene, a good and just man, when he had
conquered the Lacedæmonians, on a time as they kept a *festive* in
the night, called Hæcatæa, took away thence *festive* men, that were
playing in company there, & fled away by night with them.

Fires. The Instruction of a Christian Woman, sig. H. 6.

Thence she then brought into a stately hall,
Wherein were many tables faire dispall,
And ready light with drapery fringed
Against the windows should be maintained.

Spenser. Forre Queene, book ii. can. 9.

FERVENT

FESTAL

FESTAL.
FESTER.

Mass. Occasions drew me early to this city,
And as the gates I enter'd with son-rise,
The morning trumpets *festival* proclaim'd,
Through each high street.

Adrian. Season's Apologies, l. 1096.

Then unthankful wretch,
Did our charity redeem thee out of prison,
(Thy patrimony spent), ragged and lousy,
When the sheriff's basket, and his broken meat,
Were your *festival*-exceedings! and in this
So soon forgotten.

Maister. The City Madam, act i. sc. 1.

Looks thou shouldst wear more grave and sad
Than Hector's wife or mother had:
Never at Comedies appear;
All *festive* jollities forbear,
And what's to else doth laughter cause,
And the civil's tips and drows.

Shelburne. Ad Parthen Education. Martial, l. 2. epig. 61.

In the ancient Church when on days of *festivities* men began to
adore themselves suspiciously to show their pride, not to honour the
day, and fared deliciously to surfeiting and drunkenness, the fathers
did not therefore forbid what before they allowed, but thought to
reduce them from that pride and luxury.

Hammend. Works, vol. i. fol. 664. *Of the Frivolous of the Church.*

Hence Theodoret writes, that the Christians at his time instead of
celebrating the *festivals* of Love and Bacchus, did celebrate the *festivities*
of Peter, and Paul.

Prynne. Hæstie-Marie, part i. act vii. sc. 3.

Whether your life in sorrow pass

And sadly joyless glide away;

Whether reclining on the grass

You bless with choicer wine the *festal* day.

Francis. Translation of Horace's Odes, book ii. *Ode 3. to Delia.*

The Romans also, as saturs in the same in all places, though they
knew nothing of these Grecian demi-gods, nor had any communication
with Greece, yet had certain young men, who, at their *festivals*,
danced and sung after their uncouth manner to a certain kind of
verse, which they called Saturnian.

Dryden. Fæst Works, vol. iii. p. 121. *On the Origin and Progress
of Satire.*

When the day crown'd with rural chaste delight,

Rings obsequies to the *festive* night;

The *festive* night awakes th' harmonious lay.

Somerville. The Chæor.

The king also ordered his [Beckett's] name to be struck out of the
calendar, and the office for his *festivity* to be dashed out of all
brevaries.

Burnet. History of the Reformation, Ann 1538.

For them the voice of *festal* mirth

Grows hush'd, their name the only sound;

While deep remembrance powers to worth

The goblet's tributary round.

Bryce. Works, vol. ii. p. 274. *Poem on the Death of Sir Peter
Parker.*

The merry voice of *festal* delight

Saluting the return of morning bright

With matin-revels, by the mid day hours

Scared ended.

Wat. Education.

Imagination fondly stoops to trace

The *festive* splendours of that *festive* place;

The white-wash'd wall, the evenly manded floor,

The varnish'd clock that click'd behind the door.

Goldsmith. The Deserted Village.

Much the same may be observed of the Roman drama, which, we
are told, had its rise in the restrained *frivolity* of the rustic youth.

Murd. Works, vol. i. p. 233. *Notes on the Art of Poetry.*

FESTER. } Of unknown Etymology. Perhaps
FESTIV, adj. connected with the Fr. *faiستير*,
which Cotgrave interprets, to burn in the hand or eare,
to brand on the forehead, to mark for a rogue, with a
hot iron.

To putrefy, to suppurate; to generate corrupt or
virulent matter; metaphorically, any virulent sensations.

O calcars dreaming deeds: what helps her vex, and pilgrim deeds, **FESTER.**
What helps her temples sought? what sokes flame her skill's decay,
This while, and *festering* deeps in breast her wound the faster breeds,
Phæon. *Æneid*, book iv.

One day as he was searching of their wounds,

He found that they had *festred* privily;

And ranking inward with uncur'd stumps,

The inner parts now gas to putrify,

That quite they seem'd past help of surgery.

Spenser. Faerie Queene, book vi. can. 6.

But, for excuse hereof, somewhat to make a *festry* matter, you
tell us a long tedious tale, without heads, or foot.

Jewell. Defence, fol. 622.

Now many a wounded Briton feels the rage

Of miserie fires that *festre* in each limb,

Which dire revenge alone has pow'r to smother;

Revenge makes danger dreadful seem.

Congreve. To the Kings. On the Taking of Namur.

Yet since he learn'd to wing th' snoring dart;

Much cause has man to curse his fatal art;

But most have I, the sun has wheel'd his round

Since first I felt the deadly *festering* wound

Yes, yet, I fondly, madly, wish to hurt,

Abhor indifference, and at comfort spurn.

Granger. Of the Elegies of Tibullus, book ii.

If your peace be nothing more than a sullen pause from arms; if
their quiet be nothing but the medication of revenge, whose maimed
pride smarting from its wounds, *festers* into new rancour, neither the
act of Henry VIII. nor his husband of this reign, will answer any
wise end of policy or justice.

Burke. Letter to the Sheriff of Bristol.

FE'STINATE. } Lat. *festinare*, festim nix fertim
FE'STINATELY, } *progređi*; *hoc est*, fertis nix densis
FE'STINATION. } *greñibus*; to proceed with thick
or close steps; with steps closely, quickly following.
And thus, hastily, speedily.

Admire the Duke where you are going, to a most *festinate* prepara-
tion: we are bound to the like.

Shakespeare. Lear, fol. 599.

Take this key, give enlargement to the swains, bring him *festinately*
hither.

Id. Lear's Fool, fol. 128.

Sir. But sweet Frank, whom shall my father

Security present me?

Quous. With all *festination*.

Chapman. Entour'd Hec, act ii. sc. 1.

FESTOON, Fr. *feston*, q. d. *certum festum seu festi-
vum, a festal or festical garland*. Skinner. Generally,
"a garland, bundle or border of fruit, and flowers;
especially in graven or imbossed works." Cotgrave.

Here is a vista, there the doors unfold,

Balconies here are balustrated with gold;

Then courts the rounds and ovals in the halls,

The festoons, fringes, and the strings.

Dryden. The Art of Poetry.

But the most superb monument of his [Gibson's] skill is a large
chamber at Petworth, enriched from the ceiling, between the pictures,
with festoons of flowers and dead game, &c. all in the highest perfec-
tion and preservation.

Walpole. Anecdotes of Painting, &c. vol. i. p. 155.

FESTUCA, in Botany, a genus of the class *Triand-
ria*, order *Digynia*, natural order *Gramineæ*. Geoeic
character: calyx two-valved, spikelet oblong, nearly
round, or diverging, two-ranked, with sharp-pointed
glumes.

An extensive genus of Grasses spread over both hemi-
spheres, but chiefly the Northern. *F. ovina*, *virgata*,
cæcia, *duriuscula*, *rubra*, *bromoides*, *calamaria*, *decidua*,
loliacea, *pratensis*, and *clatior*, are natives of England.

FESTUE-
FETCH.

FESTUE, or } D. *festue*; Fr. *festu*; Lat. *festuca*,
FESTUE, } a stalk or stem. "Fr. *festu*, a
FESTUE, } stalk; a straw, rush, little stalk or
FESTUE, } stick, used for a *festue*." Cotgrave.
A stalk or straw, and hence used for a wire or stick
employed by Schoolmasters in pointing out letters to
children learning to read; also for the gnomon of a sun-
dial, as in the Citation below from an old Play.

But I shall afterward anon lay it afore him agayne, and sette him
it with a *festue*, that he shal not say but he saw it.
Sir Thomas More. Works, fol. 1102. *Answer to the Poynters*
Booke.

And with thy golden *festue*, plaistd upon
Thy hollow harp.

Chapman. Homer. Iliad, v. 10.

What advantage is it to be a man, over it is to be a boy at school,
if we have only escaped the *festue*, to come under the *festue* of an
imprimator? *Milton. Of Uneducated Printing*, vol. i. fol. 151.

The *festue* of the dial is upon the Christ-cross of noon.

Swinnerton. The Puritan, act iv. sc. 2.
Harris may be discovered a little insect of a *festue* or pale green,
resembling in all parts a locust, or what we call a grasshopper.
Sir Thomas Brown. Fulger Errors, book v. ch. iii.

But we speak of *straws* or *festuous* divisions lightly drawn over
with oyl, and so that it catcheth an adhesion; or if we conceive any
antipathy between oyl and amber, the doctrine is not true.
Id. B. book ii. ch. v.

FET, i. c. *Fest*, q. v.

For Jaany's be gentel suggest in his boies
but with oute for ye fathers jayn soult
And ded as a dore sayle.

Pure Pleasman. Vision, p. 22.

The Pope after certain communications, perceiving hym in all
poyntes fyt for his purpose sett him anon into Germanys with hys
ful authorities (as afore is specified) to do hys false *fets* there, and
to bring that styffe necked people under hys wicked obediency,
whome they call the holy Christian behove.

Id. English Historie, part i. p. 57.

And told me, That the bottom clear,
Now laid with many a *fet*
Of seed pearl, ere she had't her share
Was known as black as jet.

Dryden. The Quest of Cynthia.

FETCH, v. } In old authors also written *Fet*. A. S.
FETCH, n. } *frecan*, *fet-lan*; D. *val-en*, *adducere*,
FETCH, } *affere*, to bring or bear to.
FETCHING, } *Fetich*, the noun, is applied to any
thing *fetched*, or sought for, fraudulently. And thus,
a deceitful trick or artifice.

To *fetch*, implies to go or send for, and bring or
carry to, back to. And, generally,

To draw or derive; to deduce, educe or produce;
and thus, to effect, to perform, to reach, to arrive at, to
attain, to acquire.

For is he farreste stode of Affric gaudes while *fetich*,
like stokes for medicine, &c in Yrind ben sette.

R. Gloucester, p. 146.

Boke per was non *fetich*, we non per after fore,
Hubert his croice down sette, & William jenn souce.

R. Brune, p. 208.

And *fetcheth* away this fruit anon *before* by ojn eyes.

Pierre Pleasman. Vision, p. 396.

And thereupon the wis was *fetich* anon.

Chaucer. The Prologue, v. 821.

And right, this cursed loous wretche
This lightnes anon before him *fetich*.

Id. The Sompnours Tale, v. 6746.

But yet tenege full piteous
She praid, that the widdow dretche,
Hir husband for to *fetich*
Forthwith hir fader also.

Greene Conf. Am. book vii. fol. 171.

FETCH.
FETID.

Thus fortune changed her copy in such wyse, that they *fetched* it
in on every side and slew those that stood in good hope and possi-
bility of wysening their examp.

Arthur Goldguy. Caesar. Commentaries, book iii. fol. 68.

Thus he sayd to the two best Secten, go your wayes, and say to
your king, that Wylyam of Montague hath thus passed through
his host, and is going to *fetche* syde of the King of Englands.

Lord Berners. Froissart. Cronycle, vol. i. ch. lxxvii.

He fell to perswading with the princes of Gallia, calling them
backe one by one, and exhorting that to tary wile in the moun-
tains, and putting them in feare it was done for none further *fetch* that
Gallia was thus robbed of all her noblesse and wies.

Arthur Goldguy. Caesar. Commentaries, book v. fol. 112.

And now, thus threat to force from me,
The fruit of my sweet, which the Greeks gave all, and though it be
Compar'd with thy part, then wastest up nothing; nor ever is
At any such towe; but of light (the *fetcher* in of this)
My hands have most share.

Chapman. Homer. Iliad, book i. p. 5.

First the kyng with her had not one penny, and for the *fetching*
of her the Marquis of Suffolk demanded a whole shire in ope
parliament.
Hall. Henry VI. The eighteenth Year.

All hardy youth, from valliant fathers sprung,
Whom perfect honour he so highly taught,

That he' aye *fetch'd* examples from the youth.

And hid the vain experience which they brought.

Devenant. Goodbair, book i. can. 1.

Next, the word *politician* is not used to his law, and thereupon
he plays the most notorious hobby-horse, jesting and frisking in the
laxity of his asseveration with such poor *fetches* to cog a laughter from
us, that we scarce behold at a woe, but is more hastily
facetious.
Milton. Doctrine, &c. of *Disceat*.

How strange a reverie from the sackage of an enemy had that
city, that by the leaders crying, back, back, when he wanted room
for the *fetching* of his blow, to break a chain that hindered him, was
by misapprehending the word, put back in the instant fight.

Feldman. Review 79.

I will only add here, that I have not observed in any of
his writings a single phrase or word, which has the least appearance
of having been *etched* by him from the south, with which I was so
particularly pleased, both for the invention and the moral, that I
cannot hinder myself from recommending it to the reader.

Dryden. From Works. Preface to the Fables, vol. iii. p. 642.

This gentleman thinks he has a *fetch* for that; he subscribes not
to the truth of every particular, but to the use only, and that "it
contains nothing contrary to the word of God."
Waterland. Works, vol. ii. p. 243. *A Supplement to the Case of*
Arles Subscription.

Those early wise men, who *etched* their Philosophy from Egypt,
brought it home in detached and independent placis; which was
certainly as they found it.

Warburton. The Divine Legation, book iii. sec. 4.

How they have done it—such as have a mind
To know their *etches*, if they look, may find;
And smile thereat.

Hymns. Critical Remarks on Homer.

FETID, } Fr. *fetide*; It. *fetido*; Lat. *fetidus*,
FETIDNESS, } from *fetere*; and Vossius thinks that
FETOR, } it may, from the filthiness of a *fetes*,
be thence applied to any thing filthy or nasty.

Boyle (*Works*, ii. 236) has a marginal direction,
"Way of taking off the *fetidness* from hartshorne, &c." but
the word is not used in the text.

Filthy, nasty; having a foul smell or stench.

So they have set down likewise, that a rose set by garlic is
sweeter: which likewise may be, because the more *fetid* juices of
the earth goeth into the garlic, and the more adequate into the rose.

Bacon. Natural History, Cent. v. sec. 481.

Dogs (almost) only of beasts delight in *fetid* odours, which
showeth there is somewhat in their sense of smell, differing from
the sense of other beasts.

Id. Jb. Com. vii. sec. 323.

They having now a congruity only to such *fetid* vehicles, may be
no more able to abide the clear and lightness eye; than the bat or
owl are able to bear the sun's noon-day beams.

Glenn. Preexistence of Souls, p. 170.

FETID. The *fætor* whereof may discover itself by sweet and arise, as being unamiable by the natural heat of man, not to be disguised by concoction beyond an unsavoury condition.

See *Thomas Brown. Vulgar Errors*, book iv. ch. x.

From Ethiopia's poison'd woods,
From stilled Cælia's hills, and *fætid* fields
With locust-armies pestifering hang'd,
This great destroyer [the Plague] sprang.

Thomson. *Summer*.

When the symptoms are attended with a *fætor* of any kind, either in the urine, mouth, breath, with thought, heat, hæmorrhage of the gums, or of any kind, such a disease will be cured by aconit substances, and none being this way.

Archeol. On *Aliments*, p. 324.

We find amongst their [animals] secretions not only the most various but the most opposite properties, the most nutritious aliment, the deadliest poison; the sweetest perfumes, and the most *fætid* odours.

Paley. *Natural Theology*, ch. vi.

And as is creditably related of some animals, by driving away their perspirations by an intolerable *fætor*, or of blackening the water through which they are pursued.

Id. *R. ch. xix. Of Insects*.

FETLOCK, in a Horse, the joint of the leg and foot, which locks or fastens them together, q. d. *Fedlocks*. Dr. T. H. thinks from the long locks of hair that grow there.

Yet this uneasy loop-hol'd goal,

In which ye've hang'd it by the *fetlock*,
Cannot but put y' in a world of woe.

Butler. *Hudibras*, part ii. can. 2.

White were the *fetlocks* of his feet before,
And on his front a snowy star he bore.

Dryden. *Virgil. Æneid*, book v.

But fast, out-spent with this long course,
The Contact Prince robb'd down his horse,
And made for him a leafy bed,

And smooth'd his *fetlocks* and his mane,
And slack'd his girth, and strip'd his rein,

And joy'd to see how well he fed.

Byron. *Mosses*.

FETTER, v. } A. S. *feter-ian*, *ge-feterian*; Dutch,
Fe'tTER, n. } *veleren*, *compedire*, q. d. *footen*, *feeter*,
Fe'tTERING, n } on the Lat. *ped-ica*, *a pedibus*. See
Fe'tTERLESS, } ENFETTER.
Fe'tTERLOCK. } To bind or fasten the feet; generally, to bind, fasten or ensnare.

He did jam *fetter* webs, strictly & right hand
& seat jam to Carlele into Kyng Edward.

R. *Romance*, p. 337.

Ich visited oute fette man, or *fetered* man in prison.

Piers *Plowman*. *Vision*, p. 111.

And forth is laide this worldy young knight
Unto the centre of King Micors full of might,
And in a prison *fettered* fast is he.

Chaucer. *Of Ariadne*, fol. 207.

For shortly for to say, this Palamon
Perpetually is damned to prison
In chains and is *fettered* to ben del.

Id. *The Knight's Tale*, v. 1345.

Being willed to say his minde, when silence was made and his handes loos'd, he [Hämmon] stretcht forth his hand *fettered* as he was, and shew'd it thus saying.

Arthur *Wolfe*. *Justine*, book xii. fol. 74.

And therefore he made a chayne or *fettors* of wood and put them about his necke, and prophesied away, and preached that they should be taken prisoners & led captive into Babilon.

First. *Wishes*, fol. 167. *First* disavoweth from our Prelates.

Some set of Love's bood to rehearse,
I thought to bind him in my verve:
How would he be felt, away, (quoth he)
Can Poets hope to *fetter* me?

Johnson. *The Forest*, l. 157. *Why I write not of Love*.

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Where wilt thou appeal? power of the courts below
Flows from the first main head, and thence can show
That, if they suck thee in, to misery,
To *fettors*, haliers.

Dennis. *Satire* 5.

Well, this disguise, doth yet afford me that
Which keeps do seldom bear, or great men one,
Free speech: and though my state's usurped,
Yet this affected strain gives me a tongue,
As *fetterless* as is an *Knave's*.

Morison. *The Malcontent*, act i. sc. 4.

And truly, when they are ballanced together, this order seemeth more as enfranchising, than a *fettering* of our nature, which without it seemeth rather bound, than free in revenge, such is the dominion of our availed passions.

Montaigne. *Devoute Esquaye*, Treat. 15. vol. ii. sec. 1.

The said Edmund of Langley [Duke of York] bare sore for an impious a falcon in a *fetter-locke*, supping that lee was *kedged* up from all hope and possibility of the kingdom, when his brethren began to aspire thereunto.

Camden. *Remaines*. *Impress*.

If he call rogue and rascal from a garret,
He means you no more mischief than a parrot:
The words he spew'd and for alike were made,
To *fetter* them in verse is all his trade.

Dryden. *Amorion and Achitophel*.

How shall I welcome thee to this sad place?
How speak to thee the words of joy and transport?
How run into thy arms with-held by *fettors*?
Or take thee into mine, while I'm thus manac'd
And pinion'd like a thief or murderer?

Congreve. *The Mourning Bride*, act iii.

The frequent contemplation of this world, with the grace of God (always at hand to assist the honest endeavours of men,) at least enable them to break their *fettors*, recover their liberty, and return again into one fold, under one shepherd, Jesus Christ the righteous.

Warburton. *Sermon* 33. vol. x. p. 257.

At last men came to set me free,
I ask'd not why, and rack'd not where,
It was at length the same to me,
Fetter'd or *fetterless* to be,
I leav'd it to leav'd despair.

Byron. *The Prisoner of Chillon*.

FETTLE, to net or go about any thing, to dress or prepare. Ray. *Fettle* may perhaps be considered as a diminutive of *Fil*, q. v.

Mr. Brockett says, that *Fettle* is used by Ascham in his *Trophæus* as a noun; we have not met with it.

The sturdy ploughman doth the soldier see
All scurled with pids colours to the knee,
Whom Indian pilage hath made fortunate;
And now he's come to loath his former state:
Now doth he lay scorn his *Kendal-green*,
And his patcht cockens, now despised becom,
Nor hat he now go whistling to the cart,
But sells his tenns and *fettels* to the warre.

Mall. *Satire* 6. book iv.

When you [the footman] know your master is most busy in company, come in, and pretend to *fettle* about the room; and if he chides you, you thought he rang the bell.

Swift. *Directions to Servants*, ch. iii.

FEUD, A. S. *fæth*; Dutch, *feete*, *verde*; Ger. *fede*. Spelman says, A. S. *fæth*, *inimicitia*, a *Fah*; Ang. *foe*; *hostis*, *inimicus*; and *For*, q. v. (nny one *hated*,) past participle of *fian*, to hate.

Hatred, enmity; hostility, quarrel.

Thus is all inserted, many lies, and few subjects: come now in this recitative paying their accustomed tenns, intending mutual *fæds* and balm; betwixt their several tribes and kindreds, then common *fæditie* and allegiance.

Purche. *Pilgrimage*, book vi. ch. ii. sec. 3.

Crowes and owen are at mortal *fæud* one with another.

Holland. *Plin*, fol. 390

p. RUD.

Be void'd the savage reigns when kindred rage
The angry once Flester shall be kindred
The race to vengeance vow'd and when oppress'd
By private feuds, almost extinguish'd lay
My quivering flame.

Thomson. *Liberty*, part iv.

Yet oft-times in his maddest mirthful mood
Strange puns would flash along Childe Harold's brow,
As if the memory of some deadly feud,
Or disappointed passion lurk'd below.

Byron. *Childe Harold's Pilgrimage*, can. i. l. 8.

FEUD, or
FEO,
FE'VOL,
FE'VOARY,
FE'VOARY, or
FE'VOARY,
FE'VOIST.

See FES, and FEOP, ante. See
the Quotations from Spelman, and
Blackstone.

That with which any one is
stuffed or enfeud'd; any thing
granted by one and held by another
upon oath of fealty or fidelity.

Also he deluged with them old antique writings seal'd with
the seals of the Kyage of Scotty, and of dyuane lordys of that
lande, both apyrtyuall and temporall with many other chartrys and
patentes, by the whiche the Kyages of Scotis oblig'd them to be
fedyuare into the crowne of Englande.

Fishe, vol. ii. Anno 1527.

A feud is a right which the vassal hath to land, or some immove-
able thing of his lord's, to use the same and take the profits thereof
hereditarily: rendering unto his lord such feudall duties and services
as belong to military tenure: the more propriety of the soil always
remaining unto the lord.

Spelman. *Feuds and Tenures*, &c. ch. i.

And what greater dividing than by a pernicious and hostile peace,
to dissolve a whole feudatory kingdom from the ancient dominion of
England.

Milton. *Observations on the Articles of Peace between the Earl of Ormond and the Irish*.

As certain of the lords and barons were busie to choose the said
Ludewick for their king, the Pope sent thither one Guais, the Cardi-
nall of Saint Marle, to state those rash and cruel attempts, charging
the French king upon his allegiance, that he with all power possible
should favour, maintain, and defend King John of England, his
feudary or tenant.

For. *Marys*, fol. 239. *The English Nobility against King John*.

But before the pleasantment thereof, first he was miserably compelled
(as hath beene declared) to give over both his crowne & scepter to
that Antichrist of Rome for the space of six daies, & his eliest
vassals, feudaries, & tenants to receive apais of him at the hands of
another Cardinal.

Id. fol. 230. *King John resigneth his crown to the Pope*.

Yea our own King John being a feudatory to the King of France,
was by Philip the French king in a full prisonment there (during his
absence in England) arraigned, condemned to death, and deposed
from his crown by the sentence of his peeres, for murdering of his
nephew Arthur, (then subject of France) with his owne handes.

Fryma. *Trenchery and Dignity*, &c. part iv. fol. 13.

The ooe as he was Duke of Burgundy, the other of Bavaria, both
which countries are feudatory to the empire.

Howell. *Letter* 14. book i. sec. 2.

But one thing I am permittid, that no King of Spaine, no Bishop
of Rome, shall ever oppress or promote any benefidiary, or feudatory
king, as they designed to do, even when the Scots Queen lived, whom
they pretended to cherish.

Bacon. *Works*, vol. ii. p. 39. *Observations on a Libel*.

I call it as the feudatory do, *jam natus praelio alieno*, a right to use
another man's land, not a property in it.

Spelman. *Feuds and Tenures*, &c. ch. ii.

I shall only request of him, and of the other practitioners of the city's
council, to shew me the opinion of one learned man of this kingdom,
or any other nation, deliberately delivered upon the question, that
feudatory and subordinate governments cannot, for any cause what-
soever, be forfeited or remitted.

State Trials. *Charles II. Anno 1692. Proceedings between the King and the City of London*.

If (the constitution of feuds) was brought by them from their own
countries, and continued in their respective colonies as the most likely

means to secure their new acquisitions; and to that end, large districts
or parces of land were allotted by the conquering general to the supe-
rior officers of the army, and by these dealt out again in smaller por-
tions or allotments to the inferior officers and most deserving soldiers.
These allotments were called fiefs, feuds, fiefs, or fees; which last
appellation in the northern languages signifies a conditional stipend or
reward.

Blackstone. *Commentaries*, book ii. ch. ii.

The great and fundamental maxim of all feudal tenure is this, that
all lands were originally granted out by the sovereign, and are there-
fore held, either mediately or immediately, of the crown.

Id. B.

Accordingly, we are indebted to this act of his [Cromwell] for the
preservation of our laws, which some zealous supporters of the rights
of men were then on the point of entirely erasing, as relics of
feudality and barbarism.

Burke. *Letter to a Member of the National Assembly*.

The grantor was called the proprietor, or lord; being he who
retained the dominion or ultimate property of the feud or fee; and the
grantee, who had only the use and possession, according to the terms
of the grant, was stiled the feudatory or vassal, which was only ano-
ther name for the tenant or holder of the lands.

Blackstone. *Commentaries*, book ii. ch. iv.

The Greeks, the Romans, the Britons, the Saxons, and even origi-
nally the feudatories divided the lands equally; some among all the
children at large; some among the males only.

Id. B. book ii. ch. xiv.

FEUD or FEODUM, is LOW, the same as Fief or FEE.
Estates in land were originally at will, and then they
were called *Munera*; afterwards they were for life, and
then they were called *Beneficia*; for which reason the
livings of Clergymen are so called. Afterwards they
were made hereditary, when they were called *Feoda*, and
in our Law Fee Simple.

FE'VER, v.

FE'VER, n.

FE'VERISH,

FE'VERISHNESS,

FE'VEROUS,

FE'VEROUSNESS,

FE'VEROUSLY,

Fr. *februre*; It. *febrile*; Lat.
febris, a fever, (Jureo, *ferbo*,
ferbis, by transposition *febris*),
*quæ calida sit totius corporis in-
temperies*. Vossius. A hot dis-
temperature of the whole body.

—And God on him sendy

Feveres o'er his feckle hyndes.

Piers Plouman. Vision, p. 92.

And some thou saidest have a blanch fever

And praiseth God, they should never keure.

Chaucer. *The second Booke of Troilus*, fol. 157.

A fever it (Johanne) is certidus,

Wiche every day wel come aboute,

Where so a man be or be aboute.

Greene. *Conf. Am.* book v. fol. 86.

Notwithstanding this material or supernatural haste destroyeth appen-
tion, and corrupteth digestyon, as it appears in fevers.

Sir Thomas Elyot. *The Castle of Heilk*, book ii.

And feverlike I keede my kancie still,

With such repast, as most enquires my health;

Which fever first I caught by weat' woe's;

When cold of blood did stirre my blood by stench.

Gower. *Flowers*. *The Flowers of a Lamer*.

What a monster man is, in his locomotions, a swimming eye, a face
both rust and red, a temerarious tongue, chattered to the roof and
gummes; a drumming ear, a favoured body, a belying stomach.

Fishe. *Revels* 84.

My virgin thoughts are innocent and meek,

As in chaste blushes sitting on my cheek;

As in a fever I do shiver yet,

Since first my pen was to the paper set.

Dryden. *The Lady Geraldine to the Earl of Surrey*.

Before the starry threshold of Jove's court

My mansion is, where those immortal shapes

Of bright aërial Spirits are impiered

In regions mild of calm and serene air,

Above the smoke and stir of this dim spot,

FEVER.

Which men call earth; and, with low-thoughted care
 Confid' and pestered in this pickled barn
 Strive to keep up a frail and feverish being.

Milton. Comus, v. 8.

And now of late came tributary kings,
 Besieging him nothing but new fears from th' east,
 With which his *fev'rous* courts their cold increased.

Crashaw. Steps to the Temple.

As in our bodies the members diseased and in pain draw humours
 occasionally into them, and all the corruption of the parts seare into
 them flow thither; even so, the tongue of a balking fellow, being never
 without an inflammation and a *feverous* pulse, draweth always and
 gathereth to it one secret and hidden thing or other.

Hindem. Pithagoras, fol. 169.

Wah, my anger!
 For shame, break through this lethargy, and appear
 With usual terror, and enable me,
 Since I wear not a sword to pierce her heart,
 Nor have a tongue to say this, *Let her die*,
 Though 'in done with a *fever-shaken* hand,
 To sign her death.

Messinger. The Roman Actor, act v. sc. 1.

'Tis a sweet madness runs along with them,
 To wink, all that are aynd'd at still are struck;
 Then, where the shaft still lights, make that the mark,
 And so each fears, or *fever-shaken* tools
 May challenge Tencor's hand in archery.

Ben Jonson. Works, vol. 1. part 1. fol. 207. Postaster.

And as the watch, whose *fever-weakened* loynes,
 Like strengthless hinds, buckle under life,
 Impatient of his fit, breaks like a fire
 Out of his keepers' arms: even so, my limbs
 (Weak'nd with griefs) being now lar'd with griefs,
 Are thine themselves.

Shakespeare. Henry IV. Second Part, fol. 73.

A rage of pleasures madd'nd every breast,
 Down to the lowest level the fiercest ran;
 To his licentious with each must be blast,
 With joy be *fever'd*; snatch it as he can.

Thomson. The Castle of Indolence, can. 2.

To conclude all; if the body politic have any analogy to the natural,
 in my weak judgment, an act of oblation were as necessary in a hot
 distemper'd state, as an epilate would be in a raging *fever*.

Dryden. Amaban and Achitophel, part 1.

How pleasant it's, beneath the twisted arch
 Of a retreating bowyer, in mid-day's reign
 To ply the sweet course, remote from noise,
 Secur'd of *feverish* haunts.

J. Philips. Cider, book 1.

Satiety, perpetual disgust, and *feverishness* of desire, attend those
 who promiscuously study pleasure.

Shaftesbury. An Enquiry Concerning Virtue, vol. 1. p. 128.

My old Lady Philips is a constant water-drinker, and it hath preserv'd
 her (as she conceives) from a sort of *feverous* heats in her stomach.

Hog. Works, vol. 1. p. 206. Letters from several Persons to Mr. Bayle.

Lay me reclined,
 Renew the spreading tamarind that shakes,
 Fan'd by the breeze, its *fever-cooling* fruit.

Thomson. Summer.

Hark! from yon hall as howling waste gurreys,
 What Bacchanalian revels loud resound,
 With festive fires the midnight windows blaze,
 And *fever'd* tumult reels his giddy round.

Mickle. Sacred to the Hears of Rialter Castle.

Reclined and *feverish* in the bath
 He, when the hunter's sport was up,
 But little deem'd a brother's woe.

To quench his thirst had such a cup.

Byron. The Bride of Abydos, can. 2.

O! what a wretch is he
 Whose *fev'rous* life, devoted to the gloom
 Of vegetation, feels the incessant throbs
 Of glaucous pain.

Swaffelt. The Regicide, act 1. sc. 1.

And now progressive health, with kind repair,
 My *fever-weaken'd* joints and languid limbs
 New brace.

Thompson. Sicknes, book iv.

FEUILLAGE, *i. e. foliage, q. v.*

I have done Homer's head, shadowed and heightened carefully;
 and I enclose the outline of the same size, that you may determine
 whether you would have it so large, or reduced to make room for
feuillage or laurel round the oval, or about the square of the bust.

Pope. Works. Mr. Jervas to Mr. Pope.

FEUILLEMORET, *fenille, and mort, a dead leaf.*

So to make a countryman understand what *feuillemorete* colour
 signifies, it may suffice to tell him, 'tis the colour of wither'd leaves
 falling in Autumn.

Lacks. Of Human Understanding, book iii. ch. xi. sec. 14.

FEUILLIA, in Botany, a genus of the class Dicotyledon,
 order Pentandria, natural order Cucurbitaceae. Generic
 character: male flower, calyx five-cleft; corolla five-
 cleft; filaments five, conniving; female flower, styles
 five; fruit hard, three-celled.

Two species, natives of India.

FEUTER, Mr. Todd says, "Made his spear ready."
 The phrase is in the *Romance of King Arthur*, folio
 edition, without date, sig. H 1, "They *feutred* their
 spears." Old Fr. *feutrer*.

All which when Blansmoor from end to end
 Beheld, he waxt therewith displeased sore;
 And thought in mind it shortly to amend:
 His spear he *feutred*, and at him it bore;
 But with no better fortune, than the rest afore.

Spenser. Faerie Queene, book iv. can. 4.

FEUTERER, a dog keeper; from the Fr. *vautrier*,
or vautreir; one that leads a lime-hound or grey-hound
 to the chase. Whalley, Cotgrave calls the Fr. *vauttre*,
 a mangrel from a bound and a mastiff. And see
 Menage, *Le Orig. della Lin. Italiana*, in v. *Feltro*, and
 Du Cange, in v. *Canis Veltrii*.

When these Pharaical *feux feutreris* commands the theatre to
 worship images, or to creep to cross.

Jays. Exposition of Daniel, ch. iii.

— A *feutrer*

To such a nasty fellow, a robb'd thing
 Of all delights youth looks for,
Bromston and Fletcher. The Woman's Prize, act ii. sc. 1.

— If you will be

An honest yeoman *feutrer*, feed us first,
 And walk us after.

HIS *Yeoman-feutrer*!
 Such another word to your governor and you go
 Supperless to bed for't.

Messinger. The Picture, act v. sc. 1.

CAR. Faith, spending my metall in this reeling world (here and
 there) as the sway of my affection carries me, and perhaps stumble
 upon a *yeoman-feutrer*, as I doe now.

Ben Jonson. Every Man out of his Humour, fol. 90.

FEW, } Goth. *fauci*; A. S. *fea*, *feacen*, and
 Fea-wænas, *i. e. fenewæne*; in which Junius thinks that
 traces of the Gr. *φαῖνος*, *faînos*, are manifest; *φ* (*ph*) *supra*
 omitted. Sw. *few*. Mr. Troke has produced from G.
 Douglas the expression (notional enough to modern ears)
 "Ame *few menige*," *i. e. many*; to show that *few* and
many are not (as is generally supposed) in meaning
 opposite terms and contraries; "many means mixed
 or associated, (for that is the effect of mixing,) *subaud.*
 Company, or any uncertain and unspecified number of
 things." And *few*, must restrict or restrain, confine or
 limit this number, in the repetition of unity. And thus to
 denote

Confined, limited, narrowed, small, minute; in num-
 ber or quantity.

FEW.
—
FEZZAN.

So fast he stole of his men, and to grande crew,
Just by lying with a few men hymed to fly at his heels.
R. Gloucester, p. 18.

A few termes coude he, two or three
That he had lered out of some decree.
Chaucer. The Prologue, v. 641.

If I may gripe a riche man
I shall so pal him, if I can
That he shall in a few stoumdes
Lose all his riches and his pounds.
Id. The Remant of the Rose, fol. 144.

And that by wordes hit a few
I shall by reason prove and shewe.
Gower. Conf. Am. book ii. fol. 45.

How stait in the gate and the way narrowe that ledyth to lyf, and
ther heu fewe that fynden it.
Wyclif. Matthew, ch. vi.

But strait is y^e gate, and narrow is the way which leadeth unto
life: And fewe there be that find it.
Bible, Anno 1551.

She [Hope] alway sayl'd, and in her hand did hold
As holy-water-sprinkle, digt in dew,
With which she sprinkled fauours manifold,
On whom she list, and did great liking shew;
Great liking unto many, but true love to few.
Spenser. Faerie Queene, book iii. can. 12.

Dispersed here grows weake, and fewness of objects weeth to unite
affections: if but two brothers be left alive of many, they think that
the losse of all the rest should survive in them.
Hall. Conf. Of Cains and Abel, vol. i. fol. 779.

Luc. Doe not beleue it, fewness and truth, 'tis thus.
Shakespeare. Measure for Measure, fol. 64.

Of all we read, the sacred writ is best;
Where great truths are in fewest words assest.
Waller. The Fear of God, can. 2.

Yet these, by reason of their fewness, I could not distinguish from
the numbers of the rest, with whom they are enobled in one com-
mon name.
Dryden. The Hind and the Panther. Preface.

As to fewness of the executions, and the good effects of that policy,
I cannot, for my own part, entertain the slightest doubt.
Burke. Letter to the Lord Chancellor, in 1790.

FE'WELL, or Skioner says, *Ecco, seu pabulum*
Fu'el. Ignis, q. d. Lat. *focale*; Fr. *feu*;
and (Meoage) for Fr. *feu*, fire, from the Lat. *focus*; as
juu from *focus*; *feu* or *lieu* from *locus*.

That which fireth or burneth, which kindleth fire;
which inflameth, which continueth fire or flame.

The 21 day we departed from Ordeswell shewesyd, travelling for the
most part over mountains ill in the night season, and resting in the
day, being destitute of wood, and therefore were forced to use for
fewell the dung of horses & cattle, which we bought deare of the
pasturing people.
Hakluyt. Voyages, &c. vol. i. fol. 348. M. Anthony Jenkinson.

It happened unto hym also (as it cannot otherwaye he) that many
of his soldiers which were gone shewe into the woodes to fetch
fewell & timber, were cut shorte by the soderney apperche of the
enemyes horses.
Arthur Golding. Canoe. Commentaries, book v. fol. 132.

One with great bellows gathered filling aile,
And with fere^d wind the fewell did inflame,
Another did the dying brands repayne
With iron tonge.
Spenser. Faerie Queene, book ii. can. 7.

But first the few^d chimney blazes wide;
The tankards foam; and the strong table groans
Beneath the smoking sirloin, stretch'd immense
From side to side.
Thomson. Autumn.

So it [a huge image of wood, called David Grutheren] was ordered
to be brought to London, where it served for fuel to burn Fins
Forest.
Barnet. History of Reformation, (1538.)

To retain fire accustom'd, Sir H. Piers hath obliged the fuelter.
Bogle. Letter from several Persons, vol. iv. p. 420.

They pick their fuel out of every hedge,
Which, kindled with dry leaves, just serves unquench'd
The spark of life.
Cooper. The Two, book i.

FEWMET, see FUMET.

FEY, or FAY, q. v., i. e. faith.

I have be negligent in good fey
To chastise him.
Chaucer. The Remant of the Rose, fol. 834.

FEY seems to be the same word as *fag*, (g softened
into y.) See to *Fag*.

To *fy* a ditch, is to work hard at it, and thus, to
cleanse or empty it.

Such maddy deep ditches, and pits in the field,
That all a dry summer no water will yield;
By fying and casting that mud upon heaps,
Conventudes many that husbandry reigns.
Towner. Jane's Husbandry.

FEZZAN.

Phazania.

Cydamus.

Ghadamis.

FEZZAN is an assemblage of Oases or fertile tracts
lying between the 23rd and 31st parallels of latitude, in
the Northern part of the Sahara, or Great African Desert,
and almost under the meridian of Tripoli, (on or near
the site of the ancient *Æa*;) it therefore appears to
correspond with the position of the ancient Phazania,
which, according to Pliny, (*Nat. Hist.* v. 5.) lay
towards the Deserts of Africa above the *Nyrtis*
Minor, was inhabited by the people called Phazani,
and contained the Towns of *Alélé* and *Cillaba*.
"Cydamus also," he adds, "is opposite to *Sabrata*,"
and the context shows that he speaks of Cydamus as
being to the West of Phazania, for on the coast *Sabrata*
was the next city to *Æa* westwards, and Ghadamis
(Cydamus) in like manner, lies nearly due West of the

upper part of Fezzan. Thus, though Ghadamis is not
exactly under the meridian of Tripoli Vecchia, (on or
near the site of *Sabrata*), yet the relative position of
these four places is so near to that of the Towns men-
tioned by Pliny, as to leave little doubt of their iden-
tity, when the proximity of their oases is taken into
the account.

The ext authorities who mention this country are
the Arabians. "To the North of Kánim," says an
anonymous writer, who appears to have lived in the
XVth century, (*Hamaker Spec. Cat. Bibl. Lugd. Bat.*
307.) "is the territory of Fezzán," (an error of tran-
scription for Fezzán,) "the inhabitants of which are
Berbers. It extends as far as Zuwélah to the South
of Barçah." Idriisi, who wrote in the middle of the
XIIIth century, gives some further details: "Adjoining
to the land of *Zagháwh*," he says, (*Clim. lib. part ii.*
Geogr. Nubiens. p. 39,) "is the land of Fezzán. Jer-
mah and Teswah are among its principal cities, and

* *Intervallum ad solitudines Africae, superius minorem Syrtin ductas,
verum Phazania, ubi gentem Phazaniarum, utroque Alélé et Cillaba
subsequens.*

FEZZAN. the latter is called by the Negroes Jermah the Lens. These two cities are only about a day's journey (*marhilah*) distant from each other; and they are equal in size and population. They have their water from wells; possess palm groves, and fields of dhurrah and barley, irrigated with water drawn up by machines, which they call 'Boots' (*Ankshifah*?) but in the West, (i.e. Spain and Morocco) those machines are named 'Swings,' (*Khattarak*). They have a silver mine in a mountain called Mount Jerjis, (the *Girgis* of Ptolemy?) It is of little use, and those who sought for silver there have abandoned the working and attraction of the ore to all who choose to undertake it. The distance from Tesdawah to this mine is about three days' journey. It is about 12 days' journey Eastwards from Tesdawah to a tribe of wandering Berbers named Azéar.¹

In the time of Leo Africanus, Fezzân (or Fezen, according to the Moghrehio pronunciation, which is that of Leo), was still in a very flourishing state. "It is," according to him, (*Africa Descript.* 628.) "an extensive tract of inhabitable land containing large castles and villages, the occupiers of which are rich in landed property and money, for their country is on the borders of Agadez, (the *Aidugest* of Idriis, and Agdas of the present day), and the Libyan Desert, which is the boundary of Egypt. There is no other habitable spot except Augela (*Ajilalah*) in the whole of that Desert. Fezzân is about 60 days' journey distant from Cairo, and is governed by a Lord, who may be said to be the chief men among his people. He extends all his revenues for the good of the community, and pays a tribute to the neighboring Arabs. Bread and meat are here also very scarce; camel's flesh is the meat eaten, but it is very dear." Marmel mentions "Fezzân" only once, and then incidentally, (i. 25, tom. i. fol. 35, a.) where he says that the Berdons (*Berdawân*?) lie between the Deserts of Fezzân and Barca on the North, and the confines of Borno on the South.

Boundaries. The present boundaries of Fezzân are the Valley (*Wâdi*) of Bonjem (in 30° 33' North, 15° 15' East) on the North; the Wells of Meshûr (23° 42' North, 15° 0' East) on the South; the Haruch, or Harush Mountains beyond Temassah and Zaweilah on the East; and Aubârt on the West. After passing the Jebâl-es-sûdd (Black Mountains) between the 26th and 28th parallels of North latitude, and probably the *Mons Ater* of Pliney, (v. 5.) the country is one continued level; differing little in appearance or fertility from the surrounding soil. A layer of sand, thickly spread over a bed of white clay, is the prevailing soil. These materials mixed together form a tolerably fertile compost; but the necessity of constant irrigation is so great a discouragement, that a very small proportion of the whole is cultivated. The heat is excessive, and the climate appears to be considered even by the natives as extremely unhealthy. Obstantine agrees are almost always prevalent, as all the Europeans who have visited Murzûk have learned by sad experience. Probably the want of a sufficient supply of wholesome water is one of the causes of this insalubrity; for there are no rivers, and only three springs, throughout this whole tract. But at

various depths, from 10 to 20 feet below the surface, FEZZAN water is usually found in beds of clay or sand, it is therefore brackish and unwholesome. The surface of the uncultivated soil is covered with sand or fine gravel, and for the most part destitute of vegetation. In the wâdîs, or valleys formed by wintry torrents, which, it may be observed, are only found near the foot of the hills, there are a few thorny trees and shrubs, such as the Talhî, or *Acacia gummifera*, which produces the gum Arabic, *Aâcul*, or *Hedyssan* Al Hâjî; the *Thamaran* and *Dînah*, (*Adinah*?) which furnish pasture for the cattle, and which, with an *asclepias*, a sweet-smelling rue, and two or three more plants, nearly complete the catalogue of all the indigenous vegetables. In the mountains of Beni Walid (Beni oleed) the *Botom* or *Terebinth* (*Pistacia Terebinthus*, Linn.) occurs; but it does not appear to flourish so far South as Fezzân. (Dr. Oudney, in Denham, p. 16, note.)

Various kinds of grain and pulse, such as millet (*Sorghum*?) wheat, barley, vetches, caraway-seeds, &c. are raised in moderate quantities. As gardening is little encouraged, the fruits produced are few; dates, melons, figs, grapes, and pomegranates, are the best and most abundant. The principal culinary vegetables are gourds of different sorts, turnips, carrots, radishes, onions, red pepper, (*capsicum*?) tomatoes, (*Solanum lycopersicum*), malikhiyah, (*Corchorus olitorius*) bâmîyah, (*Hibiscus esculentus*), mustard and cress. Barley Agriculture. Throughout the winter the crops must be irrigated twice a week, by means of channels drawn from the reservoirs near the wells. Cuddub, or assafah, a kind of clover, is sown in January, and lasts till November; it is cut once a fortnight, and is an excellent fodder, but very expensive. The different kinds of millet are sown about Midsummer, and reaped in Autumn. They are often gathered green for fodder, and their straw is used in winter, but it is extravagantly dear. As rain and dews are equally unknown in Fezzân, irrigation is indispensable. The water is raised from the wells (which are pits or ponds not more than 20 or 30 feet deep) by means of *saehrs* made of date trees, and placed obliquely over the centre of the pit. One or two asses, according to the number of buckets used, are attached by a light harness, and run down a steep bank, which diminishes their labour. Their drivers also draw with them, and goad them in a most unmerciful manner, so that their backs are often quite scarified. The water is conveyed by small channels into the gardens, and tossed out with scoops by women and children wherever it is wanted. Sometimes the plots round which the channels run, are entirely flooded by an opening made in the embankment. The corn is first put up in small sheaves, and afterwards beat out with long sticks of palm wood, and trodden down by asses. The figs and pomegranates are often planted in the middle of the water courses. The latter require no much moisture, that it is surprising they can be cultivated successfully where water is so scarce. Horned Animals. cattle are very rare, but there are three kinds of

* The greater part of this passage is omitted in the *Printed Epitome*. See *Annals of Oriental Literature*, 496.

† The mountains in this part of the Second Climate, says Idriis, are *ruzzet* (*harak*) and *naked*! but *harak* is, perhaps, an indigenous name, and not a significant Arabic word.

* *Clifeli* (*Kaffir*?) moor, (Egyptian *Sorghum*), *ahbul* (white) and some varieties of *Cum* are probably the *Sorghum saccharatum*, *hander* and *vulgaris* of Egypt; *canak* is wheat; *adur*, barley; the *basnah*, *gûgûlîn* or *ajûlîn*, and *fatûl*, are seeds of vetches, and other plants not yet well known. The *carwah*, an eatable fruit, is, perhaps, the *jajûl*, (*Rhamnus Syriaca*) *Berigola* is the name of a juicy-leaved salad, and the *geri*, or *jerri*, is a cucurbitaceous fruit. (Lyon, p. 272.)

FEZZAN. buffaloes, one of which, called Waddān, is not larger than an ass, has long heavy horns, tufts of hair from its shoulders, and is extremely fierce. Foxes, hyenas, and tiger cats, seem to be the only ferocious animals found in Fezzān; nor where there is so little cover could the larger kinds find any abode. A sort of rat, called *Gunchak*, black, with a head like a badger's, and a bushy tail, is found in the palms; and the swift breed of camels called *Makerr** is common. Two greyhounds were the only dogs seen by Captain Lyon and Mr. Ritchie in the whole of the country.

Mounts. The Jebel-es-sudd, which may be considered as the natural boundary of Fezzān to the North, is a chain of basaltic rocks extending across this part of Africa, in a direction nearly parallel with the sea. They are about 100 miles in width from North to South, and their greatest height may be estimated at 1500 feet. Barren, irregular in form, sometimes rising into cones, and broken by elevated plains covered with sand and basaltic pebbles, this tract well deserves its name, and is one of the most dreary regions on the face of the globe. It lies between 29° 40' and 27° 30' North. The useful minerals found in Fezzān are natron, (called *Trom*, a corruption of the Arabic word *natrān*, i. e. nitre), alum, (*ashk*), salt, saltpetre, and sulphur. The first, which is the carbonate of soda, (*Kornig* in Denham, 252.) is found principally in the Wādī Shāti; the alum and salt are brought principally from the Eastern districts. Near Mafra there is a large plain of salt, where sharp pointed slabs, four or five feet high, stick up in every direction, so that the whole looks like a field of white lava.

Inhabitants. The natives of Fezzān have been reduced by a long continuance of oppression to the most abject condition. Courage, honesty, and truth, are almost unknown among them. Their external appearance corresponds with the debased state of their intellects. Neither sex is remarkable for make, features, strength, or agility. Having higher cheek-bones, flatter faces, and noses less depressed, they are immediately distinguished from the proper Negroes, notwithstanding the darkness of their hue. They have also stiffer and straighter hair; their eyes are generally small, and their mouths of an immoderate width. The women usually bear children from 13 to 35 years of age, and look old at 16. Naturally cheerful and kind-hearted, they appear to have many of the peculiarities of the Negro character, but are less lively, and often listless, indifferent, and heavy. They are neither irascible, nor revengeful. They can generally write and read a little; and appear to be susceptible of great improvement under a better Government. Drunkenness is prevalent; *lakkbi*, or the fermented juice of the date tree, is their favourite potion. The poor are very indolent; the rich are indolent and inactive; and all are fond of boasting of the success with which they have over-reached their Southern neighbours. Of their falsehood and cheating, if successful, they delight in boasting. Their women have more liberty, and are better treated than the softer sex are at Tripoli; but still they are mere slaves, despised

and neglected by the men, except for the gratification of their own pleasure and convenience. The children of the higher classes, as is usual in Mohammedan countries, are kept in great awe of their fathers, and a servile obedience is exacted from them.

Persons in good circumstances dress nearly like the people of Tripoli; a blue or white cotton shirt, with or without trowsers, and sandals of camel's hides, form the whole wardrobe of the poorer classes, while in doors; when abroad, a *jerid* or *abā* is thrown round them, and a red or white cap of quilted cotton covers their head. On Fridays some twist a handkerchief round the cap, and put on yellow slippers. Broad-brimmed straw hats are worn in the fields as a protection from the sun. Beards are rare, and not in fashion. The ladies wear their hair in thick tresses almost down to their eyes, and the whole is most profusely oiled, so that neither their appearance nor their odour is much to be commended. The superabundant anointing is partly absorbed by a fragrant powder, (*attiah*, i. e. *al-arigiyah*) which forms a brown, dirty looking paste, and when the whole is combined with perspiration and flying sand, as is the case in a few days, the fragrance of this beautiful head-dress may be easily imagined. Their long tresses, hanging over the shoulders from the back of the head, and tipped with silver or coral ornaments, are less ugly and disgusting. A knot of beads, or coral is suspended from the middle of the forehead, and a woollen handkerchief is fastened at the back of the head by a leathern strap under the chin. Rings, portentous in size and number, decorate the ears; and a tight collar of beads in fancy patterns, with coral necklaces and a gold ass, adorn the throat. "A blue shirt," continues Captain Lyon, p. 171, (should he have said shift?) "is generally worn, the collar and breast ornamented with needle-work." White ones also and striped silk *Shāml* (i. e. Syrian) chemises are worn by belles of the highest tone, while a dark-coloured *jerid*, silk trowsers with embroidered borders, and red slippers, complete their wardrobe. Armlets of silver, gold, glass, or ivory, and anklets of silver, brass, copper, or even iron, are deemed indispensable by the wealthy; and all who have common prudence provide themselves with a silken cord, which is suspended from the shoulder, and bears a long line of beads containing amulets. A clover or onion leaf, usually pendant from the nostrils of either sex, does not increase their beauty; and the swarms of vermin with which their bodies are infested, contribute still more powerfully to keep the European at a distance from them.

As Learning, beyond what is necessary for the humblest purposes, is neither sought nor valued, the Fezzānians know little of their former History. According to the current traditions, a family of *Shērifs* from the neighbourhood of Fez (Fās) got possession of the Country in the XIVth century. Their dominion was overturned, and the male branches of their family despatched in 1811, by Mohammed el Mukal, *Bay-el-nibāh*,* or Collector of the Tribute, who bribed the Bāshā of Tripoli by tempting offers to sanction his treachery, (for he took the Sultan of Fezzān by surprise,) and appoint him Beg of that Country with an almost

* The origin and proper mode of spelling this word are still undetermined. If it be Arabic, it is rarely used by the Eastern Arabs, and is therefore omitted in our Dictionary. It may possibly be Malagasy, formed from the participle *mahagasy*, "astonishing," as Mr. Jackson calls it *Harie*; but *mahagasy*, "excellent," is more likely to be the true word, especially as Hant (a better authority) says it is called *Makari* in Morocco.

* *Bay-el-nibāh* properly means the Commander of the Guard. As the Barbary States were from the extravagance of the soldiers, most of their great offices of State have military titles. The Western Africans also pronounce *ba*, or *ca*, like *h*; and thence say *nibah*, *ish* *vin*, for *amibah*, *chah*, *prish*, &c.

FEZZAN. unlimited authority. His distance from the seat of Government screened him from observation; and he soon abolished every institution which could check his power, or prevent him from gratifying his avarice. In Fezzan he styled himself Sultán, though merely a Bey, the Báshá's Agent; and his bad faith and meanness were but too severely felt by Captain Lyon and Mr. Ritchie; for the melancholy end of the latter may be in a great measure attributed to the want of supplies which Mukai, in violation of his warm professions and of common hospitality, withheld. He had been succeeded by Sidi Mustafá before Dr. Oudeny and his party reached Murzúq in 1922; and the latter had in his turn been replaced by Sidi Huséin before their return in less than two years, (November, 1824.)

Law. As the law of the Corán is believed to be divine, the Sovereign cannot alter it at his pleasure, and it operates as some check upon his arbitrary will in most Mohammedan States; but, independently of the excessive power with which it invests him, as the Magistrates appointed to enforce obedience to it are removable at his pleasure, it is sure to be interpreted, if not wrested, according to his wish, even when he is manifestly wrong. In Fezzan, the office of *Cádi*, or Judge, (the Supreme Officer of the Law,) has been hereditary in the same family for nearly two centuries; but though treated with much outward respect, the *Cádi* himself would have little security if his decisions thwarted the Sultán's views. Every Town has its own *Cádi*, appointed, no doubt, by the Sovereign; for hereditary dignities are not sanctioned by the Musliman law, and even the Khalífate itself was originally an elective Monarchy.

The Laws respecting property, the best perhaps of all which Mohammed established, are seldom violated in Fezzan; but the contributions levied on the subjects are most arbitrary and exorbitant, so that every possible discouragement is given to industry and ingenuity. The soil is cultivated by free servants and slaves, who work alike, and experience exactly the same treatment; but "the difficulty of finding willing, honest, faithful, or contented labourers is very great; and each master or agent must himself attend assiduously to the management of his land."

Army. The military force may, on an emergency, amount to 5000 men, all Arabs or Tripolitans, for the natives of Fezzan are considered as too cowardly to be trusted. Annual expeditions are made against the defenceless Negroes to the South and East, for the purpose of plunder, and in order to procure slaves. No other pretences is deemed requisite; and the want of horses and fire-arms renders it impossible for these ill-fated people to make any resistance. They are carried off as slaves, their towns are burnt, their aged and infants murdered, their crops consumed, and every sort of misery is inflicted on them without the smallest aggression or provocation on their parts. Such is the almost invariable history of these *ghaziyehs*, or victorious expeditions for propagating the Faith, of which these degenerate Mohammedans boast: the better informed and more conscientious among the disciples of Mohammed would not justify or approve such expeditions. Criminals convicted of capital offences are usually strangled; and in cases of murder or accidental death, where the criminal or the cause of the death cannot be discovered, a heavy fine is laid upon the district or township.

Commerce. The most important branch of commerce is the slave

trade, and as it is supplied with less cost and hazard by *ghaziyehs*, or plundering incursions into the Negro countries, than by regular barter, little attention is paid to legitimate commerce. The Bey, or Sultán, moreover, like Mohammed Ali, the present Pashá of Egypt, is the first merchant in the country; so that there can be no competition, and he can open or close the market at his pleasure. The only weights in use are these,

Weights and measures.

1. Common Weights.

Cantár (Quintal) =	150 lb.
Ratl (Rotolo) =	1½ lb.
Wukiyah (Ogin) =	1 oz.

2. Gold Weight.

1 Ain-ed-dik* (Cock's-eye) =	¼ Kharrúbah.
24 Kharrúbah†,	= 1 Mithcal, (Mitgál.)
1 Wukiyah (Ogin)	= 64 Mithcals.
1 Ghurwi‡ (or Ghrui)	= 33½ Mithcals.

The latter, corresponding with our grain weights, are kept apart in small boxes. The measures are,

1 Cafza	= 24 Kell.
1 Weibah Fezzán =	8 Kell.
1 Kell	= 8 Sahlahs.
1 Sahlah	= 1 English Quart.

There are also some subdivisions of these weights and measures in use, but they appear not to have peculiar denominations. The most common and almost only coin is the riyál, or Spanish dollar; smaller payments are made in corn. In 1819, one dollar was equal in value to 1½ kell, or three gallons of corn. At the same rate, a quart, or sahlah, was worth 3d.; and dates were sold at 24 kell (= 6 bushels) = 1 cafza for one dollar.

For an account of the various articles which are in request at Murzúq, the reader must be referred to Captain Lyon's book, (152–160.) Beads, coarse cloths, silks, looking-glasses, fire-arms, Barbary caps, Turkey carpets, muslins, linens, and horses, all sell to advantage in Fezzan, and at an enormous profit further South. In exchange the traders receive civet, striped cotton wrappers, (*zínahs*;) blue, striped or checkered cottons, (*turhadi*;) silk and cotton striped shirts, (*tób*, i. e. *thawb*;) cotton wrappers, (*dób*;) gold dust; hides and manufactured leather; *jerbahs*, or goat-skins, for carrying war; *guri* nuts, (pods and beans of the *Sterculia acuminata*, the *colá*, or *cola*, nuts of Western Africa,) which sell at Murzúq four for a dollar; pepper of various kinds, and *Thamar-el-fisil*, a large pod containing many small seeds as hot as Cayenne pepper; wooden bowls and mortars; *majigri*, (*majighi*?) the long-tailed African sheep; *dúd-el-kugh*, a sweet-meat; and *dúriyah*, a perfumed powder for the hair. The latter is brought from Tursh by the Tawric. The staple commodity, as before observed, is slaves, *Slaves* and yet not more than a tenth part of the population of Murzúq belongs to that class; so different, in that respect, are these countries from those wherein slaves are the only agricultural labourers. The domestic slaves are treated like members of the family, and

* Bean of the *Abrus Precatorius*. This is also the least weight of the Hindús, and is called by them *Gupá* and *Retti*.

† Beans of the carob (*Ceratonia Siliqua*), called also the Locust tree, or St. John's Bread.

‡ This is probably a Berber or Berbi word.

FEZZAN.

scarcely distinguishable by a stranger from hired servants. They are rarely sold, and at the death of their master, or on great festivals, one or more of them are commonly set free; so that here, as in other Mohammedan countries, there is a large population of free Negroes. A female slave who has had a child by her master cannot be sold, and must be maintained by him; all her subsequent children also are free. Children by any other man are slaves, and belong to their mother's owner. Children of free women are free. It is considered as disgraceful to sell the children of domestic slaves. The sufferings of these wretched beings, in their tedious journey from Central Africa, are indescribably great, as was abundantly witnessed by our late travellers, (Lyon, p. 296, 323, 329, 332, 343; Denham, 9, 215, 294, 297,) so that "the middle passage is equally replete with horrors, whether by land or sea."¹

Benjen.

At Benjen, (30° 35' North, 15° 15' East,) where the traveller enters Fezzan on his way from Tripoli, there are some wells, the water of which, impregnated perhaps with mineral substances, "resembles both in taste and smell large water from a ship." (Lyon, p. 65.) Among some high sand-hills, half a mile from the well, there are the remains of a Roman castle; and may be assigned to the early part of the IIId century.

Sokn.

To the South-East of Benjen is Sokn,² surrounded by a belt of palm groves, (in 29° 5' 36" North, 15° 29' East,) two or three miles distant. It is a walled town, containing 2000 inhabitants. It has only one gate, which will admit a loaded camel, narrow streets between mud houses, built round a court in the Eastern fashion, and no water but what is hither or thither. It stands in the midst of a vast plain of gravel, destitute of shrubs, and yielding neither fodder nor fuel. The nearest pastures are five miles off; the gardens three, at the same distance as the palm groves, (*Phoenix dactylifera*.) The fruit of these is excellent, so that the inhabitants can afford to pay an annual duty to the amount of 2000 dollars, (rather more than £100.) The natives are a handsome race, especially the women, (see Plate in Denham, 27,) who are said to be very profligate.

Hou.

Hou and Waddan are towns in the neighbourhood; the latter about 23 miles distant a little to the North-East. The former is walled, and embosomed in palm groves. It has a large building called the Castle, and three Mosques, but is smaller than Sokn. Its water is brackish.

Waddan.

Waddan, on the summit of a conical hill, is not walled, and is otherwise inferior to the other two. A well of great depth, and an Arabic Inscription of the XIIIth century, in the wall of a Mosque, show, however, that it was once more considerable than at present; and there can be little doubt that it is the place which formerly gave its name to the valley in which it stands; for we learn from Abū'l Fedā, (*Africa*, p. 7,) that Waddan is a string of Palm islands (i. e. Oases) to the East of Ghadāmi, beginning in longitude 41° and latitude 27° 50'. Idri, also, observes that it is to the South of Sort (on the *Syria Major*) and adjacent on the North and West to the Maritime region, (*Clim.*

il. part li.) He afterwards (*Clim.* ii. part iii.) gives the passage cited by Abū'l Fedā, and adds, that it has "a large population." "It is five stations (*merhilah*) from Sort; three days' journey from Zālah, and has two castles, distant a bow-shot from each other. That which is towards the coast is deserted; that which is towards the land is inhabited. It has many wells, and its inhabitants cultivate *dhurrah*, (*sorghum*.) There are groves on its Western side, and many mulberry trees around it. It has few fig trees, but many palms. Its dates are soft and full of sweet juice. If the dates of Ajūlah are more abundant, those of Waddan have a finer flavour. The road to Negro land and other countries passes through it."³ In the beginning of the 3d section of the *IId Climate*, Idri, says also, that "in former times the greater part of the Oasis of Waddan was inhabited and governed by a native and hereditary King, but that when the faith of Islam was propagated, the inhabitants, terrified by the Muslims, fled into the Desert, and dispersed themselves over it," but Anna of their Towns there (i. e. in the Desert) remained, when he wrote (A. B. 1154,) except the City of David (*Medinah Dāvid*), and that was then occupied only by the remains of a Negro tribe, reduced to great poverty and wretchedness. Leo (p. 601) says "Gindan (i. e. Waddan) is a village in the Numidian Desert, (by which he means Bilādul-Jerid, v. p. 5, 6,) where nothing grows but a small quantity of dates. Its inhabitants are like heathens, poor, and almost naked. On account of their feuds with their neighbours they can scarcely stir out of their huts. Their business is hunting, and they catch wild animals, such as *dumdi*, (*d-dumdi* or *d-dant*, probably a kind of antelope, Leo, p. 751; Marmol, i. fol. 24,) and the *scavenger* of Captain Lyon, (p. 76,) and the ostrich, (see Lyon, *ibid.*) They eat no other meat, for they keep the few goats they have solely for the sake of their milk. They are rather black than white." It is manifest from this passage, that as late as the XVIIth century Waddan was considered as not forming a part of Fezzan.

The Sudd, or Black Mountains, and desert valleys and plains as far as the pass of Konfir, (i. e. the female camel,) and the isolated tower-like rock called Umaimet Sudd (Sadd's cap,) are the natural boundary of Fezzan. The first Oases belonging to it, therefore, are Omma-el-bīd and Zelghān. (Zeighan of Lyon, *Zeighen* of Denham,) a walled village, surrounded by a forest of palms in 27° 26' North, 14° 50' East. A chain of fertile valleys leads thence to the Wādī Shātī, or Shiyātī, about 35 miles further South. This, like most of the Oases South of the Jebel-el-sudd, is enclosed by parallel chains of hills running North-East and West. Lower chains of hills divide this territory into the Wādies Aghāl, Sharkī, and Gharbī, (Eastern and

Black.
Harat, or
Jebel Souda
Zeighan.

* This and all other passages given as quotations from Idri, but not found in the *Geographie Nubienne*, (Paris, 1619,) are taken from the original work, of which that printed at Rome (1593), and translated by the Maronites Gabriel Sionita and John Hierosolima, was merely an epitome.

† This appears to be the name of Mr. Jackson, (*Africa*, p. 33.) The name is probably Waddan, or Waddi. It does not appear to be Arabic; but if it be the same as the *Janat* of the Berbers, and the *Janat* of the Moors, and the term *Janat* belong to the Berber language, it has at least three different names in the same country.

‡ Probably *Marra* to the South of Murrak, in Major Rennell's first Map of North Africa.

§ The Eastern Valley (Wādī-sharkī) extends from Sudd to Thar.

* Perhaps Sokhān, "warm water," on account of warm springs in the neighbourhood; Hamdān (the Warm Baths) lies only a little to the North of it.

FEZZAN Western.) In this, which is the most productive part of Fezzān, is situated Jermāh, the ancient Capital, and the lakes producing natron (*natrān* or *trānāh*.) The hills between the Eastern and Western Valley rise abruptly to a considerable height; they are of a silty sand-stone, with thin strata of aluminous slate; the path is occasionally broken by trunks of petrified trees, which appear to have fallen from above; and the dark sides of the rocks contrast finely with the high sand-hills and palm groves of the Wādī-gharbī, which open suddenly to the traveller's view. (Oudney, in Denham, xlv.)

Jermāh, one of the largest Towns in this valley, is the "ancient *Garama*." About three miles from it there is a building which was probably a Roman sepulchre, but night, as Dr. Oudney very gravely says, "be either a tomb or no altar." It bears no inscription, and appears to be quite undisturbed. Some modern characters were found on or near it, which turned out to be Tarkī (Targee) letters, and are probably magical, not alphabetical, characters. The ruins of the ancient town are to the West of the modern one, and occupy a larger space. The complexion of the inhabitants showed that Jermāh is unhealthy, though its wells contain excellent water; the mud, however, in the ditch around it was covered with a thick crust of salt, (muriate of soda combined with a large quantity of muriate and sulphate of magnesia.) The Town is surrounded by most productive date-palms, but every thing attests the poverty of its inhabitants. *Garama* was the Capital of the *Garamantes*, but as they were probably a migratory people, it is most likely that they occupied different tracts.

Teslāwah, the other Town mentioned by Idrisi, is much nearer to Murzūk. It is inhabited principally by Tawāric, who are always muffled up, (*malthimian*, as Idrisi calls them), and appears to have nothing remarkable about it, (Oudney, xliii.) It is situated in the desert plain to the South and West of the Wādī-gharbī, and the valleys containing the lakes whence the natron is extracted. The largest of them are in the Wādī Natrān, (*Trāna* in the Fezzān dialect), a deep sandy valley destitute of vegetation, excepting the belts of date-palms which enclose two fine lakes; one of which is called Bahr Natrān, and the other Bahr Mandiyah or Mandarah.* The largest is about half a mile long, and rather more than one-seventh of a mile broad; its marshy borders are covered with grass and tall rushes. In summer, when the water has subsided so much as to be sufficiently saturated, the natron crystallizes at the bottom in cakes of various thickness; sometimes as much as two or three inches. The upper surface is studded with vertical crystals of muriate of soda, (culinary salt,) and the line of junction between this and the carbonate of soda (natron) is quite distinct. The crystals of the latter are reticular, and often finely radiated. The surface of the lake is

covered in many places with large thin sheets of salt, so that it appears as if partially frozen over. The surrounding soil is a dark brown, silty, viscid sand, from which a black substance, resembling mineral tar, oozes out. In spring, when the water is at its greatest height, the natron is entirely dissolved, or "eaten" as the people of the country say. The size of the lake appears to be rapidly diminishing; and if it be allowed to fill up, a large branch of the revenue of Fezzān will be cut off. From 400 to 500 camel-loads (16 to 30 cwt.) are annually extracted, and sold for 800 or 1000 dollars. This lake also furnishes an article of diet in great request among the Moors, the *dawīd*, (i. e. little worms,) which are formed into a paste, dried in the sun, and esteemed a great luxury, at least in Fezzān. These worms abound in spring; and are so small as to be almost invisible to the naked eye. They are of a reddish brown colour, enclosed in a mass of gelatinous matter, and have a strong silty smell, and are, perhaps, the larvae of some aquatic insect. They are themselves the prey of an annulose worm, which has six feet on each side, and two wedge-shaped processes at its tail.

Murzūk* or **Marzūk**, the present Capital of Fezzān, **Murzūk**, (in 25° 53' North and 14° 11' East,) is enclosed by mud walls with round buttresses and loop-holes for musketry, 15 feet high, and eight broad at the bottom, from which they taper upwards. There are seven gates, but three of them are walled up. As a substitute for stones, balls of clay dried in the sun are used in building, and when buried in a bed of mud form a solid wall sufficiently durable in a country where there is no rain. The houses of the poor have no light except through the door; those of the rich have sometimes a small bole in the ceiling or high up in the wall. The streets are generally narrow, but there are many open areas, some of them planted with palm trees and other vegetables. A broad street leads to the Castle, which is a vast mud building, 80 or 90 feet high, surrounded with embattled walls. Though covering a large area, its walls are so thick, (50 or 60 feet below and four or five above,) that it contains only a few small apartments. Whitewash and blotches of red paint are all the ornaments which decorate and distinguish the Sultan's state-rooms. His women, who grind, cook, and take care of the kitchen, have the best and most airy part of the castle; and their fine clothes are probably in their estimation a sufficient set off for the blows they owe and then receive from their sable guards, the Enouchs. At the door of the castle is the *mejlis*, or place of audience; a square space capable of containing 300 or 400 men closely huddled together. Under a shed, near the castle gate, is a large chair of state, once gilt and decorated, but covered with a patchwork quilt when the Sultan seats himself upon it, at his return from the Mosque every Friday, to receive the homage of his subjects. Pools of stagnant salt-water, here and there scattered about, sow the seeds of the agues for which Murzūk is renowned. The principal Mosque is a low building raised a few steps from the ground, and provided with a small turret (*maḍrah*) "intended," says Captain Lyon, (p. 189,) "to be

* In the Western (Gharbī), from thence to Aubirf. Seidā is entirely omitted in the Map attached to Major Denham's book, and the direction of the hills, which is very different from that given by Captain Lyon, does not appear to agree well with Dr. Oudney's account of their bearings. Of this Map, it may be remarked, no account is given in the book.

* Mandia in the Plate, (p. lviii.) Mandra in the Note. This name is not found in Dr. Oudney's *Journal*, nor do the routes in the Map seem to agree with it; and the bearings also appear to be at variance not only with Captain Lyon's Map, but with the position implied by the native names, Sharki and Gharbī, (i. e. East and West.) In the Map they are North and South of each other.

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* According to Captain Lyon this name should be thus spelt; but it is most probably the epithet *marzūk*, blast, severity, prosperous. The Arabic words given by that traveller are generally mispelled; though the Moors pronounce *cof* like *g* in the middle of words, they often give its true sound at the end.

FEZZAN.

FIANCE.

Zuwella
or Zuella,
29° 12' N.
12° 30' E.

square and perpendicular." There are no less than 16 Mosques in the Town, but some of them are very small. The population may be estimated at 2500 persons.

Of Zuwella, (another of the ancient Towns in Fezzan, Idriisi says, (*Clim. ii. part iii.*) "It is to the North of the * Medinah David, (i. e. the City of David, built by the natives of Waddan who fled to Mount Tanaah when their country was invaded by the Mussulmans,) and was built by Abdallah, ibn Khattab, the Hausari, and peopled by him and his uncle's sons in the year 306, (A. D. 918-19.) It became well known through him, but is a small Town, possessed of wells of fresh water, palm grounds producing excellent dates, and markets much frequented, for it is one of the entrances into the land of the Negroes." In another place he says, "it is in the Desert (*El Sahra*), and the Arabs roam about in its territory, and do mischief to its inhabitants according to their power. All these territories which we have mentioned, (i. e. Barcah and all the districts between it and Nigritia,) are entirely in the hands of the Arabs." (*Clim. iii. part iii.*) Abu'l Fedh (p. 7, 27) calls Zuwella the Capital of Fezzan, the whole of which, in his days, was subject to the King of Kanim. The Tables, he says, place it in 30° 8' North and 39° 8' East; Ibn Sâid in 25° 40' North and 48° 8' East. He observes, that it is an Oasis under the dominion of the Negroes. Captain Lyon found it to be in 26° 11' 48" North and 16° 41' East.† It has at present only a few good houses, but the ruins in and about it show that it was built in a style superior to that of most Arab towns. Its principal Mosque is the pentest in Fezzan; and its inhabitants, who are all Sherifs, received Captain Lyon with the greatest kindness, and were the most sensible and well-behaved people whom he met with in that country. As they are proud of their origin, and cautiously avoid intermarriage with Negroes, they are nearly all white, and, in manner as well as appearance, superior to the rest of their countrymen. About half a mile West of the Town there is the ruin of a

Mosque, 135 feet long and 90 broad, built of sun-burned bricks, and in a style which the African Arabs are at present incapable of imitating. At the same distance East of the Town there are five square buildings in a line, separated by small intervals, and covered with cupolas; their walls were anciently enased with reddish, unburnt stones, from the neighbouring mountains. These are doubtless tombs; and below the roofs there was formerly a border of plaster covered with inscriptions, little of which is remaining. They were probably nothing more than holy texts from the Qur'an. In the centre of the Town a large space is occupied by the ruins of a castle, the walls of which are in some places 30 feet thick. The town wall, in which there are three gates, and three Mosques likewise, show what once was the extent of Zuwella.*

Tejerri, the Southernmost place in Fezzan, lies in Tegyry. 24° 4' North and 14° 48' East. It has an old castle, now in ruins, in which there are wells, but the water in them is salt, and it is surrounded by date trees producing excellent fruit. Its inhabitants bear a bad character, and are probably descended from slaves, as the Bormusee is almost the only language spoken there. This is the place where the date-palm (*Phoenix dactylifera*) ceases, and the dôm, or Thebaic palm (*Coccothraustes*), the only species which is branched, first occurs. The husk of its fruit is eatable, and tastes like stale gingerbread.

See Plinii Nat. Hist. v. 5; Al Edrisi, *Geograph. Arabice*, Rom. 1592; *Geographia Nobiliensis*, Par. 1619; Abulreda *Africa*, Götting: 1791; Johannis Leonis *Africani de Africa Description*, Lugd. Bat. 1632; Leo's *Beschreibung von Africas überwelt* von G. W. Leunbach, Herborn, 1805; Lays del Maroal Carvajal's, *Description General de Africa*, vol. i. Granada, 1573; *Mem. of the African Antiquities*, vol. i.; Hornemann, *Voy. en Afrique par Angles*, Par. 1803; Lyon's *Travels in Northern Africa*, Lond. 1821; Denham's *Travels in Northern and Central Africa*, Lond. 1826.

FI'ANCE, n. } Fr. *fiancee*, (fidei dare.) See to
FI'ANCE, n. } AFFIANCE.

To give, place or repose, *faith*, trust or credit; to trust, credit or rely upon; to bind or pledge to the faithful performance of; particularly, the marriage contract; to betroth.

—She is Fortune's vessel
In whom no man should off,
Nor in her yells hate *vengeance*,
She is so full of *vengeance*.

Chaucer. *The Romance of the Rose*, fol. 141.

And they had with them their young son, who hadde *fianced* the yere before Mary, daughter to the Duke of Berry.

Lord Berners. *Freymart. Grongyle*, vol. ii. ch. 123.

Hicubi, the Frenchman said, it could not be done shortly before the ruin, was so young, and also she was *fianced* to the Duke of Burgundy's eldest son.

* The Epitome, by bringing two different parts of a sentence together, has made Idriisi place Zuwella to the North of Waddan, and this probably misled the author of the English version printed in the *Annals of Oriental Literature*, p. 499. The error is tacitly corrected in p. 499.

† Captain Lyon's longitudes were doubtless deduced from road distances, and appear to be carried about one degree too far to the East.

FIAT. Lat. *fiat*, imperative of *ferri*, to be done.

Spenser writes *faunt*, to rhyme with *graunt*.

Let it be, or be it, *done*. Applied to

An order, command, decree, &c. that something be done.

Naught suffered he the ape to give or graunt,
But through his hand alone must pass the *faunt*.

Spenser. *Mother Hubbard's Tale*.

What wealth in souls that war, dive, range around
Dissolving limit, or from place, or time;
And here sit once, in thought extensive, hear
Th' Almighty *fiat* and the trumpet sound!

Young. *The Complaint*, Night 6.

FIATOLA, Cuv., in Zoology, a genus of animals belonging to the family Squamipennet, order Acanthopterygii, class Pisces.

* "The inhabitants boasted that the door of Zoela was in Egypt," says Captain Lyon, p. 217, "which leads me to conclude that some town there may have so named one of its gates." His conclusion was correct, and had he known that Marx, or Mar, is the common name of Cairo, he would probably have understood that they meant merely to tell him that one of its gates was called *Silo-Zuella*. (Leo Afric. 685.)

FIATOLA.
—
FIBRE.

Generic character. Of an ovalish form, owing to the slight projection of the front of the anal and dorsal fin; and the dorsal and anal spines hid in those fins; a single row of very small pointed teeth.

This genus is very nearly allied to *Stromateus*; and consists of but one species, *F. striata*, of a silvery ash colour, marked with longitudinal, golden yellow spots. It is plentiful in the Mediterranean, and esteemed for food.

See Cuvier, *Règne Animal*.

FIB, v. Skianer says Fibby, a diminutive of *fable*, *Fib*, n. s from the Lat. *fabula*.

To *fib*, though common enough in speech, is not so in writing.

To tell falsehoods or falsehoods, to speak falsely, to lie.

Who shames a scoldish? Break one cobweb through,

He spins the slight, self-pleasing thread anew;

Destroy his fib or sophistry, in vain,

This creature's at his dirty work again.

Pope. *Prologue to the Satires*.

How smooth, persuasive, plausible, and glib,

From holy lips is dropped the specious fib!

Which whisper'd stilly, in its dark career

Assails with art the unsuspecting ear.

Criticism on the *Refroid*, part ii. *The Iguana*.

FIBER, Cuv., Nilig; Musk Beaver; in *Zoology*, a genus of animals belonging to the order *Rodentia*, class *Mammalia*.

Generic character. Incisive teeth covered by the lips; six molars in each jaw; muzzles short and obtuse; ears hidden; tail long, flattened, and scaly; toes distinct, those of the hind feet laeterned in breadth by a lateral membrane; claws much hooked.

F. Canadensis, Cuv.; *Castor Zibeticus*, Lin.; *Mus Zibeticus*, Gmel.; *Musk Beaver*, Pen. About the size of a Rabbit, and of a reddish grey colour; it builds in winter a mud house upon the ice, wherein many individuals dwell, from which circumstance some authors have placed it among the Beavers. It lives upon acorns, and is a native of Canada.

See Cuvier, *Règne Animal*; Pennant, *History of Quadrupeds*.

FIBRAUREA, in *Botany*, a genus of the class *Dioecia*, order *Hexandria*. Generic character: female flower, calyx none; corolla, petals six, stigmas three, bifid; berries three, ovate, compressed, one-seeded.

One species, *F. tinctoria*, a shrub, native of China; it is used by the Chinese for dying yellow. Loureiro.

FIBRE, } *Fr. fibra*; It. and Sp. *fibra*; Lat. *Fibræ*, } *fibra*. *A. finis*, *fiber*, *extremus*. Scaliger, *Fibrae*, in *Varr. lib. iv.* And Vossius thinks that *fibres* originally denoted *rei cujusque extremitates*, and then more especially applied to the liver and to plants. As the

"Fr. *fibres*, the small strings or hair-like threads of roots; also, the *fibers* or threads, or strings of muscles and veins." Colgrave.

He observes God in the colour of every flower, in every fibre of a plant, in every particle of an insect, in every drop of dew.

Gloucester. *Essay* 4. p. 5.

Whereas to apply Christ, is not simply to take him into thy thoughts only, and to think thus and thus barely of him, but to strike forth a spring or fibre from every faculty unto him, to be rooted in him, to draw nourishment from him, to digest him, to give up thy soul to him, and to be one with him. John, xi. 36.

Gooden. *Wilde*, vol. ii. part ii. fol. 65. *Of Justifying Faith*. There are of root, bulbous roots, fibrous roots and birseous roots. In the fibrous the sap delighteth more in the earth, and therefore poseth downward. Bacon. *Natural History*, Cent. vii. sec. 616.

FIBRE.
—
FIBULA.

Fell in his eye the weapon chase'd to fall,
And from the fibres scap'd the rooted ball,
Drove through the neck, and hoit'd him to the plain.
Pope. *Henr. II.* *Book six.*

I saw Petrus' arms employ'd around
A well grown oak, to root it from the ground.
This way, and that, he wrench'd the fibrous bands;
The trunk was like a sapling, in his hands,
And still obey'd the hand.

Dryden. Ovid. Metamorphoses, book ii.

The muscles consist of a number of fibres, and each fibre of an incredible number of fibrils bound together, and divided into little cells.

Chayne. *Phil. Proc.*

— Each frail fibre of her brain
(As bow-strings, when relax'd by rain,
The creaking arrow lurch aside)
Sent forth her thoughts all wild and wide.

Byron. Persiana, st. 14.

Hence fermentation, hence prolific power,
And hence the fibrous roots in quest of food,
Find subterranean entrance, room to spread,
And richer juices feed the swelling shoots.

Darley. Agriculture, con. 2.

FIBULA, (Gr. *φίβυλα*, *quod ligat*, or *a figendo*.) among the Romans may be rendered a button, buckle, or bruch. Isidorus describes its various uses very plainly, *quod pectus feminarum ornât, eld pallium virorum in humeris, cingulum in lumbis firmat*; it was applied also to fasten shoes, as we learn from Baldvian, *de Calceis*, 9; and Eobanus Hessus has so used the word to render the Homeric *δρεσπερίον*. The *Fibulae* were made of all kinds of materials, from brass to the precious metals and stones; and many of them are engraved with various devices, and in later times with the heads of the reigning Emperor or Empress. *Fibulae* of gold were esteemed presents of honour. One of this metal was among the other splendid gifts which the chivalric magnificence of Scipio conferred on the Numidian Massiva, when he set him free, and restored him to his uncle Massinissa, (Liv. xxvii. 19;) and we read again, in the same author, of golden *Catella* and *Fibulae* conferred by the Pretor, L. Quinctius, upon his *Equites*, after a victory which had been obtained over the Spaniards by their gallantry, (xxix. 31.) Brutus is said by Piny (xxxi. 12) to have complaised in letters, written from *Philippi*, of the increasing luxury of his times, which had so far infected even the military profession, that his Tribunes wore golden *Fibulae*.

Count Caylus has given plates of many *Fibulae*, and among them is one found in Gaul, which served the double purpose of a *Fibula* and a Key. (*Recueil*, iv. pl. 110, no. 4.) In the Royal Medallie collection at Paris was preserved the *Fibula* of Chilperic, which had been discovered in his tomb at Tournai; it was of gold, and measured between six and seven inches in circumference. Most of the ancient *Fibulae* are of a circular form, or two semicircles connected by the *acus*, which was stuck, after the manner of a modern brooch, into the garment which it was intended to fasten. Thus we may readily understand the bloody use which *Edipus* made of the *χρυσόλατος σπειρίον*; and the similar purpose to which the Trojan captive women applied their *σπείρας*, when revenging Hecuba upon the treacherous Polymentor. That they were not always of a circular shape, however, but of a more oblong form, may be learned from a *dos mot* of Sarmatus or Publius Blesius, (for the reputation of it is divided between the two,) which has been preserved by Quintilian: *Junium, hominem*

FICTION.
—
FIDDLE.

And therefore to those things whose grounds were very true,
Though asked yet and bare (not having to content
The wayward curious ear) gave fictive ornament.

Uryngton. Poly-dithon, song 6.

The *fictive* pleas'd; our generous train complies,
Nor find not measure in virtue's fair disguise.
The work she play'd; but, studious of delay,
Each following night revers'd the toils of day.

Pope. Homer. Odyssey, book xvii.

With fancied rules and arbitrary laws
Master and motive he [Man] restrains;
And studied lines and fictitious circles draws.
Uryngton. An Ode, 1688. I am that I am.

Now. See where the master villain stands! Umm'd
And harden'd in impiety, he leads
At the fictitious picture of the Gods,
And thinks their thunder has out wings to reach him.
Rover. The Ambitious Step-Mother, act iii. p. 46.

Under the title of *Idols*, are primarily comprehended all idolaters:
that is, all who pay religious worship where it is not due; applying
themselves to false and imaginary objects, whether they be *fictitious*
Gods or *fictitious* Mediators.

Clarke. Sermon I. vol. viii. p. 12.

The letters scribbled, *fictitiously* I believe, to Sir Thomas Fitzboone,
are rather verbose, and in the composition too elaborate, but in other
respects of very considerable merit.

Bruce. Elements of Moral Science, part iv. ch. i. sec. 4.

Thus, some make Comely a representation of mean, and others of
bad men; some think that its essence consists in the unimportance,
others in the *fictitiousness* of the transaction.

Johnson. The Rambler, No. 125.

FICUS, in *Botany*, a genus of the class *Dioecia*,
order *Triandria*, (some Botanists place it in the class
Polygamia, order *Dioecia*, as the flowers are sometimes
hermaphrodite,) natural order *Urtica*. Generic character:
common receptacle fleshy, closed, lined internally
with the hidden florets: male flower, calyx
deeply three-cleft; no corolla: female flower, calyx
deeply five-cleft; no corolla: pistil one; seed one.

More than one hundred species of the Fig Tree have
been discovered, spread over the warmer parts of both
hemispheres, but few have eatable fruit. The most remarkable
are, *F. religiosa*, native of the East Indies, held in religious
veneration by the Hindus; its fruit is not larger than a large pea; *F. indica*, called in India
the Banyan Tree, is one of the most singular vegetable
productions of the East, the branches are pendulous, and
when they touch the extremities throw out roots, and a single tree in time will produce a beautiful
shady grove; *F. carica*, the common Fig Tree, of which
there are many cultivated varieties, is a native of the South of Europe and the adjacent parts of Asia,
but the fruit does not arrive at perfection unless cultivated.

FIDDLE, *v.*

FIDDLE, *n.*

FIDDLE, *n.*

FIDDLE, *n.*

FIDDLE, *n.*

FIDDLE, *n.*

FIDDLE, *n.*

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FIDDLE, *n.*

FIDDLE, *n.*

FIDDLE, *n.*

A. S. *fithel*, *fithel*; *fithel*, *fithel*.

fithel; Dutch, *red-ete*; Ger. *fidel*;

fidel; Sw. *fidel*; a musical instrument, *fithus* *trium*. The

Lat. *fithula* and Ger. *fidel* are both also applied to an instrument

(*ex nervis*) of torture. Thre thinks that this instrument and the name of it were both of

Northern origin; and suggests the Goth. and Island.

word *fithra*, also written *fithla*, and *Fithla*, as the parent

root.

To use, to play upon, a *fiddle*; met. to play, to trifle,
to act triflingly, inefficiently.

For him was lever hat in his hidden had

A twenty bones, clothed in black or red,

Of Aristotle, and his Philosophia,
Thus robes rich, or *fidel*, or *sautire*.

Chaucer. The Friar, v. 298.

And David and al the house of Israel played before the Lord with
all manner instrument of fyrry woole, with harpes, psalteries,
timbrells, *fithelles* and symbolis.

Bible, 2 Kings, ch. vi.

The merry cyme of thays that play upon harpes, lutes, and
fithels, shall no more be heard in the to the daylight of men.

Bale. Booke, part ii. sig. D 41.

Whether they be Jew or Greeke, free to bounds, first at *fidel*.
Burns. Works, fol. 344. What the Church is, &c.

Ah erra, would ye have the common people come to the General
Council? Whom mean ye, I pray you? Tinklers and tapsters,
fithlers and pipers, such as your ministers be? And poor souls,
what should they do there? for there is no tinkling nor tapping, no
fithling nor piping.

Jeuch. De fence, fol. 600.

And certainly those degenerate arts and shifts whereby many
courtiers and governors guise both favour with their masters, and
estimation with the vulgar, deserve no better name than *fithling*;
being things rather pleasing for the time, and graceful to the pro-
fessors themselves; than tending to the weak and advancement of
the state, which they serve.

Bacon. On Learning, by G. Wals, book viii. ch. iii.

As her west stands, she looks like a new *fiddle*

The favours Thouron, (truth to tell ye),

Whose neck and throat are deeper then the belly.

Corbet. Ite Boreale.

He says, "Sir can you spare me?" I said; "willingly."

"Nay, sir, can you spare me a crown?" "Thankfully!"

"I give it as a ransom; but as *fithlers* mill,

Though they be paid to be gone, yet none will

Thrust one more juggle upon you; so did he

With his long complimentary *thoeka* vex me.

Dove. Satire 4.

But, Cargo! my *fiddle-stick* cannot play without resin.

W'kin. The Marries of Infernal Marriage, act v.

— Ye may as easily

Outrun a cloud, driven by a northern blast,

As *fiddle-fiddle* do.

Ford. The Broken Heart, act i. sc. 3.

And that sweet tilting war, with eyes and knees,

Th' alarms of soft vows, and sighs, and *fiddle-fiddle*,

Spells all our trade.

Brown and Fletcher. The Humorous Lieutenant, act i. sc. 1.

Others import yet nobler arts from France,

Teach kings to *fiddle*, and make senators dance.

Pope. The Dunciad, book iv.

Stiff in opinions, always in the wrong,

Was every thing by starts, and nothing long,

But, in the course of one revolving moon,

Was chymist, *fiddler*, statesman, and buffoon.

Dryden. Absalom and Achitophel.

Sometimes your hair you upwards fan,

Sometimes lay down in favorite curl;

All most through twenty *fiddling* paces,

Which none can teach you but your glass.

King. The Art of Love, part xii.

Is not this indeed the great work, the only necessary matter, in
company wherein all other occupations are mere trifling, or un-
profitable *fiddling* about nothing.

Burrow. Sermon 7. The Duty of Prayer.

Now slowly move your *fiddle-stick*;

Now, haste, haste, quick;

Now trembling, shivering, quivering, quaking,

Set heping hearts of lovers sighing.

Swift. Cantata.

A *fiddle-string* moistened with water will sink a note in a little
time, and consequently must be relaxed or lengthened out again.
Archibald. On Air

FIDDLE.

FIDDLE.
—
FIDGE.

As close as a goose
But the Parliament-house,
To hatch the royal gall;
After much *fiddle-fiddle*,
The egg proved abler,
And Oliver came from the north.
Batter. A Batted upon the Parliament.

And that somebody else would have been *fiddled* into it again, if a certain treacherous Jacobite time had not been timely silenced by the overcautious pains and diligence of the stigmatization.

Chatterfield. Miscellaneous Poems, 18. Common Sense.

Oh, laugh or mourn with me the rural jest,
A Cosack'd huntsman, and a fiddling priest!
He from Indian songsters takes his cue,
Set Paul to music he shall quita him too.

Cooper. Progress of Error.

But there is a substitute [for dance] in this country, well known by the name of a hop. We all know the alarm which the very word inspires, and the sound of the *fiddle* calls forth a magistrate to dissolve the meeting.

Woolham. Speeches, vol. i. p. 334. Bull-baiting, April 18, 1800.

The *fiddlers* trembled as he look'd around,
For fear of some false note's detected flaw.

Byron. Beppo, a Venetian Story, 32.

Dr. Burney (*History of Music*, ii. 355) has cited a passage showing that the FIDDLE was known in England under that name as early as the year 1200, in which the legendary Life of St. Christopher is supposed to have been written. (MS. Vernon. Bodl. Lib. fol. 119.)

— *Crotala* hymn served lauge;
The Kyage loved melody of *fidele* out of songs.

FIDELITY, Fr. *fidélité*; It. *fedeltà*; Sp. *fidelidad*; Lat. *fideltas, fidelis, fides*; from *fid-ere*, and this from *fid-ere*, or *fid-ere*, or from the *fid-ere*, *fid-ere*, *fid-ere*. The verb *fidere*, *ex origine significabat ligare, to bind*; and *fidem, fides, quam non persuadendo ligat*: that which by persuasion binds or attaches. It is applied to

An attachment or adherence to a bond or obligation, to say obligatory covenant, engagement or connection; an observance of, a regard to, good faith.

And had me hide till his shillies,
Might better gawden my *fideltie*.

Gower. The Poet's Warre.

Who presently, upon so good report,

Relying on his friends *fideltie*.

Courtesy himself out of the French king's court

Under pretence to go to Brittany.

Daniel. History of Civil War, book i.

You knowe that none is admitted to any degree here in Cambridge, but the same is first presented to the Chancellor, & to the University, by some one of that faculty, who giueth his *fideltie* for them.

Wright. Defence, lib. 137.

For he who freely magnifies what hath been nobly done, and fears not to declare as freely what might be done better, gives us the best covenant of his *fideltie*; and that his loyal affection and his hope waits on your proceedings.

Milton. Of Unlearned Printing.

Verbal translations are always ignorant, because always destitute of beauty of idiom and language, for by their *fideltie* to an author's words, they become treacherous to his reputation.

Granger. Advertisement to Elegies of Tibullus.

The sacrament of the supper is the oath of *fideltie*. Let us dispose ourselves for celebrating it, by taking a view of the rewards which await the faithful.

Bless. Sermon 9. vol. ii.

FIDGE, v. } The Sw. *fika* is, *tendere aliquo*,
F'OGHT, v. } *citato cursu ferri*; but *fidge*, or *fig*, is
F'OGHT, n. } probably the same word as *fag*, and
F'OGHT, n. } *fragus*, &c.

To be restlessly active; like an over-busy, over-labouring person; to have the quick, unsteady motion or action of such a person.

Which in you ben *fidge* abroad, since your neele lost?

Gammer Gurton's Needle, act i. sc. 4.

So at this booth, which we call Dulbin,
Tim, thou'st the Punch to stir up trouble in;
You wriggle, *fidge*, and make a rout;
Put all your brother puppets out,
Swift. Dialogue between Mad Malinix and Timothy

Tim, with surprise and pleasure staring,
Ran to the glass, and then comparing
His own sweet figure with the print,
Distinguish'd every feature in't.

The rest, the squire, the man, the *fidge* in all,
Just as they look'd in the original.

Id. Tim and the Fables

The poker lost, poor Sunna storm'd,
And all the rites of rage perform'd,
As scolding, crying, swearing, sweating,
Abusing, *fidgeting*, and fretting.

Smart. Fiddle 4. Where's the Poker.

Jesu Maria! Madam Bridget,

Why, what can the Vicarage mean?

(Cried the Square-headed in woful fidget)

The times are alter'd quite and clean

Gray. The Long Story

But sedentary weavers of long tales

Give me the *fidgets*, and my patience fails.

Cooper. Conversation.

FIDUCIAL, } Lat. *fiducia*, from *fides*, faith.
FIDUCIALLY, } *FIDUCIALLY*, ante. *Fidelities*,
FIDUCIARY, n. } *virtus fidelium*: *Fiducia*; con-
FIDUCIARY, adj. } *stantis fidem habentis*. Gesner.
Having faith or trust, trusting, confiding; having or holding upon faith or trust; confidential.

I will suppose this definition of *faith* to be given me (which by them that affirm good works to be an effect of *faith* is ordinarily given) that it is a *fiducial* merit to the promise of Christ.
Hammond. Works, vol. i. fol. 715. An Accordance of Saint Paul with Saint James in the great point of Faith and Works.

The *fiduciarie*, having resolved faith to be the only instrument of his justification, and excluded good works from contributing any thing toward it, proceeds to define his faith to be a full persuasion, that the promise of Christ belong to him, or an assurance of his particular election.
Hammond. Works, vol. i. fol. 409. Of Fundamentals.

This servant, if he aims only at his own ends, cherishes and aggravates the divisions of a family, but if he be sincerely faithful and upright, certainly he deserves much, so as to be reckoned as one of the brethren; or at least to receive a *fiduciarie* administration of the inheritance.

Baron. On Learning, by G. Watts, book viii. ch. ii.

Faith causes the soul *fiducially* and strongly to rely and cast itself upon God as prayer: love to sin causes the soul to depart and fly off from God.

South. Sermons, vol. ix. p. 303.

Augustus, for particular reasons, first began to authorize the *fiduciarie* request, which in the Roman law was called *fidei commissum*.
Montaigne. The Spirit of Laws, book xxvii. ch. i. note.

FIE, or } Lye observes, "It will not be imperti-
FYE. } nent to remark, that *fian*, A. S. is *odise*, to hate;" and Tooke asserts, that it is the imperative of the Gothic and A. S. verb. See Foe.

Of all swine curst stories I say fy.

Chaucer. The Man of Lawes Prologue, v. 4501.

And when that Petrarche thus hard him rave,
She was agast, and said, Herte dere,
What aileth you to groune in this manere?
Ye be a verry slep, fy for slumme.

Id. The Nonnes Priores Tale, v. 14898

I will not tell what shrinks and cries,
What angry plumes, and what fies,
What pretty sauls thee owly born
The last'ning taper heard these wrens.

Currycraig. The Ordovary, act iv. sc. 5

FIDG-L.
FIE.

FIE.
FIELD.

But for, my wondrous Muse, how thou dost stray!
Experiences call thee now another way.
Milton. At a Vacation Exercise, v. 53.

FIEF, see FEOF.

FIELD,
FYELDED,
FYELDISH,
FYELD,
FIELD-ALLOWANCE,
FIELD-RED,
FIELD-DEW,
FIELD-FARE,
FIELD-FIGHT,
FIELD-FLOWER,
FIELD-HONOUR,
FIELD-KEEPER,
FIELD-NOTE,
FIELD-PIECE,
FIELD-PREACHER,
FIELD-PREACHING,
FIELD-WORK.

A. S. *fild*; Dutch, *veld*; Ger. *feld*; Sw. *fält*. Helvigius, ingeniously, says Wachter, derives from *fallen*, i. e. that which has fallen by lot, because the ancients divided *fields* (*agros*) by lot. And hence, says Minshew, the expression, My lot has fallen to me in a good ground. Somner, perhaps from *val-er*, *colere terram*. Tooke, "This word by Alfred, Gower, Chaucer, &c. was always written *fild*. It is merely the past participle *filded*, *fild* of the verb, to *fild*, (*fild-an*, *he-fal-an*) Field-land is opposed to wood-land; and means, land where the trees have been *fild*." *Dict. of Purley*, ii. 41.

The Examples given below from Gower are produced by Tooke, and he observes in confirmation of his Etymology, that in the collateral languages the same correspondence subsists between the equivalent verb and the supposed substantive. Ger. *fellen*, *fild*; Dutch, *vellen*, *veld*; Danish, *fælde*, *felt*; Sw. *faella*, *fält*. *Fild*, therefore, is

Land whose trees have been *filded*, and thus fitted, prepared for cultivation; silted or cultivated land; producing corn or pasture. Again,

Cleared or open land, open space, ample room, and thus fitted for armies, battalions or battle; met. for action or execution. And a *fild*.

The time or season passed in the *field*; a campaign: the events of a *field*; a battle.

*pat als by beten him þe echon, prent vor to be
To deye riþer in fild, þan þe batayle fe.*

R. Gloucester, p. 125.

þat men with þe bestes in feldis þei þan feldis.

R. Branne, p. 7.

That lawe shal be a labour, and lode a *fild* of dange.

Piers Plowman, Vision, p. 71.

And if God clotheth this heay that to day is in the *feld*, and to morrow is cast into an oven: how much more yow of fild feith.

Wiclif, Luk, ch. xii.

If the grass which is to day in the *feld*, or to morrow shalbe cast into the forasce, God so clothe; how much more wyll he clothe yow, O ye endued wyth lylie fayth!

Bible, Anno 1531.

And þanne cam down fro the hill with hem, and stode in a *fild* place, and the company of his disciples.

Wiclif, Luk, ch. vi.

And þe came downe with them and stode in the playen *feld* with the cuppaye of his disciples.

Bible, Anno 1551.

Bot soth is said, þan eithen are many yeres,

That *fild* bath yere, and the wood bath ere.

Chaucer. The Knights Tale, v. 1524.

In woodis, in *feld*, or in ciite,

Shall no man stide by no wyse

Gower, Conf. Am book v. fol. 122.

In woodes, and in *feld* etc,

Thus robbery guth to seke,

Whereas he may his purchas finde.

Id. B. fol. 116

And robberh men's goodes aboute

In woodes and *feld*, where he guth othe.

Id. B.

My mother's maides when they do sow and plowe,
They sing a song made of a *fild*like mouse:
That for breuere her hucled was but thame,
Would needs go see her townish sister's house.

Wym. Of the Meane and Sure Estate, To John Pome.

Likewise I caused the two small *fild*-pieces which I had left me, to be trimmed in such sort, as if in approaching to the fact they had not cryed that it was Capitaine Ribault, I had not failed to have discharged the same upon them.

Holroyt. Voyages, &c. vol. iii. p. 350. M. John Ribault.

And there-withall he fiercely at him flew,

And with important outrage him assailed;

Who, soon prepar'd to *fild*, his sword both drew,

And him with equal value countervail'd.

Spranger. Fannie Queen, book ii. can. 6. st. 29.

Bot manhood lent and dumber woe,

The Dunes they got the *fild*;

And Oshet dyed valiantly,

That not to lose would yield.

Warner. Albion's England, book i. ch. xxi.

Women and maides, the cruel soldiers sword

Shall perse to death, and with children, too,

That playing in the streets and *feld* are found,

By violent hand shall close their latter day.

Sackville. Forces and Fortes, act v. sc. 2.

New Mars, I pray thee make us quick in works,

That we with smoking swords may march from hence

To helpe our *fild*ed friends.

Shakespeare. Coriolanus, fol. 5.

Romeo, good night, I'll to my truckle-bed,

This *fild*-bed is too cold for me to sleep.

Id. Romeo and Juliet, fol. 59.

With this *fild*-dew concrete,

Every fairy take his gait,

And each several chamber bless.

Id. Midsummer Night's Dream, fol. 162

Birds that use to change countries at certain seasons, if they come earlier, due show the temperance of weather, according to that country whence they come: as the winter-birds (namely woodcocks, *fild*-fowls, &c.)

Bacon. Natural History, Cent. ix. p. 816.

The *fild*-fowls and the greedy thrush

Shall drop from every hawthorn bush.

Cotton. An Invitation to Phthisis.

Some departed into the countries of the Harnikes, others some to the territories of the Latines, for to raise booties and make spoils: leaving behind them rather a competent guard for defence of the campe, then a sufficient power to maintain a *fild*-fight.

Holland. Lewis, fol. 189.

The Romanes made stay in the counties land, the rather to traine their both, and drawe them to a *fild*-fight.

Id. B. fol. 239.

Since the *fild*-d-beepers have been remov'd, we have had more cockle and darsell, then I think any age since religion apper'd in the world.

Feldham. Rumble 30.

The women and children doe the household and *fild*-works, the men displaying the same, and only delighting in fishing, hunting, warres, and such man-like exercises.

Parolles. Pippin, book viii. ch. vi.

Though all the Nine

Might well their hearts and heavenly voices join,

To sing that glorious day,

When bold Bavaria fled the *fild*,

And veteran Gauls, arm'd to yield,

On Blenheim's plain imploring mercy lay.

Congreve. Ode.

What God hat enterd you forbidden *fild*,
Who yields assistance, or but wills to yield;
Back to the shins with shame he shall be driven,
Gash'd with dishonest wounds, the scorn of heeren.

Pope. Homer. Ibad, book viii.

Architecture, the most suitable *fild* in which the genius of a people, arrived at a superiority, may range, seems reviving.

Walpole. Anecdotes of Painting, vol. i. prel. art.

FIELD.

FIELD.
—
FIEND.

And the governor deems that you will continue to receive Sir Eyre Cotes's *field-salutances* at the same rate, and remit the money to me as it comes in.

Barker. Articles of Charge against Warren Hastings, 92

When clannish *field-faces* we the house used,
And lurking snipers by gurgling rascals feed,
Then midst dry fodder let thy herds be found,
Where sheltering sheds the wall-stor'd crib surround

Scott. Amoskew Redgare

O let me still with simple Nature live,
My lowly *field-flowers* on her altar lay,
Enjoy the blessings which she meant to give,
And calmly waste my unobscure day.

Longfellow. Visions of Fancy. Elegy 3.

Hunting I reckon very good
To brace the nerves and stir the blood;
But sorer to *field-humours* itch
Achiev'd by leaping hedges and ditch.

Green. The Spleen

Then horse and bound fence joy display,
Rustling at the bark away,
And in pursuit o'er tainted ground
From lungs robust *field-notes* recound.

Id. B.

My brother coming in, she cried out, preacher! *field-preacher*, I do not love *field-preaching*

Workehouse. The Doctrine of Grace, book ii. ch. v.

For what does *field-preaching* (for instance) imply, but a fustian of the word, necessitated by a total neglect in the spiritual parents appointed by law.

Id. B. book ii. ch. viii.

FIEND, n. } Goth. *fiendans, fiands*; A. S. *fiend, fiynd*; Dutch, *viand*; Ger. *fiend*; Sw. *fiend*: from the Goth. *fi-an, A. S. fiog-an, fiog, fiand, odiand*, to hate. Junius, Wachter, and Hre. Tooke, also, considers it to be the present participle of the verb, *fiand, to hate*, meaning (substantive, some one, any one,) hating. See FIE, and FOE.

A hater, ac. of good; and thus, a worker of evil; applied, emphatically, to the Devil and his ministers.

Cambisioh beres him coy, *but fiend's whelp*,
Per with craft he has him ralt, it may not help.

R. Branne, p. 281

He shal haue my soule, put of soules rinde
And defende hit for ye *fiende*.

Piers Plowman. Vision, p. 132.

The ymage of ypocrite ympled upon *fiendes*.

Id. Credo, sig. C. 2.

Fiendes and *fiendshenes*, by for me shullen stande
And be at thy bydding.

Id. Vision, p. 361.

And *lac, asseverde* and *seyde*, comendour, we sighest a man castige out *fiende* in his name, and we han forboden him: for he nocht not thus with us

Wichf. Lad, ch. ix.

Thise beres booth that he knoweth helle,
And God it wot, that is but litel wonder,
Feres and *fiende* beres but litel wonder.

Chaucer. The Somnour's Prologue.

He seved frendly, to hem that knew him nouht,
But he was *fiendly*, both in werk and thought.

Id. The Chaucer Remains Tale, v. 16781.

This letter spake, the queen delivered was
Of so horrible a *fiendlike* creature,
That to the castle was so hardy was
That my while dorste therein endure.

Id. The Men of Lawes Tale, v. 5171.

For though the *fiende* sleight him thought,
Amonge other golden ones,
That Serapiu spake to him thu,
Whom he sich there is great awe.

Gower. Conf. Am. book v. fol. 92.

FIEND
—
FIERCE.

With that the whole lymphome of Dreulh, sayeth, he, is aggraved the lymphome of God, how may it then be that Sathan casteth out Sathan? excepte peradventure the *fiendes* make battayle and goe together by the cares among themselves.

Udell. Mark, ch. iii.

This woman was so *fiendish*, that the Devil perceiving her nature: put her in the middle, that she should anger her husband so sore, that she might give him occasion to kill her, and then should be be hanged for her.

Sir Thomas More. Works, fol. 1187. The second Booke of Comfort against Tribulation.

That cursed man, that cruel *fiend* of hell

Fure, oh Fure, hath me thus bedight.

Spenser. Faerie Queene, book ii. can. 6.

Regard his hellish fall,
Whose *fiendful* fortune may exert the wise
Only to wonder at unwise things

Morley. Tragedy History of Dr. Faustus

Say, wall-ey'd slave, whether wouldst thou censure?

This growing image of thy *fiend-like* face.

Shakespeare. Titus Andronicus, fol. 48.

Dames under a cloak of modesty and devotion, hide nothing but pride and *fiendshenes*.

Hall. Works, vol. i. fol. 439. In Holy Pantagryphon.

The very *fiends* know from what crime they fell,
And so do all their followers that rebel!

If then a blind, well-meaning Indian stray,
Shall the great gulf be show'd him for the way.

Dryden. Religio-Laici.

Ye scowling shades who break away,
Well do ye fly and shun the purple day,
Every *fiend* and *fiend-like* form,
Black and sullen as a storm

Rowe. Ode for the New Year, (1716.)

He calls for famine, and the meagre *fiend*
Blows mischief from between his shiver'd lips,
And taints the golden ear

Cowper. The Task, book ii.

With speech so sweet, so sweet a mien
You excommunicate the Spleen,
Which, *fiend-like*, flies the magic ring
You form with sound, when piety'd he sing.

Green. The Spleen

FIERCE,

FIERCELY,

FIERCENESS,

FIERCE-DESCENDING,

FIERCE-FLAMING,

FIERCE-MINDED.

Vossius observes, differ: that animal is called *ferus*, quod nullo septo, aut custode, creatur; *ferox* autem ad mores pertinet. Junius suggests, whether Chaucer may not allude to the origin of this word in the expressions "As sharp as *fire*," Pl. T. v. 39, and (quod Propius accedit), "As *ferus* as any *fire*," Test. Cr. 185. See FEROUS.

According to the Etymology of Lennep, applied properly to those animals which run after or pursue, ac. their prey; and generally,

Impetuous, rapid, ravenous, eager to attack or destroy; fearless, vehement, furious, violent, in attack or pursuit; and generally, furious, violent. And in Ben Jonson, violent, excessive, (credulity.)

And the Ed of Peolce, and the Ed of Storgill that was so *fero*.

R. Glouceter, p. 513.

Therefore to the goodness and the *ferousness* (acertainties) of God, the *ferousness* unto him that feels down, but the goodness of God unto thee, if thou dwellst in goodness.

Wichf. Romances, ch. 25.

FIERCE.

Then armed they hem comely
Of such armour, as to hem fell
Whau they were armed, fier and fell
They vnt hem forth all in a rout
And set the castel all about.

Chaucer. *The Romance of the Rose*, fol. 150.

You must think that ye haue to do with wylda beastes, which be
neing fierce of nature who they be firste taken, must bee shutt vp and
lanced with yme.

Brende. *Quintus Curtius*, book vi. fol. 143.

Being come ower to that side of the riuer where we were, they
sawd that heere mounted upon these with their lances
charged, they came very fiercely running at vs.

Hobling. *Popeye*, lib. vi. fol. 476. *Miles Philipus*.

And when their courage was chafed, or that by fierceness of the
beast they were in danger, than force coeintrayned them to strike
with the sword.

for Thomas Elph. *The Governour*, book i. ch. xlvii.

LCP. Ay, Caesar, this is he.

Cas. Let him be whipped. Lictors, go take him hence

And Lupus, for your fierce credulity,

One fit him with a pair of larger eurs:

'Tis Caesar's doom, and must not be revoked.

Ben Jonson. *Poetaster*, act v. sc. 1.

With that he drew his flaming sword, and strooke

At him so fiercely, that the upper margin

Of his seem-foldd shield away it tooke,

And glaucing on his helmet made a large

And upon gash therein.

Spenser. *Faerie Queene*, book ii. can. 5.

The Gauls charged the right wing more fiercely, so that hardly
they might have been shildes, had not by good hap the dictator been
there in person.

Holland. *Livius*, fol. 259.

But euenmore those damed did forestall

Spenser. *Faerie Queene*, book v. can. 4.

At the first the Gauls only were sharp set and eager for battail:
but afterwards the Roman soldiers, by rushing into fight not shir-
mish, exceeded farre the fierceness and forwardness of the French.

Holland. *Livius*, fol. 257.

They that had snail'd from new th' source pole,

Their treasure safe, and all their vessels whole,

In sight of their dear country ruin'd be,

Without the guilt of either rock or sea!

What they would spare, our fiercer art destroys

Surpassing storms in terror and in noise.

Waller. *Of our late War with Spain*.

Then, fiercely rushing on the diving foe

His lifted arm prepress the fatal blow:

But, jealous of his fame, Apollo shrouds

The godlike Trojans in a veil of clouds.

Pope. *Homers. Iliad*, book xxi.

With that, his couer arming on to fight,

He vanisht from the mournful city's sight,

With cries and loud lamentations fill the air,

And curse the cruel Gods, in fierceness of despair.

Rowe. *Lucan*, book vii.

By so baseful herb

No daring tiger, no grim lion's prey,

No fierce-dearing wolf, on serpent rill'd

In spires immense progressive o'er the head,

Disturb'd.

Thomson. *Liberty*, part v.

[This] from the dying youth the warrior tore,

And the refugee prize in triumph wore.

His eyes fierce-flaming o'er the trophy roll,

That wakes the dumb ring vengeance of his soul.

Pitt. *Virgil. Aeneid*, book xii.

The body of the hing abash with fear, and forgetfulness seized his
fierce-minded confidence.

3 Macc. ch. vi. 18. *Bishop Wilson's Bible by Crutwell*.

Yet let a Poet (Poetry diaries

The fiercest animals with magic charms)

Rise an intruder on thy private mood,

And woo and win thee to thy proper good.

Cooper. *Retirement*.

FIERCE.

FIFE.

No, Most chiefs! a hem's enow
Let th' Athenian patriots claim:
You less fiercely won renown
You sawn'd a milder name.

Shaw. *An Ode in Imitation of Calistratus*.

So where his shaggy mane a lion shakes,

And with loud roar his clambering fury wakes;

If chance he view the man whose nothing art

First tum'd the fierceness of his lofty heart,

His pride conceals th' ignoble yoke to wear.

Hob. *Jerusalem Delivered*, book viii.

FIERI FACIAS, a judicial Writ of Execution where
Judgment is had for debt or damages recovered in the
King's Courts, by which Writ the Sheriff is commanded
to levy them of the goods and chattels of the Defendant.
It takes its name from the words in which it is addressed
to the Sheriff, *quod fieri facias de bonis et catallis*, &c.
It must be sued within a year and a day after Judg-
ment, or the Judgment must be revived by a *Scire
Facias*; but if a *Fieri Facias* sued in time be not exe-
cuted, a second *Fieri Facias* or *Excoit* may be sued
out; and, as it is said, at the expiration of several years
without a *Scire Facias*, provided continuance are entered
from the first *Fieri Facias*. *Tumlin's Law Dictionary*.
FIFE. } Fr. *fife*; It. *piffero*; Ger. *pfeife*,
Fy'fya. } which Wachter derives from *puffen* or
puffen, to blow.

With outcries every where
The clannours, drums, and fife to the rough charge do sound,
Together borne and man comes tumbling to the ground.

Dryden. *Polyolicon*, song 22.

And when you hear the drum

And the vile squeaking of the wry-neck'd fife,

Clam'rous you set up to the coxcomb's fife,

No third turn head into the publick streets

To gaze on Christian fools with varnish'd faces.

Shakespeare. *Merchant of Venice*, fol. 170.

Antoni'd at the view, he croun'd the road,

(Tho' gorg'd and reeling with the excessive load)

Commands the drums and shriller fife to cease,

And thus begins, when all was hush'd in peace.

Lewes. *The Theban of Statius*, book iv.

And sweetest sonnet of the winged kind,

What thanks, and he, what praises shall I find

To equal thy melodious voice? in thee

The rudeness of my rural fife I see.

Philips. *The Fifth Pastoral*.

To fife and trumpet clear

From ev'ry vessel in a blended sound

Reply the concave shores.

Glover. *The Atheniad*, book ix.

The "wry-necked FIFE" in the above Extract from
Shakespeare, has been whimsically mistaken by one of the
Commentators for the instrument itself, instead of the
musician. "It appears from hence," (this) says Mr.
Monk Mason, "that the Fifes in Shakespeare's time were
firmed differently from those now in use, which are
straight not wry-necked." Mr. Boswell has corrected
this blunder, and illustrated the true meaning by a
passage which places his interpretation beyond doubt.
"The Fife here does not mean the instrument, but the
person who played on it." So in Barnaby Riche's
Aphorismes at the end of his *Irish Hubbub*, 1618, "a
Fife is a wry-necked musician, for he always looks away
from his instrument."

Horace and Shakespeare were equally well acquainted
with Human Nature, and hence, (not from the later writ-
er of the two having the former, with whom he was wholly
unacquainted, in his thoughts,) has arisen a striking
parallelism. The Roman Poet advises the fair Asterie

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in the absence of her husband not to expose herself to the gaze of neighbouring admirers.

*Frank nectis domus eloque; neque in rias
Ad cunctos gurgitis drapae tibi*

iii. 7.

Jessica and Asterie were formed of the same clay, and obviously were exposed to the same danger.

The Fife has six finger holes, and comprises two octaves from the lowest D in the treble to D in alt; but the shrillness above B in alt is very oppressive. It is rarely used unless in military bands, into which it is said to have been introduced by the French after the battle of Marignano, and it generally corresponds with B^b of the musical scale.

FIFESHIRE, an Eastern County of Scotland, lying between the Frith of Forth on the South, and the Frith of Tay on the North, and bounded on the East by the German Ocean. On the West and North-West it borders on the Counties of Perth, Clackmannan, and Kinross, its outline in this part being very irregular on account of the great encroachments of Kinross-shire. The ancient district of Kinross (head of the Peninsula) was, about the year 1426, divided into the two Counties of Fife and Kinross; and at the Revolution the three Parishes of Orwell, Cleish, and Tullibole, which till then belonged to Fife, were added to the latter County. Fifeshire extends from 56° 1' to 56° 27' of North latitude, and from 2° 37' to 3° 39' of West longitude; its extreme length is about 41, its breadth 17 miles, and its area 470 square miles. The population, at the time of the last Parliamentary Returns, had increased at the following rate:

Years.	Populations.	Increase.
1801	96,500	... 8 per cent.
1811	104,600	
1821	116,800	... 12 per cent.

The number of the actual resident inhabitants in 1821 was 114,506, which gives the high average of 243 to each square mile. In this number were comprised 25,749 families, of whom there were employed

In agriculture	5,260.
In trade and manufactures	13,748.
In other occupations	6,741.

This County is advantageously situated; a very large proportion of it being washed either by the estuaries of the Forth and Tay or by the German Ocean, and the harbour along the coast being numerous. The projecting land on the East is terminated by Cape Fife Ness, from which the Car rocks, a dangerous ridge, extend some way into the sea. To the Frith of Forth about two miles from Aberdeen is the small Island of Inchcolm, (the Isle of St. Columba or Annun.) It possesses the remains of a Monastery, which was founded about the year 1123 by King Alexander I. This Monastery was often pillaged by the English, and the angry Saint is stated by Fordun to have wrought several miracles in punishment of the robbers. The Island is now guarded by a battery of ten guns. In the mouth of the Frith, six miles from Anstruther, is the Isle of May, nearly a mile and a half long, but very narrow; it has good sheep pasturage, abounds in rabbits, and is frequented by various sea-fowl. It formerly had a Priory and a Chapel. A Light-house here was originally built in the time of Charles I.

Fife exhibits numerous inequalities of surface, but contains no ground that can properly be termed mountainous. It is divided into two parts by an elevated

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tract, stretching Eastward from the borders of Loch Leven, to the adjoining County. The highest hills are the *Lozmonds*, by which it is partly separated on the West from Kinross-shire; *East Lozmond* being 1466 feet above the level of the sea. In the South-East *Largo Lase*, though a conspicuous object from the other side of the Forth, has an elevation of only 952 feet. The hills on the North are a continuation of the *Ochil Hills*. The aspect of the County is beautiful and populous along its shores, but on ascending inland it becomes rather bleak in appearance. The Rivers of Fife are not remarkable for magnitude. The *Leven* issues from the celebrated *Loch* of the same name in Kinross-shire, and, after an Easterly course of 12 miles through a beautiful strath, falls into the Frith of Forth at the port of Leven, where there is safe shelter for shipping. On this stream there are several mills, and it abounds with salmon and trout. It is joined by the *Lothrie* and by the *Orr*, the latter of which receives the *Lochy*. The *Eden* is formed by the confluence of several small streams in the Parishes of Strathmiglo and Falkland, and running mostly in a North-East direction by Cupar, the County Town, it loses itself in the German Ocean, about two miles North-West of St. Andrews. It abounds with red and white trout, and has a salmon fishery at its mouth. The *Gair*, or *Guard* bridge over this river, consisting of six arches, was built in the beginning of the XVth century. The *Lakes* in this County are small; some have been drained and the ground cultivated, but several still remain. The *Loch of Lindores* to the North is a beautiful sheet of water about four miles in circumference. *Kil-Conquhar Loch* in the South-East is nearly of an oval form, and two miles in circuit. Both these are frequented by water fowl. *Lochgellie*, *Camilla Loch*, and *Lochfitty* are situated in the West.

The climate, as no part of the County exceeds nine miles from the sea, in general is much milder and more favourable to vegetation than in many districts farther South. In the tract adjoining the Frith of Forth, which is less elevated, and better enclosed and planted than others, snow rarely lies long; in the middle and northern parts, however, the climate is not so genial. The soil is of various characters, including clay-loam, gravel, sand, and moss. Along the Forth it is for the most part of an excellent quality, and produces luxuriant crops of all kinds,—wheat, barley, beans, oats, grass, turnips, and potatoes. The ground here, when enclosed and laid out for pasture, brings a very high rent. Between this division and the high land South of the *Eden* the soil is inferior; whinstones abound in it, and there are several heathy and barren moors. The valley on each side of the *Eden*, which as far East as Cupar was formerly called *Strath-Eden*, or the *Heart of Fife*, is very productive. Northward from this valley to the river *Tay* the land has a whin-rock bottom, but even in this hilly district the soil is in general excellent, and there are some uncommonly fertile valleys. The South and East coasts of the County are skirted in most places by *Lias*, which usually consist of land that has drifted from the sea shore, and has buried the original soil often to the depth of several feet. Rabbits are numerous in these tracts. The agriculture of Fifeshire bears a high character, and a great portion of the lands appear to have attained to a state of improvement at an earlier period than the rest of Scotland. Many of the hills are altogether arable, and three-fourths of the County are stated to be under cultivation. Oats are

Agriculture.

Productions

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raised more extensively than any other grain, and a considerable quantity of barley is produced. The cultivation of wheat, which had become less common than it was in former times, has more recently been extending, and has kept pace with the progressive improvement of the soil. Beans and peas thrive best towards the coasts; potatoes are largely raised; turnips are met with principally in the South-East. There is a good share of artificial grass; and flax being in request for the manufactures of the County, its culture is very prevalent. Hardly any natural wood is to be seen, but plantations are numerous, especially round the seats of proprietors. This County has been long distinguished for the excellence of its cattle and the breed, and its crosses are found nearly all over Scotland. The prevailing colour is black, though they are not less esteemed if grey, or spotted, or streaked with white. The chief object of the breeder is the carcase, the dairy but a secondary one. The breed of horses has been much improved; the sheep are mostly of the ancient dun-faced species, and they are not numerous except on the Lomond Hills.

Cattle.

Minerals.

Few Counties in Scotland possess so more abundant supply of valuable minerals than Fife-shire. From the Forth Northward almost to the Eden, coal, lime, ironstone, and freestone, are found in a great variety of places, and of the best quality. Dysart and Dunfermline coal was among the first wrought in the County, the working having been commenced more than five centuries ago, as appears by a charter granted to Dunfermline Convent in 1291. The pits are said to have had periodical eruptions about once in forty years, which are supposed to have been occasioned by pyrites; a remarkable one occurred in 1662, and the effects may still be traced by the calcined rocks. It is to be remarked, that the Northern boundary of the great Scottish coal field, which commences at Salsburgh on the coast of Ayrshire, terminates in Fife on the South side of the valley of the Eden. Lime is used in the County as well as exported from it in large quantities. Whinstone is abundant, especially in the Northern division, and marl is to be met with in several places. Copper is thought to exist in the Lomond Hills, and a lead mine of rich ore was discovered there many years ago; but the attempts made to work it were soon relinquished. A grey marble has more recently been found near Kingsbarns; cornelians and agates are obtained in the hills North of the Eden, and a few pieces of Jasper have been gathered there; and at Ely, on the South-East coast, are amethysts of considerable intensity of hue, which have been commonly esteemed as rubies.

Manufactures.

Fife-shire has long been distinguished as a manufacturing County. The linen manufacture is the most extensive and important, and embraces various kinds of the fabric, dumags, diapers, ticks, &c. The making of sea-salt has been an established business on the South coast for many centuries. Brewing, distilling, and the fabrication of leather, soap, candles, bricks and tiles are also carried on. Ship-building is followed in several of the ports. The foreign trade of the County is chiefly with the North of Europe; but its coasting trade is of the most importance; the shipping employed in both branches has been computed at 20,000 tons. The fishery both for herrings and white fish is also a source of wealth and occupation to the inhabitants.

Trade.

and fishery.

Antiquities.

There are numerous antiquities in this County besides those which we have noticed in connection with the

towns. The ruins of several Castles are to be seen: those of *Rosyth Castle* in the Parish of Inverkeithing; *Loch Orr Castle* on a small island in the lake of that name; *Balgonic Castle* on the South bank of the Leven in Markinch Parish; *Craighall*, and *Tarvet Tower*, both in the Parish of Ceres. The Castle of *Wemyss*, a large and magnificent building, in which (among many other spots) Lord Dunley is said to have had his first interview with Queen Mary, (February 13, 1565,) is still inhabited. There are also some remains supposed to be Danish; and the marks of two Roman encampments, one of which, not far from Loch Orr, is thought to be the spot mentioned by Tacitus, (*Agric.* 26,) where the 19th Legion was attacked by night, and nearly cut off by the Caledonians. On the Eastern coast of Leuchar's Parish in the tract called Shenquy Dike, or Tait's Moors, which is traditionally reported to have been first peopled by the crews of a Danish fleet which was wrecked there, are four broad and fine canals almost parallel; the longest is nearly two miles in extent, running towards the Eden on the South, and the Tay on the North; except in dry summers they are usually filled with water. Of Monastic remains those of *Balmerino Abbey*, pleasantly situated on the banks of the Tay, and of the *Abbey of Lindores*, are the most striking. The ancient Palace of *Falkland*, though in ruins, has the South front remarkably entire and partly inhabited. It was originally a Castle of the Macduffis, Earls of Fife, but was forfeited to the Crown in the reign of James I.; it was afterwards enlarged and ornamented by James V., and made a Royal residence.

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Fife-shire is divided into the four districts of Cupar, Dysart, St. Andrews, Kirkcaldy, and Dunfermline, and contains 61 Parishes. There are 13 Royal Burghs, viz. Dunfermline, Inverkeithing, Burntisland, Dysart, Kinghorn, Kirkcaldy, Easter-Anstruther, Wester-Anstruther, Crail, Kilkenny, Pittenweem, St. Andrews, and Cupar, which severally unite either among themselves or with other towns to return a Representative to Parliament. The towns along the coast of Fife seem in general to have been in a more flourishing condition in ancient times than at the present period; and the inhabitants of the Royal Burghs of Ely, Falkland, Newburgh, and Earls' Ferry, owing to their inability to bear the expense, renounced their privilege of sending a Representative to Parliament. The County returns one Member to the House of Commons. ST. ANDREWS, the two ANSTRUTHERS, BURNTISLAND, CRAIL, and CUPAR, have already been described in their alphabetical order.

Dunfermline is a Royal Burgh, 16 miles North-West from Edinburgh. Population in 1821, 13,691. The greatest part of the Town is situated on a lofty hill, 200 feet above the level of the sea, from which it is distant three miles. It is the largest manufacturing town in the County, and particularly excels in diaper and table linen. The remains of a Benedictine Monastery, built by Malcolm III., Canmore, the eldest son of Duncan, whom Macbeth assassinated, are very extensive, and part of its Church is still used for parochial service, although the Abbey itself was savagely burned down by Edward I. Next to Innes it appears to have been the most usual cemetery of the Scottish Kings; and the remains of Robert Bruce were discovered in it in 1818, during the progress of excavations for a new Church. Some vestiges of a Castle, built also by Malcolm Canmore, are still visible; and in a Palace to the South-East of the Town, of which little more than a

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SHIRE.
FIFTEEN.

well remains, a chimney is shown as marking the apartment in which Charles I. was born.

Dysart is a Royal Borough, 14 miles North-East from Edinburgh. Population in 1821, 6529. The manufacture of checks in it is extensive, and much salt is made in the neighbourhood. The harbour is good, and coal is largely exported. On a high rock to the West of the Town stands the ruined Castle of Ravensraig.

Inverkeithing is a Royal Borough, on a rising ground above a Bay of the same name, 18 miles North from Edinburgh, and eight East from Dunfermline. Population in 1821, 2512. The harbour is large and safe, and the chief exports are coal and salt.

Kilrenny is a Royal Borough, three miles West from Crail. Population in 1821, 1494.

Kinghorn is a Royal Borough, nine miles North-East from Edinburgh. Population in 1821, 2443. It stands on a steep declivity, verging to the sea; its trade is far from brisk: a little to the Westward, at *Pennycair*, is a Ferry much frequented, being nearly opposite to Leith.

Kirkcaldy is a Royal Borough, 13 miles North-East from Edinburgh, and three North North-East from Kinghorn. Population in 1821, 4452. It stands on the shore of a Bay of the same name, on a gentle ascent; its Western suburb is called *Link Town*; its Eastern, from which it is separated by a small stream crossed by a bridge, *Path-head*. The harbour is safe, and towards the close of the XVIII century the trade of the Town was very considerable. After declining from that time it has latterly revived. The manufactures are chiefly of linen, and coals are largely exported. It is the birth-place of Michael Scott, and of a more recent Philosopher of a widely different cast, Adam Smith.

Pittmenecum is a Royal Borough, 24 miles North-West from Edinburgh. Population in 1821, 1900. It is built on an elevated spot above the harbour, and chiefly exports coal and salt. An Augustine Priory, of which some remains are standing, communicated subterraneously with a great cavern, or cave, from which the Town derives its name.

Beaufort of Scotland, vol. iv.; Thomson's *General View of the Agriculture of Fife*; *General Report of Scotland*.

FIFTEEN, *i. e. five, and ten. See FIVE.*

As in the *ser* of grace itself hundred is *ffifteen*
Contek he gan he tene hane.

R. Gloucester, p. 509.

Men gaf *ffifteen* schillings for a goose or hen.

R. Bruner, p. 174.

At mortal battles hadda he ben *ffifteen*,
And foughten for our faith at Trinneuse
In listis thron, and ey slain his fo.

Chaucer. *The Prologue*, v. 61.

The Lapidist way where he arriv'd,
Now calld Saint Nicholas way,
Though Russian, *ffifteen* hundred miles
From Moscow is away

Warner. *Albion's England*, book xi. ch. xliii.

If not for God's, for Mr Westlye's sake
Lest the walker; suppose these jittifalls make
Him spruce a lecture, or misshape a joynt
In his long prayer, or his feetestrich point:
Think ye the daves or staves can set him right?

Corbett. *Her Boreas*.

That way which the Apostles us'd, was to call a council: from which by any thing that can be learnt from the *ffifteenth* of the Acts, no faithful Christian was debar'd, to whom knowledge and piety might give entrance.

Milton. *Reason of Church Government*, ch. book i. ch. vi.

FIFTH. } *I. e. that unit which fiftheth, or which*
Fy'rtithly. } maketh up the number five.

And dyale ye *ffy* for day myd nowre doot, yow g.

R. Gloucester, p. 50.

See. The four strangers seek ye, madam, to take their leave:
and there is a five-runner come from a *ffy*, the Prince of Marston.

Shakespeare. *Merchant of Venice*, fol. 163.

Fifthly, they counted all them as wicked and reprobate whiche were not of their secte.

Walsley. *Defence*, fol. 41.

FIFTY.
Fy'rtieth.
Fy'rti-fola. } *I. e. five tens.*

Endlene hundred zer and *ffif* and two,
After that God an arthe com, this spoosinge was do.

R. Gloucester, p. 406.

And Leulie is felle foy to pray Edward for pet,

Gyres Edward for his trepas *ffif* pound mark.

R. Bruner, p. 237.

Who receivinge their pledges, committed them to the keepings of Pinolates, and from thence the *ffy* day resumed agayne to hys campe

Breant. *Quinto Cartus*, book vi. p. 148.

Let worse fellow worse, till the worst of all fellow him laughing
to his graue, *ffy*-fold a curdell.

Shakespeare. *Antony and Cleopatra*, fol. 340.

This *ffifth* yeere shal be a yere of jubile unto you, ye shall not sow, neither reape that which groweth of it self, neither gather (the grapes) thereof, that are left vnbabour'd.

Leuiticus, ch. xxv. v. 12. Geneva Bible, 1561.

Advance thy golden mountain to the skies;

(On the broad base of *ffy* thousand rise;

Add one round hundred, and, (if that's not fair,)

Add *ffy* more, and bring it to a square.

Pope. *Imitations of Horace*, book i. ep. 6.

Rubens set out with such a train that the duke apprehended the expense of entertaining so pompous a visitor, and wrote to stop his journey, accompanying the excuse with a present of *ffy* pistoles.

Walsley. *Anecdotes of Fanning*, vol. ii. p. 147.

FIG, n.
FIG-BRANCHES. } A. S. *fic*; D. *fighe*; Ger. *fige*;
FIG-LEAF. } Fr. *figue*; It. *figo*; Sp. *figo*; Lat.
FIG-TREE. } *ficus*; perhaps from the Gr. *εὔφι*,
FIG-TREE. } or, as Vossius rather thinks, from
the Hebrew, *fig*, *gromus*; the fig tree producing
(*gromus*) green fruit or *fige* when other trees produce
flowers. See Vossius, and Martinus, in v. *Picus*.

But of the *fige-tree* I can say the parable whence now his branches
is tender and leaves ben sprangun out, ye knowen that somer is
eygh.

Wiclyf. *Merc*, ch. xlii.

Learn a similitude of the *figge-tree*. When his branches are
yet tender, and hath brought forth leas, ye knowe that somer is
nearer.

Bible, Anno 1551.

And when they knowe that they were asked, they sowed of a *fige-tree* leaves in manner of branches, to hiden her murther.

Chaucer. *The Pervous Tale*, vol. ii. p. 365.

And thus having more respect unto his present than to his person,
because I perceived him to be vain-glorious, I made him welcome and
gave him a dish of *figs*.

Habtey. *Voyage*, ch. vol. i. fol. 278. *Steam Burrows*.

What could a *fig-leafe* hide from God? and did they thinke the
innocent trees would conspire with them to conceal traytors.

Parobas. *Pilgrimage*, book v. ch. v.

So contriv'd her, and both together went

Into the thicket wood; there soon they chom

The *fig-tree*, not that kind for fruit renown'd,

But such as at this day to Indine known

In Malabar or Decan spreads her armes

Branching to broad and long, that in the ground

The beaded twigs take root, and daughters grow

About the mother tree, a pillar'd shade

High overbr'th, and echoing walks between.

Milton. *Paradise Lost*, book i. l. 1191.

FIG.

Go, Dofilah, you make men fools, and want *fig-branches*.
Beaumont and Fletcher. The Scornful Lady, act iv. sc. 1.

Close by, a rock, of less enormous height
 Breaks the wild waves, and forms a dangerous strait:
 Fall as its crowns a *fig's* green branches rise,
 And shoot a leafy forest to the skies.

Pope. Homer. Odysseus, book xii.

But the objector makes himself diversion at their sewing *fig-branches* together for aprons: "having, it seems, (says he with a sneer) all things necessary for sewing." I apprehend what he means: they wanted need for aprons, and perhaps tumble too.

Watford. Works, vol. vi. p. 36. Scripture Falsified, Gen. ch. iii. v. 7.

If by those oaks with roving stems you wind
 An image fresh of *fig-tree* fertility you'll find
 Though cloth'd with bark, three legs'd and void of ears,
 Prompt for the pranks of pleasure he appears.

Racine. Theocritus. Epigrem 4.

— Thus cochineal
 Feeds on the Italian *fig*; and, should it harm
 The foster plant, its worth that harm repays.

Granger. The Sugar Cane, book ii.

They dropped into the yolk of an egg the milk that flows from the
 head of a young *fig-tree*, with which instead of water, gum, or gum-
 dragant, they mixed their last layer of colours.

Walpole. Anecdotes of Painting, vol. i. p. 44.

To make the *FIG*, by thrusting the thumb between
 two of the closed fingers into the mouth, (*biting the
 thumb*.) is a mode of insult very generally known
 throughout Europe. Mr. Douce gives a long and
 satisfactory explanation of it, (*Ill. of Shakespeare, i.*
492.) in which he traces it to the *infamis digitus* and
manus lasciva of the Romans, mixed, probably, with
 some reference to the odious and loathsome disease
 known to that People by the name *Ficus*. A bronze
 Satyr at Herculaneum is described by Winckelmann as
 so using his fingers; and we have already pointed out
 certain amulets, thus representing a hand, employed by
 the Ancients, and still retained by the Spaniards, as pre-
 servatives against FASCINATION. Mr. Douce adds, that
 the first Italian authority for *far le fighe*, is to be found
 in Dante, (*Inferno, xiv. ad lin.*) It is used by that
 blaspheming Pistoian, who, as the Poet observes, ex-
 ceeded Capaneus himself in his arrogance against
 Heaven:

*Al fine delle mie parole, io bacio
 Le mani altrui, con ambrosia in bocca,
 Gridando: figli Figi, ch'io te li baciato.*

In French, *faire la figue*, he remarks, is to be found in
 a Satire by Guyot de Provins, a Poet of the XIIIth cen-
 tury. For its Spanish origin, *dar una figa*—*figa para*
vos, he does not assign a date. The Germans say, *die*
figen weisen; and the Dutch, *de vinger welen*. Min-
 shew thinks the custom allusive to a contemptuous
 punishment (which is well known and will scarcely
 bear description here) inflicted by the Emperor Frederic
 Barbarossa, in 1162, upon the Milanese, in return for
 an affront offered to his Empress, during their revolt.
 He refers to Munster and Krantz as his authorities; and
 Archdeacon Nares says the story may be found, among
 other French Books on Proverbs, in the *Matinées Seno-*
noises, 85. Both Archdeacon Nares and Mr. Douce,
 however, refuse assent to this origin. The former points
 to the difference of meaning between the Spanish *figa*, a
 fig, and *figa*, which obtains also in the Italian, and which
 the Scholiast on Aristophanes has illustrated with sufficient
 clearness for our purposes; for the equivocal is al-
 most paralleled in Greek: *σικκός* *ἑλκεῖται* to *τὴν* *εὐφροσύνην*
αἰσίων. With ourselves the expression has assumed an
 innocent meaning; "a *figo* for thy friendship," "a *figo*

for the phrase," in the mouth of ancient Pistol, are fore-
 runners of the more modern, "I don't care a fig for you;"
flocci, pili, nauci, nihili pendo; and sometimes, as is evi-
 dent from *The second Part of Henry IV. v. 3*, this phrase
 was accompanied by a gesticulation which, at first, per-
 haps, being similar to that employed in Spain and Italy,
 has gradually degenerated into snapping the fingers.

Archdeacon Nares adds, that allusions are often met
 with in our Dramatists to the *poisoned Fig*, frequently
 used in Spain as an instrument of secret vengeance.
 This allusion, he says, is proverbial also in France.
Les illustres Proverbes, ii. 58.

The best *Figs*, in Commerce, are brought from
 Turkey, curiously packed in cases. Faro, the South of
 France, Spain, and Portugal afford others of an inferior
 quality, which are generally packed in mats. These are
 dried after being dipped in hot ley made of the ashes of
 the *fig tree*. Figs are very nutritive, easily digested,
 and gently laxative. They are used in Medicine as
 lubricating emollients, as ingredients in pectoral decoctions,
 and suppurating cataplasms; also by themselves
 when warmed, as phlegmatics to the gums and other
 parts which will not readily admit poultices.

FIGARY, *i. e.* vagary.

— Is she not a woman, and
 Subject to those mad *figures* her whole sex
 Is infected with.

Beaumont and Fletcher. Cupid's Revenge, act ii. sc. 1.

O. SMALL SP. We old men have our crotchets, our conundrums,
 Our *figures*, quirks, and quibbles;
 As well as youth.

Ram Alley, act iii. sc. 1.

FIGENT, perhaps from *fidge* or *fig*, *q. d.* *fudging*.
 Unsteady, unfixed, quick.

Verst. I have known such a wrangling advocate,
 Such a little *figent* thing; O, I remember him,
 A notable talking leave.

Beaumont and Fletcher. The Little French Lawyer, act iii. sc. 1.

Quick. I will carry a sailor's gown and cap, and cover her; and
 a player's beard.

Sea Pet. And what upon her head?

Quick. I tell you, a sailor's cap: 'alight, God forgive me, what
 kind of *figent* necessity have you?

Sea Pet. Nay then, what kind of *figent* wit hast thou?

Eastward Ho, act ii.

FIGHT, *v.* A. S. *frehtan, fight-an*; D. *vechtan*.
FIGHT, *n.* Ger. *fechten*; Sw. *fekta*. Verba pug-
 nandi plerumque formantur a manu.
FIGHTING, *says* Wachter, and derives from the Gr.
πυκνισμός, pugnare, and that from *φιγ*, the fist. And
 thus, to *fight*, will be

To strike or hit, or beat, with the hand or fist; to
 engage in, carry on, contend in battle, in war; to war,
 to combat.

Is a strong man was slave, but so strong was in *fight*,
 Ye men be guine to de fays *fight* has mygt.

R. Gloucester, p. 121.

Caligen, he kynges brother myd myn men schone,
 Assailed Hare, and his ut, so *fight* he foyte foute
 So *fight* his Caligen yllaw was atte last.

Id.

— Vor hil ze coupe of *figynge*.
 her var into Normande he let hem some bynge.

Id. p. 209.

Right vnto be gite with he targe hel rode,
 Fyghted on a gite vnder him *fight* sloth his side.

R. Branne, p. 183.

And whilk did wrong & whilk rȳcht,
 And whilk wasfard per & *fight*.

Id. Appendix to Preface, p. xcvi.

FIG.

FIGHT.

FIGHT.

By my power Press my ich plyete Jo my treatie
To defende Jo in faith, *Jysle, Jysich shelle*
Piers Plowman, Vision, p. 129.

And lo a whyt bore, and he that sat on him was chieft feithful and
soothfast, and with rightwysnesse he deetheth and *fightheth*.
Wiclif, Apocalyp., ch. 33.

The long day with spores sharp yground
With arrows, darts, swords, and maces fel
They *fight*, & bringen hor-, & man to ground,
And with her assent out the winner quet.
Clauser, The Fourth Book of Tristram, fol. 176.

Then mightest wener, that this Polonius
In his *fighting* were as a wood leon,
And as a cruel tigre was Arcite.
Id. The Knight's Tale, v. 1658.

For so it fell that like stonde,
That be hath with a desly wounde
(*fighthende*) his gon hand slawe
Bruchan.
Gower Conf. Am book 1, fol. 16.

Thus thei defenden vs the vices,
And siten him selfe all asside,
To fles and *fight*, thei vs bolde.
Id. Ib. book iv, fol. 72.

The Erle of Warwick after long *fight*, wisely did perceiue his sei
to be overprowed with the multitude of his aduersaries: wherefore he
enued new men to relefe him, that *fight* in the forward, by reason
of the whiche succors, King Edwardes parte gaue a little backe
(which was the cause that there had soken on, and on *fighters* galoped
to Landis, saying: that there had soken the fol).
Hall, Edward IV. The tenth Year.

They selidme or neer fall out among themselves, and, as for
fightings or brawlings, wounds or manslaughter, they neuer happen
among them.
Hall, Voyages, &c. vol. 1, fol. 55. The Turkes

He put downe all the Jewes and lyberites of y^e Jewes, and set up
the wicked statutes. He darst make a *figghing*-wode under the
castel.
Shakspeare, Hamlet, 5. Marcellus, ch. 11.

Servant of God, well done, we'll had this *fight*
The better *fight*, who single hart maintained
Against inviolable multitudes the cause
Of Truth, in word mightier then they in armes.
Milton, Paradise Lost, book vi, l. 39.

And verily, when I call to mind and remember the conflicts and
fights at sea, in the first Puritic ware, for the space of xxvii. years,
with the Carthaginians, I suppose the whole age of Alexander wold
hardly have brought about and finished that one ware, and against
one of those two states.
Holland, Livius, fol. 327.

Not be then forget
My first gon handman, Geta, I am glad
Thou art turn'd a *fighter*.
Beaumont and Fletcher, The Prophetess, act iv. sc. 6.

I marvelle why wise men leaving the plaine and manifest doctrine
of Christ, whereby he teacheth patience, do seek certons of their owne
imagining, to the intent they may approve *fightings* and warres.
Fox, Martyrs, fol. 447. The Nurse of Walter Brute.

For there's the folly that's still mist with fear,
Towards more blis than any here bear;
Of *fighting* sparks issue myr their pleasures say.
But 'tis a bolder thing to run away.
Dryden, Absalom and Achitophel.

An hour and more, like tides, in equal way
They rush'd, and won by turns, and lost the day:
At length the nine (who still together held)
Their fighting foes to shameful *fight* compell'd,
And with restless force shew'd the field.
Id. The Flower and the Leaf

She now saw where all the plain's resound,
Where the *fight* bore'd, and where the battle bled.
Poll. On the approaching Congress of Cambridge.

Some calculate the hidden fates
Of monkeys, puppy dogs and cats;
Some running-sags and *fighting*-cats.
Burton, Meliora, part ii. can. 3.

Whether reptiles is not bad,
And *fighters* with fell stomachs mad.
Churchill, The Ghost.

FIGHT.
—
FIGU-
ERAS

FIGITES, in Zoology, a genus of *Hymenopterous*,
Stingless insects, belonging to the family *Ichneumonidae*,
section *halictoides*, established by Latreille.

Generic character. *Antenna* neckless shaped, rather
larger at the end, those of the males composed of four-
teen, and the females of thirteen joints; angular radial
cell distant from the end of the wing, and two cubital
cells, the first of which is nearly square, and the second
very large, reaching the end of the wing; the *abdomen*
ovoid, conical, not truncated at its summit; egg-de-
positor formed of three pieces.

The *Figites* greatly resemble the *Cynipides*, with which
they were for a long while confounded. They are easily
distinguished by the difference in the disposition of the
wing bones, especially by the small size of the cell,
relatively to those of the *Cynipides*, and by the form of the
abdomen, which is always truncated in the latter
animals.

These animals, like the *Chalcids*, are found on old
walls, and on flowers when the sun is shining brightly;
they are rarely found on excrements.

The type of the genus is *F. scutellaris*, of Latreille, the
Cynips scutellaris of Rossi, in his *Fauna Etrusca*, 106,
which is found in England. Jurine places in this genus
the *Cynips edogaster* and the *Ophion abbreviator* of
Panzer.

FIGMENT, Lat. *figmentum*, from *figere*, *factum*.
See FICTION, ante.

There be of those that esteem privily a *figment*, who yet can pipe
if they can dance, nor will be unforc'd to shew that what they
praise admire and love not, mine have and admire not.

Milton. An Apology for Scurrilousness, vol. 1, fol. 105.

I heard he was to meet your worship here
First: You heard no *figment*, sir; I do expect him at every pulse
of my watch.

Ben Jonson. Every Man out of his Humour, act iv. sc. 4.

He doth feed you with fittness, *figments*, and leasings.

Id. Cynthia's Revels, act i. sc. 1.

And yet after all, even those which are taken in, as Justin, Irenaeus,
Athanasius, &c. furnish out evidence enough to confute the ill-con-
structed claim, and prove it a *figment*.
Waterland. Use and Value of Ecclesiastical Antiquity, ch. vii.

The folly and unreasonableness of this ridiculous and ungrounded
figment, I cannot better display and reprove than in the words of
Cicero.

Reg. On the Creation.

FIGUERAS, a small Town of Spain in the Province
of Catalonia, seated about 10 miles from the French
frontier in the midst of a rich plain, and containing
between 4000 and 5000 inhabitants. Its streets are
wide, and it has a square surrounded by piazzas, but
the houses are badly built. On an eminence near the
Town is a strong and magnificent Fortress, called the
Castle of St. Ferdinand, erected at an immense cost
towards the close of the last century. Its shape is an
irregular pentagon, and it commands the whole of the
adjacent plain. Every building within the Fort is
bomb-proof, and it is rendered more formidable by
having the approaches to it undermined. This impor-
tant station was put into the hands of the French in
1808; but was surprised by the Spaniards in the night
of the 10th April, 1811. The French, however, besieged
it anew, and in the following August compelled the
garrison to surrender for want of provisions. 72 miles
North North-East from Barcelona.

FIGURE.

FIGURE, n.

FIGURE, n.
FIGURABLE,
FIGURATE,
FIGURATED,
FIGURATION,
FIGURATIVE,
FIGURATIVELY,
FIGURATIVENESS,
FIGURIST,
FIGURE-CASTER,
FIGURE-FLINGER.

rically, to imagine or conceive, express or declare, similarities or resemblances, representations or allusions, types, symbols.

To make a *figure*, emphatically, a great *figure*, an important *figure*, a handsome *figure*.

A *figure*; applied to the forms of numerical or Arithmetical characters, and thus *figures*, generally; numbers or arithmetic.

The *figure* of a syllogism; the formal arrangement or disposition of its component parts.

And she take the tabernacle of Moloch and the sterre of greuous God Belfiaz, *figures* that she had made to worshipp him.

Walsl. *Dedec of Apocals*, ch. vii.

And ye take unto you the tabernacle of Moloch, and the sterre of yure God Belfiaz, *figures* which ye made to worshipp them.

Bible, Anno 1551.

Marriage is *figured* betwix Crist and holy churche.
Chaucer. *The Parson's Tale*, vol. ii. p. 371.

Tell us som thing of creature,
You trowen, your creature, and yet *figures*,
Keep hem in store, till so be ye andie.

Id. *The Cretian Prologue*, v. 7892.

This was the newen, whiche he had,
And and hym, that *figure* strange
Betokeneth how the world shall change.

Gower. *Conf. Am. Prologue*, fol. 5.

Both those sacraments were *figured* in Moyses' law, baptism was *figured* by circumcision: & the Lorde's supper by the eating of the pasc-lambe.

Tyndale. *Worke*, fol. 467. *The Declaration of the Lorde's Supper*.

Their sacraments were *figures* of the things, but our contempes the very things.

Sturton, Bishop of Winchester. *Of the Presence of Christ's Body in the Sacrament*.

That interpreted that in these wordes of Iesus, there lute private hidden some *figure*; & mystical manner of speaking, such as the Lorde did of a speciall prophete that was in him, and verus muche and often ye to bring in, begetting by meanes of that same colourable speaking, not only the people, but also the Apostles selles.

Udall. *Lute*, ch. xvii.

Now if any man be superstitious that he dare not understand this thing in *figure*; speaking, then may he verifie it upon them that God repaid from natural death as he did Lazarus.

Froth. *Worke*, fol. 35. *An Answer unto Sir Thomas More*.

After this, the *uocet* occupeth a great number of leues, that is to say, from the first leaf unto the last. To prove Christes wordes (this is my body) to be a *figure* of speche.

Sturton, Bishop of Winchester. *Of the Presence of Christ's Body in the Sacrament*, p. 39.

There be three parts of penance which this holy prophet sheweth *deckerly* and *figure* by the *aynyllite* of three diuers hydes, that is to say, the pelican, the *nyll* rose, and the sparrow.

Fisher. *On the Seven Penitential Psalms*, sig. O 4.

Who, moe'd with her sweet fashon, bud her rise
With gentle language full of comforting;
Read her request—but thought not what he read
That lines he view'd her eyes had *figured*.

Daniel. *History of the Good Wars*, book viii.

K. HARR. Stately, we knowe those he's us, and thy heart
Is *figurd* d on thy tongue.

Ford. *Perkin Warbeck*, act i. sc. 1.

Fr. *figure*; It. *figurare*;
Sp. *figurar*; Lat. *figurare*;
from *figere*, to form or frame;
factor, says Varro, cum dicit
figere, figuram imponit. De
L. L. lib. v.

To frame or form, to fashion
or shape, to make into form
or fashion, to delineate, depict
or portray the shape,
form or image; to invest or
clothe with *figures*: metapho-

rically, to imagine or conceive, express or declare, similarities or resemblances, representations or allusions, types, symbols.

To make a *figure*, emphatically, a great *figure*, an important *figure*, a handsome *figure*.

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Fisher. *On the Seven Penitential Psalms*, sig. O 4.

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Daniel. *History of the Good Wars*, book viii.

K. HARR. Stately, we knowe those he's us, and thy heart
Is *figurd* d on thy tongue.

Ford. *Perkin Warbeck*, act i. sc. 1.

Part loosely wing the region, part more wise
In common, rang'd in *figure*, wodge the way,
Intelligent of seasons.

Milton. *Paradise Lost*, book vii. l. 426.

He greets what they besought
Instructed that to God is no access.

Without Mediator, whose high office none
Moses in *figure* bears, to introduce

One greater, of whose day he shall see tell,
And all the Prophets in their Age the times
Of great Messiah shall sing.

Id. B. book vii. l. 238.

A *figure* is the superficies, circumference and accomplished lineament of a body. The Pythagoreans adscribe the bodies of the four elements to a spherick or round *figure*; only the highest of them (to wit, fire) is pyramidal, or sharpe pointed above.

Boissard. *Pistarch*, fol. 667.

Said hee, these seeming beasts are men indeed,
Whom this enchantresse hath transformed thus,
Why loose her louers, which her lust did feed,
Now turned into *figures* hideous,

According to their modes like monstrous.

Spranger. *Fanny Quorum*, book ii. cas. 12.

Circumcision is a *figure* of baptism, but the Levitical primobode is so *figure* of the ministerie of the Gospell, therefore was may prove the baptizing of infants by circumcision, but was can not prove the ordering of ministers of the Gospell by the ceremonies used about the Levites.

Whitgift. *Defence*, fol. 169.

For let us consider the different qualities of the opick nerve, humours, humors, and spirit; the divers *figures* of the brain.

Glanville. *The Faculty of Dying*, ch. xii.

All those chains which value lovers forge for the *figuring* out the powerfulness of beauty may be said to be those from the flesh hath cut off and set upon the spirit, which is truly captivated away by the others liberty.

Monsieur. *Devote Ranges*, Tract. 13. sec. 6.

The differences of impossible and not impossible; *figure* and not *figure*; mouldable and not mouldable; scissible and not scissible; and many other passions of matter, are pleratic notions, applied unto the instruments and uses which men ordinarily practice.

Bacon. *Natural History*, Cent. ix. sec. 846.

Wax remains *figure*able, whether it be melted or congealed.

Dugly. *Of Bodies*, ch. xv.

Plants are all *figure*ate and determinate, which insinuate bodies are not.

Bacon. *Natural History*, Cent. vii. sec. 602.

Neither doth the wind (as (aye as it carrieth a voice) with the motion thereof, confound any of the delicate, and articulate *figure*ness of the air, in variety of words.

Id. B. Cent. ii. sec. 621.

To this form, I will first consider the general *figure*, and then the several members.

Reliquiae *Wetminster*, p. 14.

The metaphores & *figure*ative kind of speeches that Solomon useth in those books, can not be unknown to any.

Whitgift. *Defence*, fol. 270.

Your good mother of England is down again in the throng, who with the rest reads it, the woman Jezebel: but suppose it were wife: a man might as well interpret the word *figure*atively, as her name Jezebel so man doubt to be a borrowed name.

Milton. *Reasons of the Defence*, sig. vol. i. fol. 92.

Even as Christ is the *verbe* vive, abiding selfe and *figure*ative the vine; so the Temple of Jerusalem was the material temple and *figure*ative the body of Christ.

Fox. *Martyrs*, fol. 456. *The Scurf of W. Bruce*.

Pre. And you a *figure*-caster, or a coynager.

Anonymous. *The Puritan*, act i.

Some have dealt with him by suit, as the old Sathanian heretics, and the present Indian savages, sacrificing to him, that he hurt not: others by constant, colliding their service, and this assistance, as witches and magicians; others, by imitation of implicit respect, as charmers, and *figure*-casters.

Hell. Cent. Christ among the Gergesens

Now I come to you: your *figure*-finger finds,
That both your daughters, notwithstanding all
Your great professions, which they are co-heirs of,
Shall yet be beggars.

Brome. *The Merry Beggars*, act i.

FIGURE.

FIGURE.
—
FILA-
CEOUS.

The song, as Grotius thinks, had respect to the time of the children of Israel's departure out of Egypt, by which the time of the Moses was figured and typified, not without a wonderful congruity of circumstances disposed by Divine Providence.

Beatty Bull. Works, vol. i. *Sermon 6*

The number 30 is a *figural* number because three times ten, or five time six make this number.

Potter. On the Number 666, p. 195.

In this essay he [Boyle] informs us, that gems were once found, and have their virtues from the mineral matter; which he shows from their transparency, *figuration*, internal texture, &c.

Boyle. Works, vol. i. p. 100. *Life*

The sum of this doctrine is, that the typical Malchizedek blessed Abraham in and by bread and wine, considered as symbols, images, *figurations* of our Lord's passion and service; and that the true Malchizedek so blessed his own disciples in delivering to them the benefits contained in his passion, by the like symbols.

Hatfield. Works, vol. vii. p. 333. *Discourses of Sacrifice*, discourse, 11.

Agreed forms of speaking have no deceit. From hence it follows, that all usual forms of rhetoric, all *figurative* expressions, though they seem to signify that as true which is not literally so, yet can by no means be accounted lies. And the same may likewise be said of fables, and parables, and mythological descriptions.

Clarke. Sermon 133. Of the Nature of Lying.

Christ there said of them that received him in the sense that was meant in this chapter, that all that did so eat his flesh had eternal life in them; therefore these words can only be understood *figuratively* of receiving him by faith, as himself there explains.

Harnet. History of the Reformation, Anno 1540.

From the *figurations* therefore of these expressions, as well as from the nature and evident reasons of the thing itself, it is plain that the kingdom of Satan, set up in opposition to the kingdom of God, is not literally a kingdom of force or power, but in the spiritual sense a kingdom of party, a dominion or prevalency of sin, in opposition to the kingdom or establishment of righteousness.

Clarke. Sermon 1, vol. viii.

The disposition of the three terms [of a syllogism] that is to say, of the medium with the three terms of the conclusion, is called *figure*.

Port Royal Logic, by Orelli, part iii. ch. iv.

But least of all does he favour the *figurative*, or memorialists; for his doctrine runs directly counter to them almost in every line.

Watson. Works, vol. vi. p. 164. *Sacramental or Symbolical Feeding in the Eucharist*, ch. vi.

They are to be accounted part of that language which nature dictates to men. They are not the invention of the schools, nor the pure product of study; on the contrary, the most illiterate speak in *figure*, as often as the most learned.

Blair. Lecture 14, vol. i.

Men are used to talk of beauty in a *figurative* manner, that is to say, in a manner extremely uncertain and indeterminate.

Burke. Of the Sublime and Beautiful, part iii. sec. 1.

Whenever the imagination of the vulgar are much awakened, or their passions inflamed against one another, they will pass forth a torrent of *figurative* language, as forcible as could be employed by the most artificial declaimer.

Blair. Lecture 14, vol. i.

At that hallowed hour when the archbishop is consecrated, Christ is, again *figuratively* and sacramentally, presented in the temple on earth.

Horn. Works, vol. v. p. 157. *On the Purification*, disc. 11.

FILA-CEOUS, } LAT. *filum*, a thread. As the
FILAMENT, } Fr. *filament*; little strings, threads
FILAMENTOUS, } or hairs, in veins, plants, roots, &c. the beard of a root.

It is the stalk that maketh the *filaceous* matter, commonly.

Bacon. Natural History, Cent. vii. sec. 634.

[Piny] affirms that in some part of Tartaria, there was mines of iron whose *filaments* were woven into incombustible cloth.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xiv.

When it began to swell, they digged or sired it long-wise into small *filaments* with the point of a needle or bodkin. These *filaments* or strings, they dried in the shade, and laid them up to serve as need should require.

Holland. Plims, vol. ii. fol. 218.

The doctrine of the *filamentous* catenae will become as familiar as any established theory among us, only by supposing this, like all other membranes, thickened and become opaque by disorders.

The Student, i. p. 341.

When one tossed his weaver's beam and the other carried the goss of Gaza, they performed their prodigious feats by jervel *filaments* lighter than a cobweb, undecipherable with a microscope.

Search. Light of Nature, vol. i. part i. ch. iii.

The *filaments*, anthers, and stigmas of flowers, bear no more resemblance to the young plant, even to the seed, which is formed by their intervention, than a chisel or a plane does to a table or chair. What then are the *filaments*, anthers, and stigmas of plants, but instruments strictly so called.

Falry. Natural Theology.

FILACEA, FILAZER, or FILIEX, *Filicarius*, from LAT. *filum*, Fr. *file*, *filace*, a thread. An Officer of the Court of Common Pleas, so called because he *files* those writs whereon he makes out process. There are fourteen Filacers, who make forth all writs and processes upon original writs issuing out of Chancery, as well real as personal and mixed, returnable in that Court; and in Actions merely personal, where the defendants are returned summoned, they make out *pones* or attachments, which being returned and executed, if the defendant appears not, they make forth a *distraint*, and so ad *infinum*, or until he doth appear, &c. The Filacers of the Court of Common Pleas were Officers of that Court before the Statute 10 Henry VI., 4, wherein they are mentioned. Of later times there are Filacers of the Court of King's Bench, who make out processes upon original writs, returnable in that Court on Actions in general. Trye, *Jus Filicarii*, or the *Filacer's Office in the Court of King's Bench, setting forth the Practice by Original Writ*, 1684.

FILAGO, in Botany, a genus of the class *Synge-neta*, order *Superflua*, natural order *Corymbifera*. Generic character: flowers aggregate; calyx angular, imbricated, scales acuminate; female flowers among the scales of the calyx, border two-cleft; hermaphrodite flowers, border four-cleft; receptacle naked; down hairy, none in the margin.

Seven species, natives of Europe.

FILANDERS, It. *filandre*; "Fr. *filandres*; the *felanders*; small worms that breed in bruised, scorched, or foul fed hawks; also, nets to catch wild beasts with." And *filander*, the adj. "Streaked with, or full of, small threads, fibres, *felanders*." Coigrave. The *felanders* are probably thread worms; worms thin as a thread; from the LAT. *filum*, a thread. See FALCONRY.

This may probably destroy that obstinate disease of the *flander* or back-worm.

Sir Thomas Brown. Of Housh. Murel, p. 115.

FILARIA, in Zoology, a genus of *Intestinal* worms, proposed by Muller, and adopted by Rudolphi, and most other Naturalists.

Generic character. Body cylindrical, elastic, brittle, equal, long; mouth orbicular; the sexes separate on different individuals; the male excising organs external, double.

This genus has been placed with the *Gordii* by Linnaeus, and with the *Avaridae* by Pallas, has been divided into two groups by Deslongchamps; the first are the true *Filariae*, and the second (which are the *Copulatae* of Zeder), he calls *Filocapillariae*.

When these worms are dead, and are placed in water, they rapidly absorb it, unroll themselves, enlarge and become rigid, the skin at length breaks, and emits the intestines and organs of generation.

The *Filariae* are found in a few vertebrate animals

FILA-
CEOUS—
FILARIA.

FILARIA and in some insects, but they are rare. Nothing is known of their manner, nor of the duration of their life. The *F. medina* was known in the most ancient times, but it has not been well described anatomically.

FILBERD, Junius says, *forte a multis bar-*
FILBERD-ROOB, *his*, and Skitmer, full and beard;
FILBERD-NEED, *q. d. plenus barbâ et lanugine*.
Mr. Tooke and Mr. Todd have noted the passage quoted below from Gower; the latter, as supplying an Etymology; the former, probably, as supplying an Etymology of the same character with that which in the 22nd page of *Dir. of Purley*, vol. ii. he has produced from Chaucer of the word *Colod*. Virgil's *Phillis* (*Phyllis amat corymbos*) has a claim as good as Gower's. *Filberd* exists in no other language than the English; and it is not very probable that our ancestors alone were so classical as Gower's lines suppose.

Another origin (of a little value) is given by Peacham in his *Emblems*, 1612. He is describing an English Fruit-garden.

The Persian peach and fruitful quince,
And there the forward almond grew,
With cherries knowne no long time since,
The winter warden, orchard's pride,
The *Philbert* that loves the vale,
And red queen apple, so envide
Of school-boys passing by the pale.

Upon this he observes in a note, "The *Filbert* so named of *Philbert*, a King of France, who caused by arte sundry kinds to be brought forth; as did a gardener of Otranto in Italie, by clove-gilliflowers and carnation, of such colours as we owe see them."

Phillis
Was shape into a nutte tree
That all men it might see
And after Phillis *Filbert*
This tree was cleped in the yard
And yet for Demophon to shame,
Into this day it beareth the same.
Gower. Conf. Am. book iv. p. 67, col. 4.

The country yields many good trees of fruit, as *filberds* in some places, but in all places cherry trees, and a kind of pear tree meet to graffe on.

Hakluyt. *Voyage*, 4to. vol. iii. fol. 132. *M. Ant. Parkhurst*.
No, *Jackie*, rather weed we to the wood,
The time is fit, and *filberds* waxen ripe;
Let's go and fere the squirrel from his food;
We will another time Willie pipe.
Browne. *The Shepherd's Pipe*.

Then as a nimble squirrel from the wood,
Ranging the hedges for his *filberd-fod*,
Sits partly on a bough his browes aye crackling,
From the shell the sweet white kernel taking.

Id. *Brissac's Pastoral*, book i. song 5.
Thus hast a brain such as it is lodged;
On what else should thy worm of fancy feed!
Yet in a *filbert* I have often known
Maggot survive, while all the kernel's gone.

The *Earl of Dorset*, to Mr. Howard.
Its only ornament was a short wall, sheded on each side by a *filbert-hedge*, with a small alive at one end.

Filthing. *Joseph Andrews*, book ii. ch. iv.
Bacon and *filbert-starts* are something unusual.

King. *The Art of Cookery*.
When a man plants a peach tree as you properly say, it is therefore listed that he shall gather peaches and not plums or *filberds* therefrom? *Boeck*. *Light of Nature*, vol. ii. part iii. ch. xvi.

FILCH. } Junius says, *Filch*, *filch*, *affurari*,
FILCHES, } *clam subducere*, *exsilare*; and from the
Fr. pilier. Skinner seems to think it may be derived.
To pilurn, to pill or pilfer, to steal.
vol. xxii.

A hard wile telle, just bagelle & belle be *filchid* & best.
R. Branne, p. 282.

If thou purloynest one motta from out
A thousand motta of better,
My loss is lesse, thy fault not lesse
In this thy *filching* means.

Drum. *Horace*. *Epistle to Quintius*.
For, having *filch* her tale, her up her cast
To the wide world, and let her fly alope.

Spenser. *Fairie Queene*, book iii. can. 10.
Which be practised so long, that in the end he gat himselfe the
anger and displeasure of the masters and keepers of the said ponds
and cisterns, with his continuall and immeasurable *filching*.
Holland. *Plow*, vol. i. fol. 251.

Hoe. That then art chosen, venerable Clancie,
Our ling and sovereignty; monarch o' th' moundeers,
Thou throw up our sub-cheats, first for joy,
And then our *filches*.

Beaumont and Fletcher. *Beggars Bush*, act ii. sc. 1.

Will I leave off the search of this bad man,
This *filcher* of affections, this love pedlar,
Id. *Love's Pilgrimage*, act iii. sc. 1.

Thilke moral shall you understand
From school-boy's tale of fayre Ireland:
Which to the fennor hath his betide,
To flick the gray ducks for the lake.

Pope. *Imitations in his Youth*, (*Chaucer*).
While the sly rogue who *filch'd* the prey,
Too close beset to run away,
"Stop thief! stop thief!" exclaims aloud,
And so escapes among the crowd.

Lord. *Epistle to Mr. Colman*.
FILE. A. S. *fylen*, *afylan*, and *befylan*. "Afylen,
inquinare, *contaminare*, *fordare*, to *defile*, pollute or
make filthy." Sommer. See to **DEFILE**, and **FILTH**.

To dirty, to pollute, to corrupt, to contaminate; in
R. Brumme (met.) to disgrace or degrade.

En we take him bed, brought hem agayn to town,
Ye coorte opoe him sat, ye qoeat *fil'd* him & schewt
R. Brumme, p. 173.

Quoth hard mischance *fil'd* so thy pleased face?
Or quhy se I thy fell woules? *allace*.
G. Douglas. *Avonlea*, book i. fol. 48.

Hon. Sirrah, I steern my finger should be *fil'd* with that
Beaumont and Fletcher. *The Pilgrimage*, act ii. sc. 2.

Where feeling one close couched by her side,
Shee lightly leapt out of her *fil'd* bed,
And to her weapon ran, in mind to gride
The loathed leachon.

Spenser. *Fairie Queene*, book iii. can. 1.
"If he be so,
For Banquo's issue haue I *fil'd* my minde,
For them, the gracious Duncan haue I mortur'd,
Put rancours in the vessel of my peace
Only for them, and mine eternall jewel
Given to the common execration of time
To make them kings; the seeds of Banquo kings.
Shakespeare. *Macbeth*, fol. 130.

Outs are necessary for nothing; they pass out of a man's mouth
like smoke through a chimney that *files* all the way it goes.
Wilmot. *Inferred Marriage*, act iii.

Duch. He called his fither villin in and me strumpet,
A ward that I shold to *file* my lips with.
Toutouret. *The Revenger's Tragedy*.

FILE, v. } See **AFFILE**. A. S. *feolan*; Dutch,
FILE, n. } *vilien*; Ger. *feilen*; which Junius thinks
FILINGS, } may be from that *phyllo-civ*, which
Hesychius interprets *ἀναρπάζειν*, *ἐπιδιδόναι reddere*.
Wachtler, that it may be from the Lat. *pot-ir*.

To brighten, to smoothen, to polish, to refine; met.
to give smoothness or polish, refinement or subtilty.

But they their tongues *file*,
And make a pleasant style.
Shelton. *The Boke of Colin Cloute*,
R.

FILCH.
FILCH.

FILE.

Was never *file* yet half so well *filed*,
To *file a file* for any smith's intent,
As I was made a *filig* instrument,
To frame other.

Myat. The abused Lamer with his Fdg. &c.
With faire discourse the evasing to they pass;
For that old man of pleasing warden had store,
And well could *file* his tongue, as smooth as glass.

Spenser. Faerie Queene, book i. can. 1.
For common *chalybeate*, or corroded and powdered steel,
The lustrous nitrate like ordinary *filings* of iron.

Sir Thomas Brown. Fulgor Erroris, book ii. ch. ii.
— And law, is but a former,
A set of Volcan's *filig*, & more imagine,
To take that life by a pretext of justice,
Which you pursue in malice?

Ben Jonson. Sejennia, act iii.
Some there bee who take *fil-dust* of lead, put the same in an earthen pot of greene pottery clay, set the same into an oven, and so let it calcine therein until such time as the pot be well and thoroughly baked.

Holland. Floris, vol. ii. fol. 519.
At the end of that time he [Sir Edward Grimston] procured a *file*, and so cut out one of the bars of the window, and having a rope conveyed to him, he changed clothes with his servant, and went down on the rope; who, passing a great deal too short, he leaped a great way, and having done that before the gates were shut, made his escape without being discovered.

Barnes. History of Reformation, Anno 1556.
In a day or two the exposed *filings* had gained a fine bluish green colour, but the spirit that swam upon the other *filings*, did in a few hours acquire a few redness, which afterwards in two or three days degenerated into a colour like that of the exposed *filings*.

Bogge. The Productiveness of Spirit, vol. i. p. 515.
What, though the footsteps of my devious Muse
The measure'd walks of Circeio art refuse?
Or through the freshness of my lovely style
Mock the nice touches of the critic's *file*.

Accorde. Ode i. book ii.
FILE, *s.* } FR. *fil*; LAT. *filum*, a thread. See to
FILE, *s.* } DEFILE.
To draw out threads, to prolong, to extend in length;
and thus, to move in a line or file. Also, to put upon
a *file* or thread, string or wire, or other similar substance;
to pass such *file* through any thing.

My endeavors
Have ever come too short of my desires
Yet *fil'd* (fil'd) with my abilities.
Shakespeare. Henry VIII. fol. 221.

Cæsar. Please you, sir,
I know but of a single part in eight
Pertinax to th' state, end frout but in the *file*,
Whose others tell steps with me.

Id. Ib. fol. 268.
And where it not ill fitting for this *file*,
To sing of hills and woods amongst warres and knights,
I would abate the sternness of my stile.
Mongst these stern steunds to mingle soft delights.

Spenser. Of Mutability, book vii. can. 6.
Reports and judgments will out do't,
But 'tis droppings, and hore, and foot;
Words are but wind, but blows come home;
A stout togi'd lawyer's wit a mouse,
Compare'd to a stout *fil*-leader.

Brown. Political Songs On Sir G. B. his Defeat.
Now were some of them sallied out of the gates already; and
others followed hard after at their heels, keeping their array and
every man comming orderly into his *file* and rank.

Holland. Livina, fol. 129.
The horsemen closely among the ranks and *files* of the footmen,
got againe to their horses, and from thence rode speedily onto the
other side, reporting to their fellows the victorie.

Id. Ib. fol. 131.
— The military mound
The British fires transferred, in evil hour
For their proud foes, that fondly brav'd their fate.
J. Philips. Blenheim.

In the mean time I may be bold to draw this corollary from wha'
has been already said, that the *file* of herock poets is very short.
Dryden. Discourse on Epick Poetry.

Achilles! yes! this day at least we bear
Thy rage in safety through the *file* of war:
But come it will, the fatal time must come,
Nor own the fault, but God decrees thy doom.

Pope. Homer. Iliad, book 24.
— Taste were sacrifice,
If, lifting there the axe, it dur'd invade
Those spreading oaks that in fraternal *file*
Have pair'd for centuries, and heard the virgins
Of Solomey's, say, perchance, of Surry's need.
Mann. The English Garden, book 1.

Persons who are tortured in office, do admireably well, as long as
things go on in their common order; but when the high roads are
broken up, and the waters out, when a new end troubled scene is
opened, and the *file* affords no precedent, then it is a greater know-
ledge of mankind, and a far more extensive comprehension of things
is requisite than ever office gave, or than office can ever give.
Burke. On American Taxation.

FILE, *s.* } FR. and Sp. *filial*; It. *filiale*, from
FILIATION. } LAT. *filius*, a son. To this adjective
formed from the Latin noun, we have not any equivalent
from our own English noun "Son."
Of or pertaining to a son; relating to, having the
character of son.

Beesing as nature requirith all *filial* reverence to the duches his
mother.

Sir Thomas More. Works, fol. 63. *History of Richard III.*
He said, and on his Son with rayes direct
Shon full, he all his Father fell asprout
Towards into his face receiv'd
And thus the *filial* Godhead answering spake.

Milton. Paradise Lost, book vi. l. 722.
The Father knows the Son; therefore secure
Vegetures his *filial* virtue, though untried,
Against what'er may tempt, what'er seduce,
Alure, or terrify, or undermine.

Id. Paradise Regain'd, book i. l. 177.
Indeed the worst kind of fear, is that we call servile: but the
best fear, is the fear of servitude. For there is no servant of God,
but fears *filially*.

Hall. Works, vol. i. p. 438. *A Holy Pasquagrick.*
The sire then shook the honours of his head,
Full on the *filial* dulness.

Dryden. Mac-Flecknoe.
The first and most proper *filiation* and generation, is his eternally
existing in and of his Father; the eternal *filio*, of the eternal God.

Waterland. A Defence of some Questions, q. 7.
I now returne, and quit the martiall strife,
My sire to succore on the verge of life;
Whose feeble age the present aid demands,
And kind assistance of my *filial* hands.

Wilder. The Ropewinder, book vi.
He [Dr. John Edwards] is persuaded, that all of them have been
mistaken by the misapplication of the common and received action of
paternity and *filiation*, in the translation of these man to God.
Nelson. Life of Bishop Bull, p. 369.

FILBEG, FILLBEG, FILLBEG, Gael. *filbradh*, a fold,
plait, or cloth, and beg, little; or perhaps Goth. *fil*,
a light garment, and beg, a, to surround. A piece of
dress worn by men in the (Scottish) Highlands instead
of breeches. Jamieson; who gives the following extract
from *Pemant's Tour in Scotland*, 1769, p. 210. "The
fil-beg, i. e. little plaid, also called *kelt*, is a sort of
short petticoat reaching only to the knees, and is a
modern substitute for the lower part of the plaid, being
found to be less cumbersome, especially in time of
action, when the Highlanders used to tuck their breeches
into their girdle."

FILE.

FILBEG

FIL-
GRANE
—
FILIS-
TATA.

FILIGRANE, or **FILIGRANA**, a word composed of **FIL** and **GRANUM**, (a very old invention.) Menage. "Sp. *filigrana*, *filigran-work* ; which is curious fine work in silver or gold, or any other metal ; as *filigrane threads*, and therefore has its name from *filum*, thread." Delphin.

Filigrained or *filgrain'd* (work) is described in the *Fop's Dictionary*, (1690,) to be "Dressing boxes, baskets, or whatever else is made of silver wire work." And Mr. Todd has produced a Quotation from Dr. Brown's *Travels*, (1689.)

A curious *filigrane* handkerchief, and two fair *filigrane* plates brought out of Spain. Dr. Brown's *Travels*, p. 147.

Adam and Eve in bangle-work, without fig-leaves, upon canvass, curiously wrought with her ladyship's own hand ; several *filigrane* curiosities. Tatler, No. 345.

The churches of our ancestors shot up into spires, towers, pinnacles and *filigrane-work*, and so rich thing as a capital seems ever to have been attempted. Scotland. Spenser, p. 439.

In **FILIGRANE** work gold and silver wire twisted into serpentine forms, and sometimes plaited, are worked through each other, and occasionally soldered together, so as to form various ornaments ; the threads also are frequently melted together by the blow-pipe into little balls. Beckmann, from whom we borrow this account, (*History of Inventions*, ii. 281.) states the manufacture to be of great antiquity, and probably to have been borrowed from the East. Girgion, in his *Bulletin des nouvelles d'une ville Romaine*, (discovered in Champagne.) Paris, 1775, vol. i. p. 22, has described the remains of some work of this kind. *Une piece en Filigrane, sous la forme d'une sphere applatie ayant un trou circulaire au centre ; elle est composée de fils de laiton tors et unis entre eux comme les mailles d'un réseau*. Filigrane work was much used as Church furniture for shrines and reliquaries in the middle ages. A cross thus ornamented was preserved in Notre Dame at Paris, as we are told by Menage, (*Diet. Etym.* i. 593.) which was said to have been made by St. Louis, (S. *Elog.*) who died A. D. 665 ; and Jungius, in his Catalogue of the Reliques in the possession of the Elector of Brunswick Lüneburgh annexed to his *Dissertation de Reliquiis*, 1783, speaks of another cross of similar workmanship, attributed to the Xth or XIth century. The Art, though now neglected in Europe, is carried to great perfection among the Turks, Armenians, and Indians, notwithstanding the coarseness of their tools. Filigrane has sometimes being executed, particularly by Nuns, in stiff paper or pasteboard of various colours, intermixed with gilding.

FILICIA, in Zoology, a genus of *Microscopic* animals, belonging to the family *Urcolariadae*, established by Bory St. Vincent, from an animal first described by Muller under the name of *Brachionus pascuus*.

Generic character. Animal with a conical sheath, behind attenuated, as into a pointed, contractile tail, before truncated, and enclosing the whole of the body ; when the animal is extended its front is blunt, and furnished with a central bundle of rotatory hairs, and two very long beard-like appendages. The only species of the genus is very rare ; it is nearly allied to the *Vaginicoles* and *Pollucinae*.

FILISTATA, in Zoology, a genus of Spiders, the type of the family *Filistatidae*, established by Latreille.

Generic character. Eyes eight, grouped on an elevated front on the upper extremity of the thorax, unequal ;

jaws arched on the outer side, forming a band round, the tip ; the outer web-spinners near of the same length as the others.

This genus is very nearly allied to the *Drassi* of Walckenaer, but it differs from them in the position of the eyes. In the *Filistatæ* the eyes are more near the front edge of the thorax, the two side eyes of the first line are more advanced and larger than the two eyes placed between them, and those placed on the second line, or the hinder of those placed by pairs.

Only one species of this genus has been described, *P. bicolor*, Latreille ; first discovered by Leon Dufour at Marseilles, but believed to be introduced from Senegal.

FILL, } Goth. *fulljan* ; A. S. *fullan* ; Dutch, *Fyller*, } rotten ; Ger. *fullen*, *implere*. See **FULL**. To occupy or take possession of void, vacant, or empty space ; as to *fill* a glass, i. e. the cavity or hollow of a glass ; to take possession, to possess, space unoccupied ; met. the mind, i. e. to occupy all its thoughts ; to occupy or engage, completely, wholly, entirely ; as so to leave no vacancy, no deficiency or want.

And with the hands of baskie his baly for to fillen.

Piers Plouman. Credo, sig. E. 3.

And Jherus saith to hem, *fill* ye the pottes with water, and the *fillden* hem up to the mouth. Wiclif. Jon, ch. ii.

And Jesus saide unto them : *fill* the water pottes wth water. And they *filled* them up to the brimme. Bible, Anno 1534.

As one as *filled* is your last money of ye be so trow, that little heede take ye of such kindness, but with trauous none ye thicke ben beguile, and lit light of that thing which first ye makid to you wooder deare. Chaucer. The Tretour of Leor, fol. 297.

God spede you ; goth forth and lay us fast
With longe euerle and with make lightest your *fill*.
Goth now your way ; this is the herde's will.

Id. The Knight's Tale, v. 2561.

When he thirte his tyme toge
All priuileges, that none it wold,
His owne bondes that one chust
Of fine gold, and of fyne perie,
The whiche out of his treasure
Was take, none he *filled* full.

Gower. Conf. Am. book v. fol. 96.

And having rydden bys *fill*, brought backe the horse agayne.

Brede. Quotus Curtius, book i. fol. 6.

Rica. They do me wrong, and I will not endure it,
Who is it that complaines vnder the king,
That I (forsooth) am sturne, and lose them not ?
By heyl, Paul, they lose his grace but they filly
That *fill* his earne with such dissensions rumors.

Shakespeare. Richard III. fol. 177.

But thou hast promis'd from us two a race
To *fill* the earth, who shall with us extell
Thy goodness infinite, both when we wake,
And when we sleepe, as now, thy gift of sleepe.

Athol. Forallie Last, book iv. l. 733.

My teares shall wipe away these bloody markes :
And no more words, till they have flow'd thence fill.

Shakespeare. Henry VI. Third Part, fol. 157.

You are old, and therefore far your stock, as one that hath had his *fill* of both fortunes, are content to accept of conditions.

Seneca. Tacitus, fol. 129.

Fer. Beare soldier yield ; thou stock of arms and honor,
Thou *filler* of the world with fame and glory.

Ben Jonson and Fletcher. Bonduca, act iv. sc. 1.

Heere when she came, her secret none she veils,
And fills the palace with her loud lament ;
These loud lament her ebbing mind, these
And Hector, yet alive, as dead deplore.

Dryden. Homer. Rnd, book vi.

Horatius is such a *fill* ; either as Tully would have given us in his verses. It is a mere *filler*, to take a vacancy in the hexameter and connect the preface to the work of Virgil.

Id. Dedication to the *Æneid*.

a 2

FILIS-
TATA-
—
FILL.

FILL.

And why that spiteful character given to all crowds? more *fillings* of his own, without warrant from his original.

FILLIP.

Beauty. Free-thinking, p. 362.
Content is better, all the wise will grant.
Than any earthly good that thou canst want;
And Discontent, with which the foolish fill
Their minds, is worse than any earthly ill.

Bryson. Miscellaneous Pieces.

FILLET, v. } Fr. *filé*, a little thread, string or
FILLET, n. } twist, from Lat. *filum*, a thread; a
slight bandage, (*redimiculum*), says Skinner, wrought
of threads.

Fillet of veal: the more muscular part of the thigh, perhaps so called, because large and strong tendons and nerves, exhibiting the appearance of threads, present themselves in that part. Skinner.

To bind, surround or cover with a *fillet*.

Here *fillet* broke of silk, and set all flye.

Chamers. The Mothers Tale, v. 343.

Enceas fannyn with his Troyane menne
Dyd of perpetual eain *fillets* etc,
And purgit estrelles, clepit cleangyng [cleansing] mete.

Douglas. Encados, book vii.

And of the 1775 shokels, he made hooks for the pillars, and over-
laid their chapters, and *filleted* them, (*folio*, 1551, whooped them;
Gevens, 1561, made *fillets*.) *Encados*, ch. xxviii, v. 28.

Base. — I am for you

It most concerns my heart, my credit.

Quick *fillet* both his arms.

Ford. The Broken Heart, act v. 2.

Blede your *fillets* faste

And gird in your waist.

Spenser. Shepherds Calendar. April.

Our Englisher of Hans Blome names it (the Atrugul) a bottell
or *fillet* in any part of a pillar, but I take a *fillet* to be more flat, this
more swelling and (as I say) turne like.

Eccles. Miscellaneous Works, p. 378. On Architecture.

There frame a tower, and fix a tant with cords,

The town be finish call'd, the tent the Lord's;

Carr'd pillars, *filleted* with silver, rose,

To close the curtains in an outward square.

Farnell. The Gift of Poetry.

Go, Barco, call my sister; let her care

The solemn rites of sacrifice prepare:

The sheep, and all the glowing offerings bring;

Sprinkling her body from the crystal spring

With living drops: then let her come, and thus

With sacred fillets bind thy hoary brow.

Dryden. Virgil. Aeneid, book iv.

We cannot hardly feel comparing this (the ligament of the knee)
with the binding up of a fracture, where the *fillet* is almost always
strapped across, for the sake of giving firmness and strength to the
bandage.

Paley. Natural Theology.

FILLIP, v. } Skiuner (adopted by Lye) for
FILLIP, n. } *a sono feda*. And so also Minshew.
FILLIPING, n. } To throw out the finger from the
thumb withholding it: applied, met. to a quick, sudden,
helping action or motion.

Therefore they, which by nature have a promptness, shall some
attain perfection, than any other can do, if by labour and earnest
travail, they will stretch to attain that, whereas they are apt,
and, with good endeavour, *fillip* nature forward.

Wilson. The Art of Logic, fol. 10.

When we try a false lute-string, we use to extend it hard between
the fingers, and so *fillip* it, and it giveth it a double species, it is true;
but if it giveth a treble, or more it is false.

Bacon. Natural History, Cent. ii. sec. 117.

Let them look never so demurely, see *fillets* choke them.

Ford. Love's Sacrifice, act i. sc. 1.

Tush, all these tortures are but *fillipings*.

Fillipings.

Manning. The Virgin Martyr, act v. sc. 1.

They [spirits] ought never to be used, but as spurs and whips, to
push on and stimulate the sluggish organs for a time, and make them

carry off the over-load with a short vigour; and so are only proper
in extremities, as a present *filip*.

Clayton. Philosophical Theory, disc. 3.

FILLY, i. e. a foal, &c. applied to the female, or, as
North expresses it, the mare-colt; met. to a wanton
young woman.

A young mare-colt or *filly*, breaking by chance from her manes
running and flinging through the camp, came to stay right against
them.

North. Fancies, fol. 247. *Freigedon.*

My first wife

Which was indeed a fury to this *filly*.

After my twelve strung lutes to reclaim her.

Ben Jonson and Fletcher. The Woman's Prize, act i. sc. 2.

How much did Station spend

To have his court-boud *fillet* there commed

His lace and starch.

Ben Jonson. Underwoods, fol. 185.

FILM, v. } A. S. *film*, cutis, a skinne, a *filme*.

FILM, n. } *Filmes pellicula*; scales, thin skinner.

FILMY. } Somner.

A cover with a thin, slight skin.

My doll'd senses

Relish no objects. Colours do not take

My *filmed* eyes.

Nabbes. Microcosm, act iv.

How long have I been blind! Yet on the sudden,

By this blind means, I feel the *films* of error

T'as from my soul's eyes.

The Beguiling, act v. n. 3.

If our understanding have a *film* of ignorance over it, or be blas-
phemy with gazing on other false glisterings, what is that to truth?

Milton. Of Reformation in England, vol. i. fol. 12.

Hence at eve,

So-and'd eager from the red horizon round,

Was the fierce rage of winter deep suff'd,

An icy gale, oft shifting, o'er the pool

Bleathes a blue *film*, and in its mad career

Arrests the loitering stream.

Thomson. Winter.

Leaves to the wind their airy garments dew,

Thus glittering textures of the *filmy* dew,

Dipp'd in the richest tinctures of the skies,

Where light disperses in ever-mingling dyes.

Pope. The Rape of the Lock, cæ. 8.

What shall we do with this *film* then? for, till it is removed, the
man sight as well be without eyes. This was the very case of the
Heathen world.

Steeble. Discourse 4.

But gazing heav'd the breath that Lays drew,

And dull the *film* along his dim eye grew;

His limbs stretch'd dunnish, and his head droop'd o'er,

The weak yet still unerring knew that bore.

Byron. Lara, can. 2.

Then, Pollas, skill'd in every work divine,

Foolish Arachne at the loom deliv'd;

Incessant there she draws the *filmy* wire,

Memorial of her fond presumptuous pride.

Wet. Triumphs of the Goat.

FILICAPSULARIA, in Zoology, a genus of *Inten-*
tional worms, belonging to the order *Nematodes*.

Generic character. Body cylindrical, long, elastic,
sundered at each extremity, rolled into a disk, and con-
tained in a membrane; mouth simple; generative organs
unknown.

This genus was established by Deslongchamps, from the
Filaria of Rudolphi; it only contains a single
species, the *Gordius maximus* of Linnæus, the *F.*
piscium and *Capularia* of Rudolphi.

The animals resemble the *Acanthides* in their shape,
the *Filaria* in the form of their head, the mouth, and
their habits; but they differ from the other *Nematodes*
by the simplicity of their internal structure, and by the
membranous case in which they are perfectly enveloped

FIMBLE.—
FIN.

The first season for pulling the hemp is usually about the middle of August, when they begin to pull what they call the *finble* hemp, which is the male plant.

Miller. Gardener's Dictionary, in v. Cannabis.

FIMBRIATE, Lat. *fimbria* et *fibræ*, *extremities* rei, non *cujusque*, et *incisæ*; sic ut *nunc accedat, nunc recedat*. Vossius. Applied in Heraldry to a border; as a cross, having a narrow border or hem, of another tincture, is called, A *fimbriated* cross.

Besides the divers tricking or dressing (heraldic crosses) as placing, veiling, *fimbriating*, &c. inasmuch that crosses alone, as they are variously disguised, are enough to distinguish all the several families of gentlemen in England.

Fidler. Holy War, p. 271.

FIMBRISTYLIS, in Botany, a genus of the class *Trianthra*, order *Monogynia*, natural order *Cyperaceæ*. Generic character: scales chaffy, imbricated, scarcely any barren; style compressed, articulated with the ovary, deciduous, frequently ciliated, bulbous at the base; stigmas two, rarely three; bristles none.

A genus divided from *Scirpus*. Twenty-nine species have been discovered, natives of New South Wales.

FIN.

FYNNEO.

FYNLEAS.

FYNV.

FIN-FOOTED.

FIN-LIKE.

FIN-TODD.

FIN-WINGED.

A. S. *finna*; Dutch, *rinne*; perhaps, as Junius and Skinner think, from the Lat. *pinna* or *penna*; since the *fin* (*pinna*) are in fish, what the wings are to birds. The *fin* are the organs by which fish balance and move themselves.

The which fish had on every side a wing, and toward the tale two other lesser as it were *finnes*, on either side one, but in proportion they were wings, and of a good length.

Halliday. Voyages, &c. vol. ii. part i. fol. 107. John Locke.

They will swim you this measure, like whiting-mops, as if their left were *finns*, and the hinges of their knees off.

Brumant and Fletcher. The Marital Moil, act ii. sc. 1.

— Sometimes he angers us,

With telling me of the mad-warpe and the ant.

Of the dreamer *Mirra* and his prophecies;

And of a dragon, and a *finsfour* fish.

Shakespeare. Henry IV. First Part, fol. 61.

It fortuned, whilst thus she stilly strou,

And the wide sea importuned long space

With shelling shrieks, *Proetus* shrouds did raise,

Along the fony waves driving his fony drove

Spenser. Faerie Queene, book iii. can. 8.

The sounds and seas, with all their *fenny* dreame,

Now to the moon in warring measure move.

Milton. Comus, l. 115.

It is palmipedon, or *fin-footed*, like swans and geese.

Sir Thomas Brown. Vulgar Errors, book v. ch. i.

Many with short legs have long necks, because they feed in the water, as swans, geese, pelicans, and other *fin-footed* animals.

Id. B. book vii. ah. air.

The other black where *finne-wind* troops regale,

Fresh rivers' rabble, which his prey doth chase.

Spenser. Faerie Queene, The third House.

Do scales and *fin* bear price to this access?

You might have bought the fisherman for loss.

Shakespeare. Twelfth Night, Act 4.

Such creatures as are *whole-footed* or *fin-footed*, viz. some birds, and quadrupeds, are naturally directed to go into the water and swim there, as we see ducksling, though *bat*'d and led by a hen.

Roy. On the Creation, part i. p. 147.

— Nor look on,

Stomachily passive, while *Baltavia* beats

Defunct as if the glittering *finny* warriors,

That hate our fruits, and crowd upon our shores.

Thomson. Autumn.

The balancing use of these organs is proved in this manner. Of the large headed fish, if you cut off the pectoral *fin*; i. e. the pair which lies close behind the gills, the head falls prone to the bottom; if

the right pectoral *fin* only be cut off, the fish leans to that side; if the ventral *fin* on the same side be cut away, then it loses its equilibrium entirely; if the dorsal and ventral *fin* be cut off, the fish reeks to the right and left.

Polys. Natural Theology, ch. xii.

Fins in their necessity are provided with a *fin-like* tail, which seems to constitute the chief part of their bulk, but drops off as the growing limbs extend, and gives notice that its continuance is superfluous and unnecessary.

Bronks. Universal Beauty, book v. (note to p. 242.)

— As his immense Leviathan, [c'arwhals]

The *finny* brood, when near land, short approach

Out-stretch'd, unwarily, his island length appears

Above the foamy flood.

Dyer. The Rules of Ruse.

FINALE was formerly a small Marquisate in the North of Italy on the Riviera di Ponente, the Western coast of the Gulf of Genoa. Till 1590 it belonged to the family of Caretto, but they sold it to Spain, and, after passing through other hands, it came by purchase into the possession of the Genoese Republic. During the war between that Republic and the King of Sardinia in 1746, the latter seized it, but it was restored in 1748. Since 1815 it has formed part of the dominions of the same Monarch.

Finale, the chief Town, stands at the end of a beautiful valley, and consists of two parts, a little distant from each other; the one called *Finale Borgo*, built on a hill, and the other *Finale Marino*, situated on the shore. The latter has an insecure Harbour; both divisions are well built, and are defended by three Forts. The population of the two together is nearly 7000. The adjacent country (formerly the Marquisate) is very productive, particularly in olives, oranges, and other fruit, 30 miles South-West from Genoa. North latitude 44° 5', East longitude 8° 17'.

FINANCE, *Fr. financo; Sp. finanza.* See

FINANCIAL, *Du Cange, Wæchter, and Menage.*

FINANCIALLY, *Skioner* says, from the old, and, in

FINANCIER, that sense, obsolete French, *Financier*,

finis, an end; *q. d. Finantia*. Bullock has *Financia*,

an end; and *Menage*, (*Dict. Etymol.*) *Financia*, *pecunia*,

quod exolutis his finitur; in his *Orig. della Ling. Ital.*

(MS. note.) *Financia*, *q. medium ad finem*, sc. ways and means to a final settlement. The old Italian *financia*

is *finis*. *Menage*, however, suggests the *Swe. finna*;

Ger. finden, invenire, to find, (A. S. findan.) The

Latin *finis*, a *fin*, (see *Du Cange*), seems sufficiently

to account for the application of the word in French,

as in English, to

"Wealth, substance, riches, goods; also a Prince's revenue, or treasure," (or that of any other person or persons.) *Cotgrave*.

So then he was put to his *financier* to pay xvii thousand *frances* of France, and the company of the *Englyshe* garys in Champagne payed the sayd *ressume*.

Lord Berners. Froissart. Cronicle, vol. i. ch. 202.

And y^e other knightes, as *Syr Tynkelton*, *Sir Othos of Granston*, and *John of Groum*, were put to their *financier*, and by the means of *Sir Olyver of Murey*, they passed with easy and courteous *raisons*.

Id. B. vol. i. ch. 312.

In his robes followed the lordes of the chamber of accounts and of the *Assamur*.

Hall. Henry VII. fol. 117.

All the *finances* or revenues of the imperial crown of this realm of England, be either extraordinary or ordinary.

Finca, Works, vol. ii. p. 401. The Office of Abbatiss.

I therefore, whom only love and duty to your majesty and your royal line, hath made a *financier*, do intend to present unto your majesty a perfect book of your estate, like a perspective glass, to draw your estate nearer to your sight.

Id. B. vol. iii. p. 379. Letter to the King.

FINANCE. Historians inform us, that one of the chief causes of the destruction of the Roman state, was the alteration which Constantine introduced into the *finances*, by substituting an universal poll-tax, in lieu of almost all the tithes, customs, and excises, which formerly composed the revenue of the empire.

Hume. Essay 8. vol. 1. Of Taxes.

Though their proud assumption might justify the severest taxa, yet in trying their abilities on their *financial* proceedings, I would only consider what is the plain obvious duty of a common *financier* minister, and try them upon that, and not upon models of ideal perfection.

Burke. Reflections on the Revolution in France.

I consider therefore the stopping of the distillery, economically, *financially*, commercially, mediocrity, and in some degree morally too, as a measure rather well meant than well considered.

Id. Thoughts and Details on Scarcity.

The objects of a *financier* are, then, to secure an ample revenue; to impose it with judgment and equality; to employ it economically; and when necessity obliges him to make use of credit, to secure its foundations in that instance, and for ever, by the clearness and candour of his proceedings, the exactness of his calculations, and the solidity of his funds.

Id. Reflections on the Revolution in France.

Was I right? The house uses whether I was: the house uses the *financier*-post is now totally abandoned, and for the best reason in the world, because it is no longer tenable.

For. Speeches, vol. ii. p. 247. Mr. Fox's East India Bill, 1 Dec. 1783.

FINCH. To pull a *finch* (says Mr. Tyrnwhitt) was a proverbial expression, signifying, to strip a man, by fraud, of his money, &c.

In Dutch, *rincke*, and so called, says Lye, from the sound *rink*, *rink*, which this bird utters.

Ful priently a *finch* eke *ronde* he pull.

Chaucer. The Prologue, v. 654.

Eor. The *finch*, the sparrow, and the lark,

The plain-song cuckoo gray;

Whose notes full many a man doth mark,

And draws not even song.

Shakespeare. Midsummer Night's Dream, II. 150.

FIND, v.

FIND, n.

FINDER.

FINDING.

FIND-FAULT.

FIND-FAULTING.

A. S. *findan*; Dutch, *vinden*; Ger. *finden*; Sw. *finna*. Helvigius (says Wachter) prefers the Lat. *vid-ere*; Wachter himself suggests the Lat. *ven-ire*, *quomodo invenire est in rem venire*. The A. S. *findan*, *invenire*, and *fund-ian*, *niti*, to labour to come to a thing, (Somner,) are the same word, and mean, to seek or search or look for, and consequently to come to, (*invenire*), or find. And thus *find* may be explained to mean.

To seek, and thus, to see or perceive; to come to or meet with; to reach, attain or acquire, to discover, to detect, to invent; to obtain, to procure, to provide.

Spenser and some others write the old pret. *find*; common in Scotch writers.

An slowe at þat his *findre*, boie wach [who] so mygite fe.

And atered him for treasour, as me mygite pe.

R. Gloucester, p. 403.

For werre withouten hede in not wile, we *fynde*.

R. Brunne, p. 2.

And *fyndet* folke to fighte, and Cristene blod to spillen.

Piers Ploughman. Vision, p. 389.

And so saue me God I hold it greute sygne,

To gyuen hem any good, swiche gloutes in *fynde*.

To mayntaynen swiche maner me, yf mychel good destruyth.

Piers Ploughman. Credo, sig. B 2.

And þe þreuen haden a *fyndinge*, þat for neede fateres.

Id. Vision, p. 411.

Or elles he merta tellen his tale watere,

Or leuan thighe, or *faulen* wrotes twe.

Chaucer. The Prologue, v. 738.

But Broken *salus* of *Pythagoras*

That he the first *fynder* was

Of the art. The Dremse of Chaucer, fol. 244.

My good dere sonne,

If thou wolt *fynde* a liker weie

To loue, put eemie awaye.

Conf. Am. book ii.

Aze ye and it schal be gyuen to you; azke ye, and ye schale *fynde*.

Wyclif. Matthew, ch. vii.

Aske & it shal be gyuen you. Sek & ye shal *fynde*.

Bible, Am. 1551.

Afterward Jhesus *fund* him in the temple, and seide to hym, lo, thou art moad boel: oyla thou do *fynde*, lests any werie thig befalla to thee.

Wyclif. Jon, ch. v.

And after that, Jhesus *fundet* hym in the temple, & sayd oetis him: behold, thou art made whole, since no more. Bible, Am. 1551.

O *meum* *voluptatem* *omnium* *invenit*, *inceptor*, *perfector*. O

thou that hast been yt the *deviser* and *fynder* out, the begynner &

also the finisher of al my pleasures.

Edall. Flowers of Lincse Speaking, fol. 103.

Hewbeit Paule (whose disciple I was, and did long time follow and asid upon him,) had more mind to labour with his owne hands, then to live at the *finding* of other folk.

Id. Luke, ch. viii.

For in old time whil mi at the incursion of infidels did hyde holy sayntes ruiken, at the *fynding* agayne the nomen happily decayd, some relikes might rest unknown, or some peradventure left or minak.

For Thomas More. Works, fol. 192. A Dialogue concerning Heresia.

Bate. In my schoole dayes whes I had lost one shaft

I shot his fellow of the self-same flight

The self-same way, with more admiwed watch

To *finde* the other forth, and by adveinturing both

I oh found both.

Shakespeare. Merchant of Venice, fol. 162.

But oh, thou wretched *finder*, whom I hate

So that I almost pity thy estate,

Could bring the heaviest metal among all,

May my most heavy curse upon thee fall.

Dennet. Elegy 12. Upon the Loss of his Mistress's Chair.

But 'tis all one to me: for if I had been the *finder-out* of this

secret, it would not have reluk'd among my other discredit.

Shakespeare. Winter's Tale, fol. 391.

When a man hath been labouring the hardest labour in the deep mines of knowledge, hath furnish'd out his *findings* in their equipage, drawn forth his reasons as it were a battle rung'd, scatter'd and defeated all objections in his way, &c.

Milton. Of Unlicens'd Printing.

In reading a style judiciously antiquated, one *finds* a pleasure not unlike that of travelling on an old Roman way: but then the road must be as good, as the way is ancient; the style must be such in which we may evenly proceed, without being put to short stops by sudden abruptnesses, or puzzled by frequent turnings and transpositions.

Dryden. Postscript on the Odyssey.

He *finds* his fellow guilty of a sin

Not colour'd like his own; and having pass'd

T' enforce the wrong, for such a worthy cause

Dooms and devotes him as his lawful prey.

Corper. The Task, book ii.

FINE.

FINE.

FYNAL.

FYNALLY.

FYNELLES.

Fr. and Sp. *fin*; It. *fine*; Lat. *finis*;

which Julius Scaliger derives from *fin*.

Sane *finis* est *cujus gratia* aliquid fit.

Et in naturalibus forma et finis, solum

eo differunt, quod cum res est, quod est, forma dicitur: cum fit, quod intenditur, finis vocatur. Vossius. See FINISH.

The end or the point to which our view or course is

FINE.

Reserving wheats, and crackle flower,
(two dishes of muckle lay)
Unto the *fine-fingered* citizen,
a stranger all to coy.

Dram. Horace. Satire 6.

To profane Christ, is not so ylle nor a delicate *fine-fingered* matter, it requirith watching, attendance, and dylygent eschinnance.

Udall. Timothy, ch. iv.

Far these men, whom the flatering pleasures of the world doe not bring to so *fine-fingered* excesses, are sometimes broken with innocent suffring of sorowes.

Id. Peter, ch. i.

If is a cooke, a *fine-fingered* lambe
in a synge should can ryde,
And geve it rayments meet and fyne, &c.

Dram. Horace. Satire 3.

But commonly it is held, and for certayne affirmed, that the best spoiles for the eyes, is that which cometh in the furnaces where gold is *fined*.

—Tis he eye lambs doth reare,
Our flockes doth breed, and from the store doth give
The warme and fyre fieces that we weare
Ben Jonson. Hymns to Pan. Hymn 2.

Binds you fillies fast
And gird in your waste,
For more *finewe*, with a towler lace.
Spenser. Shepherds Calendar. April.

What they in layrenesse have, that bear themselves so high,
In my most perfect form, and delicacy,
For greivous of my grain and *finewe* of my grass;
This life hath scarce a vale, that Kingdales doth surpass.
Drayton. Polyolion, song 21.

The cause, why he this file so misused,
Was (as in stories it is written found)
For that his mother which him bore and bred,
The most *fine-fingered* workman on ground,
Archery, by his means was vanquished
Of Palles.

Spenser. Muirpots, sig. l. 3.

The woman tall, proper, slender in the waste, faire, *fine-headed*, comely faced, and brevis cursed.

Purchas. Pilgrimage, book ii. ch. iv. sec. 8.

TAY. No; I come to speak with one Master Jolly, a courtier; a very *fine-spoken* gentleman, and a just compter, but one of the worst paymasters in the world.

Kilgrew. The Parson's Wedding, act iii. sc. 5.

Methinks I see thee, spruce and *fine*,
With cost embow'd richly shoon,
And dole the all idol faces
As through the hall thy worship paces.
Swift. Horace. Ode 1. book ii.

Poor I, a savage bred and born,
By you instructed every morn,
Already have improv'd so well
That I have almost learnt to spell!
The neighbours who come here to dine,
Admire to hear me speak so *fine*.

Id. A Paragrick on the Dean.

Here is the Majesty of the heroic *finely* mixed with the venom of the other; and raising the delight which otherwise would be flat and vulgar, by the subtilty of the expression.

Drayton. Works, vol. iii. p. 212. On the Origin and Progress of Satire.

Let him declaim as wittily and sharply as he pleases, yet still the accest and most delicate touches of satire consist in *fine* railery.

Id. Dedication to Juvenal.

—Is the pond
The *finely-checker'd* duck, before her train,
Rears garrulous.

Thomson. Spring.

Dear madam, be sure he's a *fine-spoken* man,
Do but hear on the clergy how glib his tongue runs.

Swift. The Grand Question Debated.

The *fine* original of Thomas Howard Duke of Norfolk with the statue of Earl Marshall and Lord Treasurer, from whence the print is taken, is at Leicester-house.

Walpole. Anecdotes of Painting, vol. i. p. 130.

The character of his Majesty's bliff haughtiness (by Ham Holbein) is well represented, and all the heads are *finely* executed.

Id. Ib. vol. i. p. 136.

I therefore must beg of you to procure me some Irish linen to make me four dozen of shirts, much about the same *finewe* and price of the last which you got me.

Chatterfield. Letter 69, vol. iv. p. 328.

Savage nations being passionately fond of show and *finery*, and having no object but their naked bodies, on which to exercise this disposition, have in all times painted, or cut their skins, according to their idea of ornament.

Burke. An Abridgement of English History, book I. ch. xi.

Should I be thought in some places to have run on too *fine-spoken* arguments or in others drawn too strong-coloured figures, for any body's liking: let him be good natured enough to suppose, that were we to discourse over this subject in private, and he would let me know his taste, I should endeavour to conform myself thereto.

Search. Light of Nature, vol. ii. part ii. ch. xxx. Duration of Punishment.

For you the silk-worm's *fine-wrought* web display,
And lah'ving spin their little lives away.

Jennys. The Art of Dancing, ch. i.

FINE, v. } Lat. *finis*. Spielman (after enumerating the various legal usages of the word) FYNABLE, } says, In none of these significations was the word known to our countrymen until *acculeum* Normanism. See the first Quotation from Rastall; and *Finis* in Du Cange.

Any thing (as a sum of money) paid at the end, termination or conclusion of a suit, of a prosecution; or a mulct or penalty.

Muche robberye me dude shoute in everich toon
And bounde men it esprisoonede, vorte hi *fynde* rousoun.
R. Gloucester, p. 463.

The whiche precept observed, and a 12 or 16 of the chief of them sent unto Newgate, the sayd remner was accorde coudy of the whiche prisoners some were *finyd*, and some paynished by longe imprisonment.

Falgar. Cronycle, vol. i. Anno 1541.

Which never asked lide, but every thig was hawed slowe the measure; amercedies turned into *fyne*, *fyne* into raiments, small treasur in mispryish, magnific into treason.

Sir Thomas More. Works, fol. 62. History of Richard III.

For as much as *fyne* levied in our court ought to do make an end of all suites, and therefore are called *fyne*, chiefly when after waging of battell, or the great answe in their cases, they holde the last and *finall* place for ever, &c.

Walsall. Statutes, fol. 173. Statute of Edward V. ch. i.

And if he then confesse the treuth, & al that he shold be examined of & knoweth of in that behalte: that then the same offices of hanting by him done, be against the king but treagous *finable*.

Id. Ib. fol. 176. Statute of Henry VII. ch. viii.

If one be found dead in a street or house, the master of the house, or the parish, must find out the murderer; otherwise he himself shall be accused of it, and the whole contado shall be *fynd*, and likewise in case of robbery.

Purchas. Pilgrimage, book iii. ch. 2. sec. 1.

Make him high, let him rule,
He'll be playing the God,
And transgress, then we'll squeeze
Him for *fyne*, and for fees.

Brome. The Royales Answer.

So, two years after, Tracy's heirs sued him for it, and he was forced out of his office of chancellor, and *fynd* in four hundred pounds.

Barnet. History of Reformation, fyne 1534.

But that also at length they unwillingly yielded unto: styling him in their submissions by the title of "Protector and supreme Head of the English Church," and paying a heavy *fyne*.

Strype. Memorials, Henry VIII. Anno 1552.

FINE.

But in the case propounded by me, where it is possible in that special manner, the jury may find against the direction of the Court in matter of Law, it will not follow they are therefore faulting.

Note Trials. Charles II. Anno 1670.

He ridiculed the three rights to *fine* the subordinate Princes that Mr. Hastings had, in his defence, had claim to.

Fin. Speeches, vol. iii. p. 247. June 13, 1786 Charges against Mr. Hastings.

Some landlords, instead of raising the rent, take a *fine* for the renewal of the lease. This practice is, in most cases, the expedient of a spendthrift, who for a sum of ready money sells a future revenue of much greater value.

Smith. Wealth of Nations, vol. iii. p. 268.

FINE, FINIS or FINALIS CONCORDIA, in Law, so called because it puts an end to all controversy concerning the matters comprised in it, as well between parties and privies thereto, as against all others not claiming in due time. It is sometimes called a *Feoffment of Record*, though it may with more accuracy be termed so *acknowledgment* of a *Feoffment of Record*, by which it is understood that it has at least the same force and effect with a *Feoffment* in conveying and assuring lands and hereditaments. A *Fine* may also be described as an amicable composition or agreement of a Suit, whether real or fictitious, between parties with the consent of the Judges, and enrolled among the Records of the Court, by which lands and tenements are transferred from one person to another, or any other settlement is made respecting them. To this mode of transferring estates of Freehold, the ceremony of *Livery of Seisin* is unnecessary; because lands acquired in this manner were supposed to be recovered by sentence of a Court of Justice, and the possession was delivered by the Sheriff, in pursuance of a Writ directed to him for that purpose, which was equal in point of cotortory to *Livery of Seisin*. It was founded, in its original, on an actual Suit commenced at Law for the recovery of possession of lands or other hereditaments; and the possession thus gained, by such composition, proved to be so secure and effectual, that fictitious Actions were and continue to be every day commenced for the sake of obtaining the same security. *Fines* are of high antiquity. So far back as the Statute 18 Edward I. st. 4, the manner in which they should be levied was declared and regulated; since which period no material alteration has been made in the forms.

A *Fine* consists of five parts: 1. the original Writ; 2. the *Licentia concordandi*, or permission to make agreement of the Suit; 3. the *Concord or Agreement* itself; 4. the *Note*; 5. the *Foot, Chirograph, or Indenture*. 1. When parties have agreed to levy a *Fine*, the Plaintiff, or party to whom the land is to be conveyed or assured, commences so Action or Suit against the other (who is termed the *Deforcant*) by suing out a *Writ of Covenant* against him, the foundation of which is a supposed Agreement or Covenant that the one shall convey the lands to the other, on the breach of which Agreement the Action is brought. A *Fine*, being a friendly composition of a Suit actually commenced, cannot be levied without an original Writ, because no Suit can be otherwise brought in any of the Courts of Common Law. Upon the Writ of Covenant there is due to the King, by ancient prerogative, a *Fine* called the *Primer Fine*; for in every real Action for lands and tenements above the yearly value of five marks, there is due a *Fine* of 6s. 8d. for every five marks of the yearly value of the land upon the original in the Hancaper Office. 2. The *Licentia concordandi* is the leave given by the Crown

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to compromise the Suit. For as soon as the Action is brought, the *Deforcant*, knowing himself to be wrong, is supposed to make overtures of accommodation to the Plaintiff, who accepts them; but having given pledges to prosecute his Suit, which he endangers if he now deserts it without licence, he applies to the Court for liberty to make the matter up. This is readily granted on another *Fine* being paid to the King, called the *King's Silver*, or sometimes the *Post Fine*, with reference to the *Primer Fine*. It is as much as the *Primer Fine* and half as much more, that is, 10s. for every five marks of land. 3. The *Concord or Agreement* is the substance of the *Fine*. It is usually an acknowledgment from the *Deforcant*, or those who keep the other out of possession, that the lands in question are the right of the Plaintiff; and from this acknowledgment or recognition of right thus made, the party who levies the *Fine* is denominated the *Cognisor*, and he on whom it is levied the *Cognisee*. The *Concord* comes in lieu of the Sentence which would have been given if the parties had not compromised the Cause, and is therefore considered and attended with the same consequences as a Judgment in an adversary Suit. It can, therefore, be made of those things only, and to those persons only (with few exceptions) that are named in the original Writ on which the *Fine* is levied; because *Cognizance*, being in the nature of a Judgment, binds only those persons and things that are judicially before the Court. 4. The *Note* is an abstract of the Writ of Covenant and Concord, being the docket taken by the Chirographer from which he draws up the Indenture. 5. The *Foot or Chirograph*, which is the conclusion, includes the whole matter, reciting the parties, day, year, and place, and before whom it was acknowledged or levied. Of this there are Indentures made at the Chirographer's Office. Thus the *Fine* is at Common Law completely levied, and it begins to operate from the return of the Writ of Covenant. In order to render *Fines* public, and less liable to be levied by fraud, solemnities have been required by several Statutes: by 27 Edward I. c. 1; 5 Henry II. c. 14; 23 Elizabeth, c. 3; 1 Richard III. c. 7; 4 Henry VII. c. 24; and 31 Elizabeth, c. 2.

Fines may be divided into four kinds: 1. The first of which is called a *Fine sur cognizance de droit come ceo qu'il a de son done*; or, a *Fine* upon acknowledgment of the right of the *Cognisee*, as that which he hath of the gift of the *Cognisor*; this is the best kind of *Fine*; for the *Deforcant*, in order to keep his supposed Covenant with the Plaintiff of conveying to him the lands in question, and at the same time to avoid the formality of an actual Feoffment with *Livery of Seisin*, acknowledges in Court a former Feoffment, or gift in possession, to have been made by him to the Plaintiff, so that it is rather an acknowledgment of a Conveyance, than a Conveyance originally made; for the *Deforcant* acknowledges, *cognosco*, the right to be in the Plaintiff or *Cognisee*, as that which he had, *de son done*, of the proper gift of himself the *Cognisor*. It passes an Estate in Fee simple without the word *heirs*, unless the Concord be qualified by express words of the parties, for then lands may be limited to the *Cognisee* for life, or in tail. 11. The second kind of *Fine* is a *Fine sur cognizance de droit tantum*, or acknowledgment of right merely; not with the circumstance of a preceding gift from the *Cognisor*. This is commonly used to pass a reversionary interest which is in the *Cognisor*; for as such reversions there can be no Feoffment or grant

FINE. supposed, as the Freehold and possession, during this particular Estate, is vested in a third person. It may also be used by a Tenant for life, to make a surrender of his life-estate to the person in remainder or reversion; and it is then called a Fine upon surrender. III. The third sort of Fine is called a *Fine sur concessit*; where the Cognisor, in order to make an end of all disputes, though he acknowledges no precedent right or gift, grants to the Cognisee an Estate *de novo* by way of supposed composition; which may be either an Estate in fee, for life, or for years. A *Fine sur concessit* will not be allowed to be levied for the purpose of passing such Estate as the party may have, by the description of "all and whatsoever he may have in the Tenements." IV. The fourth sort of Fine is called a *Fine sur done, grant and render*; which is a double Fine, comprehending the *Fine sur cognizance de droit come ceo, &c.*, and the *Fine sur concessit*. It is used in order to create particular limitations of Estate; whereas the *Fine sur cognizance de droit come ceo, &c.* conveys nothing but an absolute Estate, either of inheritance, or, at least, of freehold: but in this last description of Fine the Cognisee, after the right is acknowledged, renders or grants back to the Cognisor some other Estate in the lands.

The *Fine sur cognizance de droit come ceo, &c.* is most generally used, because it conveys a clear and absolute freehold, and gives the Cognisee a seisin in Law without any actual livery; it is therefore called a *Fine executed*, whilst the others are only *crecutory*. The chief excellence of this Fine therefore is, that it confirms and secures a suspicious title, and puts an end to all litigation after five years, where there is no disability: other conveyances and assurances admit an entry to be made upon the Estate within twenty years, and in some instances the right may be disputed, in a real Action, for sixty years afterwards.

The effects and operations of a Fine are so various, that only an outline of them can be given here. All Judgments of Courts were, by the Common Law, allowed the utmost force in determining the rights of the contending parties; therefore a Fine being considered as a composition of a Suit actually commenced, and the Concord of a Fine equivalent to the Sentence which would have been pronounced in case the parties had not agreed to terminate the Suit, was allowed to have the same force and effect as a Judgment in a real Action. At this day the effect of Fines depends principally upon the Statute 4 Henry VII. c. 24, explained by 32 Henry VIII. By force of these Statutes a Fine levied by Tenant in tail in possession, with proclamation, will be an effectual bar to all his issue; because they are privy to him both in Blood and Estate, and can only make title to the Estate tail as his sons. As Tenant in tail may convey his whole Estate by Fine, he may also create any less Estate out of it by Fine; for instance, a term for years, which will likewise bind his issue after his death.

The Statute 4 Henry VII. expressly excludes parties and privies from averring *quod partes Finis nihil habuerunt*; and the 32 Henry VIII. makes a Fine levied of any lands entailed to the persons levying the same, or to any of his successors, a sufficient bar against such person and his heirs. A Fine, therefore, with proclamation, duly levied by a person having the right of entail in him, will be a good bar to his issue; although at the time when the Fine was levied he had never entered on the Estate tail. All those who are parties to a Fine are immediately barred, even though they

labour under disabilities, except infants; and they are also barred, unless the Fine be reversed during the minority. Lay Corporations which have an absolute Estate in their possessions, and a power of alienation, may be barred by a Fine and nonclaim; but not Ecclesiastical Corporations. Married women, by joining their Husbands in levying Fines, may bar themselves and the Estates and interests whereof their Husbands are seized in their right; and a Fine or recovery is the only mode of passing the Estate of a Married woman. A Fine will also bar her right to Dower: but if the Fine be of lands, whereof the Husband is seized in Fee simple, without any declaration of uses, the use will result to the Husband, and a new right to dower accrue in the Wife. A Married woman may also bar herself of her jointure, by joining her Husband in a Fine of it. The Estate of a Devisee may be barred by a Fine and nonclaim, if the Devisee have not entered on the lands devised. Executors to whom lands are devised for payment of debts, may also be barred by a Fine levied of the lands so devised, if they do not make their claim in due time. All those who have any present right or claim to lands whereof a Fine has been levied, are allowed five years, to be computed from the day on which the last proclamation was made, to make their claim. And although there be no transmutation of possession, yet after five years it will operate as a bar to all claims whatever. All those to whom a right accrues, at any time after a Fine has been levied, from any cause which existed before the Fine was levied, are allowed five years, to be computed from the day on which their right first accrued, to make their claim. If a Husband levy a Fine with proclamation of his Wife's Estate, she or her heirs may avoid it, by an entry within the first five years after his death. And if a Bishop or other Ecclesiastical person neglect to make his claim within five years after a Fine is levied of an Estate to which he is entitled by right of his Bishopric, &c., he will be barred during his life: but his successors are within the second saving, and will be allowed five years to avoid the Fine from the time of their becoming entitled to the Estate. And all persons having offices for life to which lands and tenements are annexed, neglecting to make claim within five years after the Fine is levied, will be barred during their lives. But each successive officer will be allowed five years to avoid the Fine, from the time at which he becomes entitled to the lands. Strangers to Fines having several different and distinct rights, by several titles, accruing at different times, shall have several periods of five years allowed them to avoid a Fine, that is, five years after the accruing of each title. When once the five years allowed to persons, labouring under disabilities, to avoid a Fine, begin, the time continues to run notwithstanding any subsequent disability. The King cannot be barred by a Fine to which he is not a party; nor Ecclesiastical Corporations, which are restrained from alienation: though a Bishop, Dean, or Vicar, may be himself barred by his own nonclaim. It is a rule of Law that no Estate or interest can be barred by a Fine, unless it is defected out of the real owner, either before the Fine is levied, or by the operation of the Fine itself; that is, unless the real owner is put out of possession of such Estate or interest; while he continues in possession, a Fine will not affect him. And it is not only necessary that a person should be out of possession to be affected by a Fine; but it is also requisite that the party laying the Fine should have an

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adverse possession, inconsistent with that of the person to be barred; so that if the possession of the person who levies a Fine be consistent with that of any other person, the latter will not be affected by it.

Fines, in England, are levied in the Court of Common Pleas at Westminster. Fines are also taken by Commissioners in the Country, empowered by *Dedimus potestatem*.

FINE is also used to denote an amends, pecuniary punishment, or recompense, for an offence committed against the King and his Laws, or against the Lord of a Manor. In which case a man is said, *facere Finem de transgressionem cum Regis, &c.*

Courts of Record may Fine for an offence committed in Court in their view, or by confession of the party recorded in Court. A man shall be Fined and imprisoned for all contempts done to any Court of Record, against the commandment of the King's Writ, &c. Some Courts may imprison, and not Fine, as the Constable at the Petty Sessions; other Courts cannot Fine or imprison, but amerce, as the County, Hundred, &c.; but some Courts can neither Fine, imprison, nor amerce, as Ecclesiastical Courts held before the Ordinary, Archdeacon, &c., or their Commissaries, and such who proceed according to the Canon or Civil Law.

A Fine may be mitigated the same Term it was set, being under the power of the Court during that time but not afterwards; and Fines assessed in Court by Judgment upon an information cannot be afterwards

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mitigated. If a Fine certain is imposed by Statute upon any conviction, the Court cannot mitigate it; but if the party comes in before conviction, and submits to the Court, they may assess a less Fine; for he is not convicted, and perhaps never might be so. The Court of Exchequer may mitigate a Fine certain, because it is a Court of Equity, and they have a privy seal for it. If an excessive Fine is imposed at the Sessions, it may be mitigated at the King's Bench.

All Fines belong to the King, because the Courts of Justice are supported at his charge; and wherever the Law puts the King to any charge for the support and protection of his People, it provides money for that purpose.

West, *Symbolographia*, 1647; Coke, (Sir E.) *Le Reading sur l'Estatute de 27 Edward I., appellé l'Estatute de Finibus levatis*, 1626, translated by Sergeant Hawkins, 1764; Phillips, *Antiquity and Ancient Usage of Fines paid in Chancery upon suing some kinds of original Writs*, 1663; Shappard, *Practical Conciliator in the Law*, 1671; Brown, *Treatise of Fines*, var. ed. from 1678, best in 1721, 2 vols. 8vo; Curson, *The Law concerning Estates Tail and Remainder*, 1703; Carter, *Lex Cutumaria*; Manby, *Law and Practice of Fines and Recoveries*, 1738; Wilson, *Practical Treatise of Fines and Recoveries*, best ed. 1793; Chetwynd, *Treatise on Fines*, 1773; Cruise, *Essay on the Nature and Operation of Fines and Recoveries*, best ed. 1794; Preston, *Collection of Law Tracts*, 1797; Hands, *The Modern Practice of Levying Fines*, 1807.

FINESSE. } Fr. *finesse*; It. *finessa*. See FINE,
FYNESING. } *s. ante*.

Finesses or refinement, polish, policy, to an excess; and thus, guile or wiliness, cunning, subtily.

These things he wrought with great sleight and *finesses* of wits
in such sort that he misused not any parts of his honour, estate, or reputation. *Brevete. Quintus Curtius*, book i. fol. 3.

This is the artificial piece of *finesses* to persuade men to be slaves,
that the wit of court could have invented.

Milton. An Answer to Elkan Boadish.

Scipio and Sertorius made some other God to be their council of
war, to encourage their soldiers in dangerous enterprises, but the
weak only deceived the ignorant. The more intelligent discerned the
finesses of their politic contrivance.

Bates. Works, vol. i. p. 29. *The Existence of God*, &c. v.

With no reason on earth to go out of his way,
He [Garrick] turned and he varied full ten times a day;
Though secure of our hearts, yet confoundingly sick,—
If they were not his own by *finesses* and trick.

Goldsmith. Retaliation.

And lest the colourable reason, offered in argument against this
Parliamentary procedure, should be mistaken for the real motives of
their conduct, all the advantage of privilege, all the arts and *finesses*
of pleading, and great sums of public money were lavished, to
prevent any decision upon those practices in the Courts of Justice.

Burke. On a late State of the Nation.

FINGER. } A. S. *fingor*; Ger. *finger*; Dutch, *fingor*; Dutch, *ringen*; capere, *prehendere*, *Finger*,
FINGER. } *quod prehendi*; that which *fing*, seizes, catches.

To *fing*, take or catch, to hold or handle, to touch
with the *finger*; to take or touch.

On alle hire *five fingers*, rhyeliche *fyngers*

And *for* on redde *rubens* and *of* *riches* *rubens*.

Piers Plowman. Vision, p. 24.

She lette us *smell* from hire *lippen* falle,

Ne wette hire *finger* in hire *sauce* *degre*

Chaucer. The Prologue, v. 129.

My word, my wortes, is knit so in your bdd

That as an harp oveyeth to the hood

And make it *some* after his *fingering*,

Right so *move* ye out of mine hart being

Such voice, *yea* as you list, to laugh or pain.

Id. The Legend of Good Women, The Prologue, fol. 130.

What should I stand upon the rest

or other parts deapint :

As little hand with *fingers* long

my wits are all to taint.

Terrence. In Praise of a Lady.

For so should every man's house equally feel the society and part
of this benefit, and the hands of *old* *generations* remaining at home in
the towns, greedy now of riding, and who would be *fingering* of pillage,
should not pluck from the harlie warriors their due rewards.

Holland. Letters, fol. 191.

That there was not a nymph to jollily incline'd,

Or of the woolly brood, or of the watry kind,

But at their *fingers' ends*, thy *lullaby's* song could say.

Dryden. Polydorus, song 27.

[So] the weak child, that from the mother's wing

is taught the *late's* delicious *fingering* :

At ev'ry *mother's* soft touch in *mov'd* with fear,

Noting his *master's* cautious *lull'd* ear,

Whose trembling hand at ev'ry strain beways

In what *double* he has *new-set* *lessons* plays.

Id. England's Historical Epitaphs. Mrs. Shore to King Edward IV.

A certain *mindrell* or *monies* had *plaid* before him on a time as
he sat at supper, and the King would seem to correct him in some
points, yea, and begin to reason and enter into *disputation* with him
about the strake and *true fingering* of certain instruments : now God
forbid (quoth he) O King, that you should come to so low an *abse*
and hard *lecture* as to be more skillful in these matters than I am.

Holland. Platerch, fol. 336.

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Qn. With trail fire touch me his finger-and.
If he be chaste, the flame will back descend
And turn him to no pain.

Shakespeare. Merry Wives of Windsor, fol. 59.

All the politics of the great
Are like the coming of a chess,
That lets his false dice freely run,
And trusts them to themselves alone,
But never lets a true one stir
Without some fangering trick or slur.

Shiller. Miscellaneous Thoughts
The goods and chattels of Colleges and Chantries, in considerable proportions, came into his hands for the King's use; which, it may be presumed, he having the favouring of might convert some part thereof to his own use.

Strype. Memorials, Edward IV. Anno 1551.

Hard as it was, beginning to relect,
It seem'd the breast beneath his fingers bent;
He felt again; his fingers made a print,
Tear flesh, but flesh so firm, it rose against the dint.

Dryden. Ovid. Metamorphoses, book x.

Through every interval, now low, now high,
Swift o'er the stops his fingers made to fly;
The youths, who heard such music with surprise,
Gaz'd on the toreador hard with wondrous eyes.

Johnson. Arctura.

The Thumb and FINGER were held sacred to Minerva by the Ancients, (Servius, in *Ecl. vii.*) and each received a particular name. The Thumb, from its superior dignity and preeminence, was called by the Romans *Primus*, and *Pollex a Pollendo*. To press down the Thumb (*primere pollicem*) was a mark of approbation, to turn it up (*vertere*) the contrary; and these different actions became the signs by which the spectators in the bloody Games of the Amphitheatres granted or denied life to the vanquished Gladiators. (Juv. iii. 36.) To join both Thumbs together was a sign of yet more vehement applause. (Hor. *Ep. i.* 18, 66.) The fore-finger was called *index, ab indicando*, (Quinct. xi. 3, where he largely explains the fitting action of each Finger in Oratory,) *salutaris*, because by pressing it on the mouth silence (*quo nihil sanctius ad salutem*) was implied; and it was in this position that Harpocrates and Angarona, the powers presiding over Silence, were always represented. The middle Finger was *infamis*, (Pers. ii. 33.) *verpus, saturnalicus* and to point it singly at any one, as among modern nations to make the *Fio*, or bite the thumb, was a mark of contempt. The Greeks applied to this action the word *oxymakheia*, which means also *prætertare digito an gallice ora conceperunt*; and so much was this unhappy Finger despised, that it was not permitted by the Romans to bear rings as a mark of honour, until long after all the others, and in the time of Pliny it was totally excepted. (Plin. xiii. 6.) The fourth Finger was *medicus* or *annularis*; the first, because to appealing to Nemesis for pardon, that Finger was placed behind the right ear, (Plin. xi. 103.) the second, because it received the marriage ring, for which an anatomical reason has been assigned, namely, that a vein runs from it to the heart. (A. Gell. x. 10; Macroh. vii. 13.) The little Finger was *auricularis*, because the ear was usually picked with it. The Greeks, with a slight variation, named the Fingers, beginning from the thumb, *δωδεκαδύκτες*, (as if it were another hand,) *δωδεκάδα, τὰς δακτύλους, δώδεκα, δώδεκα*.

FINGLE-FANGLE, i. e. fangle-fangle. See FANGLE.

And, though we're all so near of kindred
As th' outward man is to the inward,

We agree in nothing, but to wrangle
About the slightest fangle-fangle.

Baile. Hudibras, part iii. can. 3.

FINIAL, from the Lat. *finis*, so end. In Suetonius it seems applied by Holland to the ridge; in Pliny, to a bounding or terminating edge. It is now chiefly used to the Gothic ornament which *finishes* a pediment, pinnacle, &c.

And among the æmies species, hee set up a sevall coronet, and fastned it to the *finial* [*finis*] of his house Palestine, hard by another civick gairland, in token and memoriall of the ocean by him sailed over and subdued.

Philander. Suetonius, fol. 102.
His invention it was to set up pagils or antiques at the top of a gaviell end, as a *finial* to the crest tiles [*personæ irregularis extremæ umbilicibus*] which in the beginning he called *Finipæ*.

Id. Phine, vol. ii. fol. 550.

Another between the same persons, for making and setting up the *finials* of the buttresses of the church.

Walspole. Anecdotes of Painting, vol. i. p. 169.

FINICAL, } From *finis*, q. v.
FINICALNESS, } Too fine, too refined; too nice; edeminate.

Perhaps it would happily be objected, that these accurate designs of the pea were never esteemed among the nobler parts of drawing; as for the most part appearing too *finical*, stiff, and constrained.

Evelyn. Miscellaneous Works, p. 315. Sculpture.

Your congues and trips
With your legs and your lips,
Your madams and lords,
And such *finical* words.

Brown. Political Song. The Leveller.

Be not too *finical*; but yet be clean:

And wear well-fashion'd clothes like other men.

Dryden. Ovid. Art of Love.

At nineteen he [Enoch Zeeman] painted his own portrait in the *finical* manner of Dremmer, and executed the heads of an old man and woman in the same style afterwards.

Walspole. Anecdotes of Painting, vol. iv. p. 72.

Nor had Gribelin any thing of greatness in his manner or capacity: his works have no more merit than *finicalness*, and that set in perfection, can give them.

Id. Ab. vol. v. p. 206.

FINISH, v. } See FINE, ante.
FYNISH, n. } Fr. *finir*; It. *finire*; Sp. *finecer*;
FYNISHER, } Lat. *finire*, to end.
FYNISHING, } To end or bring to an end, or to
FYNITE, } the last, ultimate, or extreme point,—
FYNITELESS, } of time or space; to the point to
FYNITELY, } which our view or course is directed;
FYNITENESS, } when or where our progress ceases
or is to cease; the point we seek or intend to reach; to terminate, to conclude, to complete.

Jesus said unto this: my meate is to do y^e wyl of him that sente me. And to *finishe* his worke.

Walter, Anno 1551. John, ch. iv.

O *securus voleptatum æmulum inventor, inceptor, perfectior*, O thou that hast been y^e *deviser* and *finder* out, the *beginner*, and also the *finisher* of all my pleasures.

Ussell. Flowers of Latine Spraying, p. 104.

And lyke as the smyth in his working vseth the hammer as a certayne tool or instrument towards the *finishing* of his worke; soe so be we vnto God as instruments to worke his wyl, whansoever any thyng is well done by vs.

Fisher. On Prayer, sig. G. 3.

Also it is to be noted that y^e *angel* begynth his account at the Jewes full lybertye & full *finisment* of their temple and citye.

Jaeger. Repositione of Daniel, ch. ix.

In death what can be, that I do not know,
That I should fear a covenant to make
With it, which weicdnt's *finisment* my woe!
And nothing can th' afflicted creature grieve,
But he may pardon, who can all forgive.

Dryden. The Barren's Wars, book vi.

FINALE.
FANGLE.
—
FINISH.

FINISH. Christ is the author and finisher of our faith, and so of every grace: that is, he can only give it, and he only can take it away.

Taylor. *Rule of Conscience*, book iii, ch. i.

Men have their time, and die many times in desire of many things, which they principally take to heart; as the bestowing of a child, the finishing of a work, or the like.

Bacon. *Of Friendship*, Essay 27.

None must undertake this edifice, but after computation of the perfections requisite for the finisher, lest they expose themselves to the reproach of having begun what they were not able to finish.

Montague. *Devocate Essayes*, Treat. 18, vol. i, sec. 3.

Will he draw out,

For anger's sake, finite to infinite
In proud man, to relieve his rigid
Satisfied woe? that were to sound
His sentence beyond dust and Nature's law,
By which all causes else, according still
To the reception of this matter's end,
Not to its' extent of their own sphere.

Milton. *Paradise Lost*, book x. l. 802.

So likewise that excellent book of Job, if it be revolved with diligence, it will be found full and pregnant with the secrets of natural philosophy, as for example, of cosmography, and the roundness of the earth in that place, *Qui extendit aquilonem super vacuum, et apponit terminos super orbem*, where the possibility of the earth, the pole of the North, and the *finite* or contrary of heaven, are manifestly touched.

Bacon. *On Learning*, by G. Watts, book i, ch. vi.

Thus then the late creation, and finiteness of the world, seems to conflict with the undeniable oracles of truth as well as with saint argument.

Gilbert. *Preeminence of Soul*, ch. ix.

A faultless sonnet, finite'd thus, would be,

Worth tedious volumes of loose poetry.

Dryden. *The Art of Poetry*.

Christ is the author and finisher of our faith; but it is we that believe: the spirit of Christ is the cause of our obedience; but it is we that obey; we are the next agents though he be the supreme cause.

Baile. *Works*, vol. li, p. 36. *The Everlasting Rest of the Saints*, ch. viii.

Let reason then at her own quarry fly,

But how can finite grasp infinity?

Dryden. *The Hind and the Panther*.

Though all that we can possibly do, must needs fall infinitely short of our most perfect pattern, yet we are indispensably obliged to be like it in our proportion, and according to our capacity; and as a finite can resemble infinite, so we are to resemble God, by partaking of the same excellencies in kind, though they cannot but be infinitely inferior in degree.

Clarke. *Sermon 3*, vol. ix.

And all the difference or distinction there is betwixt them, is only in our different apprehension of this one being; which acting severally upon several objects, we apprehend it as acting from several properties, by reason of the *finiteness* of our understandings, which cannot conceive of an infinite being, wholly as it is in itself, but as it were by piecemeal, as it represents itself to us.

Bishop Beveridge. *Sermon 116*.

When in his *finite*'d form and face

Admiring multitudes shall trace

Each paternal charm combin'd,

The courteous yet majestic mien,

The liberal smile, the look serene,

The great and gentle mind.

Beattie. *Ode, On Lord H.'s Birth-day*.

God is our "light," as he sheweth us the state we are in, and the enemies we have to encounter; he is our "strength," as he enableth, by his grace, to cope with, and overcome them; and he is our "salvation," as the author and finisher of our deliverance from sin, death, and Satan.

Horne. *Works*, vol. ii, p. 163. *Commentary on the Psalms*.

To consider an *incompleteness* to improvement, the not arriving at perfection, as a crime, is against all tolerably correct jurisprudence; for if the resistance to improvement should be great, and any way general, they would in effect give up the necessary and substantial part, in favour of the perfection and the finishing.

Burke. *Tracts on the Popery Laws*.

For who shall dare, you argue, in this case,

To limit the omnipotence of grace?

As if a *finite* understanding knew

What the Almighty could, or could not do.

Blyden. *On the Redemption of Manhood*.

Finiter, or what is resolvable into finiteness, in inanimate subjects, can never be a just subject of complaint, because if it were ever so, it would be always so; we mean, that we can never reasonably demand that things be larger or more, when the same demand might be made, whatever the quantity or number was.

Foley. *Natural Theology*, ch. xvi.

FINISTERRE, a Department of France, so named from its forming the termination of the Western Province, or that Kingdom. It is part of the ancient *Province of Bretagne*, and is washed on the North by the English Channel, on the South and West by the *Boundaries* of the Atlantic Ocean, and is bounded on the East by the Departments of Côtes du Nord and Morbihan. Its area is 2677 English square miles, and the number of its inhabitants 453,000. None of the rivers are large; the chief are the *Aulne*, or *Jona*, which falls into the Bay of Brest; the *Odde*, which flows South by Quimper; and the *Laita*, which enters from the Department of Morbihan and passes by Quimper. A great portion of the surface of this Department is hilly and rocky, and the climate is wet and changeable. The soil is *Saill*, not very fertile, except in particular situations, and there is a good deal of waste land. The principal products are grain, flax, hemp, and fruits. Broom is cultivated as an article of fuel. The pasturage is good, and horses and cattle are numerous reared. Iron, lead, and slate, are wrought in the Department.

The manufactures are paper, coarse linen, woollen, leather, &c.; and on the coast are abundant fisheries. Finisterre is divided into the five Arrondissements of Brest, Quimper, Morlaix, Châteaulin, and Quimper.

The coast of Finisterre, especially on the West, is much indented by the sea, and it affords some good harbours. Off the shore are several small islands, which belong to the Department. On the North is *Bas* in the English Channel, rather more than a mile from the Town of Roscoff. It contains three villages and 800 inhabitants. The men are advantageously employed in fishing, and the ground, which is sandy, barren, and destitute of trees, is cultivated by the women. Two small forts are erected for the protection of the road of Roscoff. In the Atlantic, about 13 miles from the West coast, lies the Isle of *Ouessant*, (*Ushant*), *Ushant*, the ancient *Urantia*, in West longitude 5° 7' and North latitude 49° 28'. It is about 16 square miles in extent, and has a population of 1700, residing in villages, and occupied in tillage and pasturage, but more especially in fishing. The indecisive naval engagement on 27th June, 1778, between the English under Admiral Keppel and the French, took place off this Island. South-East from Ushant are *Bannier*, *Molene*, *Quemenex*, and *Binniguel*. The Isle of *Scia*, lying off the point of land *Scia* which forms the Northern extremity of the bay of Audierne, is the residence of fishermen. The *Glenans* are an uninhabited group 20 miles almost due South from Quimper.

The sea-port of BREST has already been described. Quimper, the chief Town of the Department and a Bishopric, stands on a declivity at the confluence of the Odde and the Benaud, about nine miles from the sea. It consists of an Old and New Town, and is surrounded by a wall and towers. There is a Cathedral, an Exchange, a Public Library, a Botan-

FINISH.

FINIS.

TERRE

FINIS-
TERRE,
—
FINLAND.

ical Garden, and some fine promenades. The river Odet receives vessels of 200 tons, and for those of greater burden there is anchorage in the Bay of Beauudet. Quimper has manufactures of stone-ware, and a trade in the produce of its fisheries and of the surrounding country. Population 6700. Distant West by South from Paris 303 miles. North latitude 48°, West longitude 4° 5'.

Morlaix.

Morlaix is a Town of some importance, six miles from the English Channel, on the river Morlaix, which forms a harbour, and by which small vessels come up to the Town at high water. The suburb of Vinlec lies at the mouth of the river, which is defended by Fort Taureau on an Island. Morlaix is beautifully situated in a narrow valley, and has a fine quay and two large and handsome streets. There is a trade in cattle, flax, hemp, and linen; and tobacco, linen, paper, and leather, are manufactured. This place was fixed on for the reception of flags of truce from England during the Revolutionary war with France. It was the birth-place of General Moreau. Population 10,000. Distance North by East from Quimper 42 miles.

Châteaulin.

Châteaulin, a small Town on the Aulne, with 2500 inhabitants. It has a considerable trade in slate, with mines of lead and iron in the neighbourhood. The Aulne abounds with excellent salmon. 12 miles North of Quimper.

Quimper.

Quimper, a Town at the confluence of the Isotta and the Laita. It has a population of 4200, and several manufactures. 28 miles East South-East from Quimper.

Landre-
neau, &c.

Landreneau, an ill-built Town on the Elhorn with 4000 inhabitants and extensive manufactures of linen, leather, and paper; *St. Pol de Leon*, near the North coast, with manufactures, a considerable traffic, and a population of 5400; *Rocoff*, a sea-port, and *Concarneau*, a sea-port and fishing station, are the only other places which require notice.

Situation.

FINLAND, a Country in the North of Europe, which, considered in its utmost extent, reaches from the Gulf of Finland on the South to Lapland on the North, and from the Gulf of Bothnia on the West to the mountains of Olonetz and Lake Ladoga on the East.

Extent.

The whole of this immense tract, stretching from about 60° to 66° of latitude, formerly belonged to Sweden, but the Treaty of Nystad in 1721, followed by that of Abo in 1743, placed the Czar of Muscovy in possession of the South-East corner. The portion so transferred was from that date usually called *Russian Finland*, and its new masters formed it into the Government of Vyborg, or VYBORG. In 1809 the Swedes, after an unsuccessful struggle, ceded the rest of Finland to their powerful neighbour. This last addition of territory, together with that part of Lapland acquired by Russia at the same time, constitutes the present Government of Finland. This Government, therefore, extends from 60° to 70° of North latitude, and towards the 63rd parallel is more than 320 miles from East to West. It is divided into seven Provinces: the *Åland*, or *Eland Islands*, about 80 in number, and generally small, the largest of which, *ÅLAND*, has been already described, *Finland Proper*, *East Bothnia*, *Tavastland*, *Nyland*, *Savolax*, and *Kymen-gård*. The large space included within its limits is, like all countries so far to the North, very thinly peopled; its inhabitants a few years back being stated not to amount to 1,200,000. The winter in Finland is necessarily very protracted and severe; summer,

on the other hand, is warm, owing to the long continuance of the sun above the horizon; and its duration in most years is sufficient to ripen the productions of the soil. The interior of the country is often of a mountainous character, and covered with forests, lakes, and marshes; and, being unfrequented by travellers, is little known. Of these lakes, *Pajana*, more than 80 miles long, is the most remarkable. The maritime parts are superior to the others, and nearly all the Towns lie on the coast; considerable spaces are under cultivation, and trade in many places is in a flourishing condition. Along the Gulf of Bothnia there is mostly a level tract. On the Southern shore the ground is undulating, large loose masses of granite are scattered over the surface, and forests of birch and fir, interspersed with lakes and rocks, constitute a pleasing description of scenery. Minerals exist in different places. Rye and barley are the grain commonly raised; oats and wheat are very rarely sown; in the vicinity of the Towns and dwelling houses, tobacco, hops, turnips, and potatoes are cultivated. There is also a good deal of pasture land. Hunting and fishing are generally followed.

Finland is little advanced in civilisation, and the uncivilized condition of society is very simple. The houses in the Towns are, with hardly an exception, built of wood, and the huts of the peasantry are rudely constructed. Even the poorest of this class, however, generally have a small building in which they take the vapour bath. The Fins, who are very much scattered over the Western parts of Russia, are a nation essentially differing both from the Russians and Swedes, and by some have been supposed to be of *Finn* origin. They have a singular language, which resembles that of the Laplanders, and possess a barbarous kind of Music and Poetry. By their mixture with other nations, the original characteristics of this Tribe, in many Countries wherein it is dispersed, have become less obvious. Towards the coast the inhabitants of Finland are either Swedes or a mixed race of Swedes and Fins, and are quite distinct from the true Fins, who reside in the interior or Eastern parts of the country. These last, from their dark hair, swarthy appearance, and the character of their features, would seem to bear some affinity to the Laps. They have little intercourse with the natives of the maritime district, except when they perform their long journeys every winter, and visit the Towns near the shore to barter their commodities, corn, fish, butter, &c. in exchange for salt, tobacco, and a few other articles. Their mode of life is extremely rude and wretched, and is similar to that of the agricultural or settled Laplanders.

Of the Towns, Abo, the Capital of the Government, and Bosoo, have already been described.

Tornea, at the extremity of the Gulf of Bothnia, is Tornea seated on a peninsula, frequently made an Island, on the river Tornea, which now forms for a considerable distance from its mouth the boundary of the Swedish and Russian territories. The harbour is seven miles from the Town, and fish, tar, deals, furs, &c. are exported from the place. The inhabitants are not above 700 in number. North latitude 65° 31', East longitude 24° 10'. Tornea has often been resorted to by travellers for the sake of observing the sun at midnight, which may be done for a short period in the month of June. It was in this neighbourhood that Maupertuis and the other French Academicians in 1736 measured a degree, in

FINLAND.

General
aspect.

Lakes.

Productions

Uncivilized
state.

The Fins.

FINLAND, order to ascertain the Earth's figure. *Uleå, or Uleåborg*, on the Western coast, near the mouth of the river Uleå, was founded by Charles IX. in 1603, and is now the Capital of East Bothnia. It has a few manufactures, and exports tar, pitch, deals, tallow, butter, and fish, especially salmon. It is not a good port, shipping being obliged to remain in the road. At the mouth of the river are docks for ship-building. Its Castle is now a ruin. Population 3800. North latitude 65°, East longitude 25° 35'. About 15 miles distant from the coast is the Island of *Carlo*, one of the largest in the Gulf of Bothnia.

Brakroth, Gamla-Carlsby, Jacobstadt, Wasa, Christianstadt, Björneborg, and Nyttadt, are all seated on the Gulf of Bothnia, and most of them carry on a good export trade in the productions of the country. Of these, *Wasa* is the most considerable. The streets are wide, and there are some good houses. A few manufactures are conducted, and ships are built for sale. North latitude 63° 5', East longitude 21° 29'.

Tavasthus is a small Town situated among marshes, and distant 80 miles North-East by East from Abo. *Ekenas* and *Helsingfors* stand on the coast of the Gulf of Finland. The latter, the Capital of Nyland, contains many stone houses, and has an active trade in deal planks, &c. About three miles and a half from this Town is the strong Fortress of *Seaborg*; it is formed by several small Islands or rocks, three of which are joined together by bridges. It includes a large naval establishment, and the harbour is capable of containing 60 sail of the line. The walls are chiefly of granite; there are accommodations for 12,000 men, and the fortifications are defended by several hundred pieces of cannon. The works were commenced in 1748, and continued at intervals by the Swedes till the year 1808, when the place fell into the hands of the Russians, who have proceeded with them on the plan of making this the principal naval station in Finland. This strong fortress was treacherously surrendered to the Russians both in the first and second wars of Finland. North latitude 60° 18', longitude 25° 8' East.

G. North, *The Description of Sweden, Gotland, and Finland*, 1561; Consett, *Tour*, 1789; *Tooke's View of the Russian Empire*; *Acerbi's Travels through Sweden, Finland, &c.* in 1798 and 1799, vol. i. 4to; Dr. Clarke's *Travels*, vol. v. and vi. 4to.

FINLAND, GULF OF, that part of the Baltic lying between Finland on the North and Euthonia and the Government of St. Petersburg on the South, and extending from 23° to 30° 25' of East longitude, where it receives the river Neva. Its greatest length therefore is about 260 miles, while its utmost breadth is 73. It contains numberless small Islands along its Northern coast; towards the centre is *Hogland*, to the East of this *Lavensar*, and near St. Petersburg *Retusari*, on which stands the Town of CROONSTADT. The navigant on of the Gulf is difficult, and during the winter it is eloned by the ice.

FINMARK, a Province of Norway, forming the Northern extremity of the great Scandinavian peninsula, and from the circumstance of its also being part of Lapland, sometimes called *Norwegian Lapland*. On the West it adjoins the Province of Nordland, and on the South the Russian territory; its other sides are washed by the Arctic Ocean. Its length from South-West to North-East is above 230 miles, and its greatest breadth about half that distance; but if we exclude

the mountain Laplanders, who have no fixed abode, there are not in this immense space 9000 inhabitants. These, who are principally Norwegians, reside on the coast and the adjacent Islands, and their main support is the fishery, which is exceedingly productive. The two chief rivers, the *Alta* and the *Tana*, furnish good salmon. Vegetation in this Province is very scanty; except in one or two parts the birch is the only tree able to endure the climate; grass grows in the recesses among the mountains, but on approaching the North Cape only the rein-deer moss and some Alpine plants are to be met with. The shore is broken by several of those long arms of the sea called *Fjorde*, and many mountainous and rocky Islands lie at a short distance from it. They, as well as the whole coast of Finmark, are subject during the winter to the most violent hurricanes. The chief of these Islands are *Sierne*, *Sorve*, *Seyland*, and *Qualoén*, on the North. *Sorve*. West, *Mageroe* on the North, and *Vardehusen* on the East. *Sorve* is the largest, and contains the small settlement of *Havvig*, which has a Church and a house for the Clergyman. On *Qualoén* (Whale Island) is situated the village of *Hammerfest*, (North latitude 70° 19') the houses are of wood and irregularly scattered, and there is a Church and a resident Minister. During the summer, shipping resort to this place to trade. *Mageroe* has a few inhabitants, but is most remarkable as containing *North Cape*, the most Northern point of Europe, (latitude 71° 11'). The rocks composing this promontory are granite, interspersed with some veins of quartz. The Island of *Vardehusen*, or *Wardhus*, is near the Eastern extremity of Finmark, and is generally garrisoned by a few troops.

Acerbi's Travels through Sweden, &c. to the North Cape in 1798 and 1799; *Brook's Travels through Sweden, Norway, and Finmark to the North Cape*, 1823.

FIPPLE, Lat. *fibula*, a clasp or fastener. A stopper, &c. of a wind instrument.

Note again that some kind of wind instruments are blown at a small hole in the side, which signifies the breath of the first entrance; the rather, in respect of their traverse, and stop above the hole, which performeth the *Apple's* part; as it is seen in *Butes*, and *files*, which will not give sound, by a blast at the end, as recorders, &c. *Bacon*. *Natural History*, Cent. ii. sec. 116.

FIR, A. S. *fuhr-wudu*; *Pinus*, a pine tree. Sommer, Skinner, and Junius, *Abies*; Dutch, *vueren*. Skinner says, Perhaps from *fire*, (Dutch, *vuer*;) wood which may easily be set on fire.

But how the fire was made up on heights, And eke the names how the trees height, As oak, fir, birch, &c. *Chaucer*. *The Knight's Tale*, v. 2920.

A huge horse made, hie raised like a hill, By the divine assistance of Minerva; Of clouen *fire* compacted were his ribs. *Spenser*. *Virgil*. *Æneid*, book ii.

And there wyl I set downe the hye endre trees & the layrest *fyre-trees*. *Bible*, Anno 1551. *Of Enye*, ch. xxviii.

Here, in so altar's form, a pile is made Of unctuous *fir*, and sleepes fatal owe; On which the body is by mortuaries laid; Who their sweet fragrances (their last kind tribute) throw. *Devenant*. *Gondibert*, book ii. can. 4.

With cord and canvas, from rich Hamburgh sent His navy's moul'd wings he imps once more: Tall Norway *fir*, their masts in battle spent And English oak, sprung leaks and planks restore *Dryden*. *Annus Mirabilis*.

FINMARK
FIR.
Population.
Fishery.

Scanty
vegetation.

Islands.

Qualoén.

Mageroe
and the
North-Cape.

Wardhus.

Finmark.

Sweden.

Travels.

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FIRE. But when as new the assailants carrying before them hordes of tough nyctur windings, were upon the point to shake the walls, the slingers and archers together, with others also tumbling down huge stones, with *fire-brands* and *fire-balls*, on them farther off.

Holland. Annals, vol. 342. Julius.

This *fire-bird*, locusts, is, likewise unholy, as our chronicles and annals do witness; in regard of her the city of Rome many a time hath made solemn supplications to pacify the Gods, and to avert their displeasures by her portended.

Holland. Pliniv, vol. i. fol. 277.

His mother eke, more to augment his spite,
Now brought to him a flaming *fire-brand*,
Which she in Stygian lake, by burning bright,
Had kindled.

Spenser. Florio Quenar, book ii. can. 5.

Now he that guides the chariot of the sunne,
Upon th' sceptick circle had as rease,
That his braze-hoof'd *fire-breathing* horses wanne
The stately highway of the meridian.

Broune. Britannia's Pastoral.

What is this but to blow a trumpet, and proclaim a *fire-crow* to a hereditary and perpetual civil war.

Of Reformation in England, book ii.

The Governor of Scotland hearing of the Protestor's approach, and being so sufficient army ready to resist him, sent his heralds abroad into all parts of the realm, and commanded the *fire-crow* to be carried, (an ancient custom in cases of importance,) which was two *fire-brands* set in fashion of a cross, and pitched upon the point of a spear; and therewith proclamation to be made that all above 16 years of age, and under 60, should resort forthwith to Mounthborough, and being convenient provision of victuals with them.

Baker. Chronicle. Edward VI. 1547.

By the blessing of the snake,
The trudging of the *fire-drake*,
I charge thee this place forsake.

Noe of Queens Mole be prouling.

Drayton. The Court of Flury.

They come like sacrificers in their trimme,
And to the *fire-ry* d' maid of anemie Wars,
All hot, and bleeding, will we offer them.

Shakespeare. Henry IV. First Part, fol. 66.

She would make God Neptune, and his *fire-fork*
And all his Demi-gods, and Goddesses,
As wroth of the Fleethin Channel, Pedro,
As ever boy was of the school.

Bonmont and Fletcher. The Tamer Tam'd.

The Javens have made them vaults made *fire-free* to prevent the like danger from the Janizaries, who are thought purposely to fire them sometimes, and always have the office to quench it, or pull down houses in neare danger, which they willingly protract, or performe in places fittest for pillage.

Purche. Pilgrimage, book iii. ch. ix. sec. 4.

Q. M. Peace, master Marquise, you are unalpert,
Your *fire-new* stamps of honor is scarce current.

Shakespeare. Richard III. fol. 178.

If it should happen that a tyrant (God turn such a scourge from us to our enemies) should come to grasp the scepter, have wars his spear-men and his horses, here were his *fire-lance* ready.

Milton. The Reason of Church Government, book ii.

If you would have it more feasible, pour of it [nitre] upon a *fire-pan* well heated, as they do rose-water and vinegar.

Bacon. Natural History, Cent. ix. sec. 930.

— *Jupiter*

Became a bull, and bellow'd; the green Neptune,
A ram, and bleated; and the *fire-roo'd* God
Gadde Apollo, a poor humble swaine.

Shakespeare. Winter's Tale, fol. 291.

And this is also evidenced in culinary utensils and irons that often feel the force of fire's tongues, *fire-shovels*, prongs and irons.

Sir Thomas Brown. Vulgar Errors, book ii. ch. ii.

The ox which lately did for shelter fly
Into the stall doth now securely lie
In open fields; and love do more is made
By the *fire-side*.

Carver. Spring.

Let me put the reader in mind, how if ever he mark'd children when they play with *fire-sticks*, they more and whirle them round so fast, that the motion will cease their eyes and represent an entire circle of *fire* to them; and were it somewhat distant, in a dark night that our play'd so with a lighted torch, it would appear a constant wheel of *fire*, without any discerning of motion in it.

Dryden. Of Fishes, ch. ix.

He will harden none, but such, as the *fire-stones*, resist and grow harder by the heat of his love, or the flames of his judgements, which he hath first applyed to soften them.

Montaigne. Devoute Essayes, Treat. 18. vol. i. sec. 2.

Lyke as a malle man y^e *carth* *fire-brands* and smooth deathlye arrows and darts oute of a proupe place, even so death a densembler with his neighbour.

Bible, Iam 1551. Proverbs, ch. xxi.

This sort of charity hammered by the hands of *trammels*, and refused in the ardours of persecution, is the *fire-tyred* gold, which the faithful and true witness cometheth us to buy of him to be made rich.

Montaigne. Devoute Essayes, Treat. 18. vol. i. sec. 1.

SHAKE She's like a piece
Of *fire-wind*, dropping at one end and yet
Burning it th' middle.

Carverwright. The Ordinary, act i. sc. 2.

Poe as your flameship, Vulcan, if it be
To all as fatal as I hath beate to me,
And to Paul's steeple; which was unto us
Above all your *fire-workers* had at Ephesus,
Or Alexandria.

Ben Jonson. Underwoods. An Exaltation upon Vulcan.

They took some of these *fire-workers*, one of which being examined, confessed after Master Pringe relation thus.

Purche. Pilgrimage, book v. ch. vii. sec. 4.

Said Cymen overjoyed, 'O Do thou propose
Thou means to fight, and only show the fow:
For from the first, when love had *firod* my mind,
Resolv'd I left the cure of life behind.'

Dryden. Cymen and Iphigenia.

— And as on high,
Thou rolling *fire* discover but the sky,
Not light us here; so reason's glimmering ray
Was lost, not to assure our doubtful way,
But guide us upward to a better day.

Id. Rhetorica Latio. An Epistle.

The ashes by thine weight, their fervence, and their dryness, put it just doubt that they bring to the elements of earth.

Boyle. Works, vol. i. p. 470. Physiological Considerations.

The rest, so smother'd, so suddenly she went,
Look'd like translation through the firmament,
Or like the *fiery* car on the third errand sent.

Dryden. Elitona.

I think it is fitting that all Papists should resort to their own dwellings, and not depart without license from the next justices; and another thing, that all those of that religion bring all their *fire-arms* in, unless for the necessary defence of their houses, to officers appointed.

State Trials. Willson and Mary, Anno 1688-9. Bill for disarming Papists.

But Petiloe was so impatient that he would not hear him, and then he did the fact, which was, that he put a *fire-ball* at the end of a long pole, and lighting it with a quick match he put it in at a window, and staid till he saw the house in a flame.

State Trials. Charles II. Anno 1666. The Firing of London.

Alone Medes wakes: to love a prey,
Routless she rolls, and groans the night away;
Now the *fire-breathing* bulls command her cares;
She thanks on Jason, and for Jason fears.

Brown. The Love of Jason and Medea.

When you are ordered to stir up the *fire*, clear away the ashes from between the bars with the *fire-shovel*.

Swift. Works, vol. xii. p. 51. Directions to Servants.

Here, on their work intent, the Cyclops stov'd
Eager to forge a thunder-bolt for Jove,
Half-rough, half-furn'd, the glowing engine lay
And only wanted the *fire-darting* ray.

Fambler. Argumens of Apollonius Rhodius, book i.

FIRE.
—
FIRK.

The same traversa under with covered with carpets or cushions; and thence a *fire-pan* of coals with a good perfume.

Strype. Memorials. Edward VI. Anno 1537.

Mention the Belgians tack upon our rear
And raking chair-guns through our sterns they send:
Close by, their *fire-ships*, like jacksals, appear,
Who on their lions for the prey attend.

Dryden. Annus Mirabilis.

Virgil is every where mentioning, among his chief pleasures, the coolness of his shades and rivers, vales and gorges, which a more northern poet would have contented for the description of a sunny hill, and *fire-side*.

Addison. Essay on Virgil's Georgics.

To set the rebel on a flame,
And keep their governors from blame,
Disperse the news the pulpit tells,
Confin'd with *fire-words* and with bells.

Baker. Hudibras, part iii. can. 3.

Fired at the sound, my genius spreads her wing,
And flies where Britain courts the western Spring;
Where laws extend that scorn Arcadian pride,
And brighter streams than fœd Hydnus glide.

Goldsmith. The Traveller.

The cruel laws of Scotland's realm decrees
That every maid, of high or low degree,
Accus'd of yielding to the luring fire
Of lawless love in torment shall expire.

Hoole. Orlando Furioso, book iv.

God bids a plague
Kindle a *fiery* ball upon the skin,
And pierce the breath of blooming health.

Cooper. The Task.

A few inhabitants, who are indeed expert in the use of *fire-arms*, repulsed with great slaughter a considerable detachment of French who made a descent thence on the way preceding the last.

Granger. The Sugar Cane, (note, v. 614.)

They, the portals op'ning wide,
Roll'd through the chamber's broad recess tremendous,
And in jaws *fire-daring* tried
The slumbering babe to close.

Johnson. The first Nauman Ode of Pindar.

In the middle of the ring,
Mad with May, and wild of wing
Fire-ey'd Wisdomness shall sing.

Smart. A Non Piece.

These never know th' ambitious schemes of Jove,
Their brows not *fire-fraught* Mercury can move,
Mere cannot spur to war, nor Venus move to love.

Fletcher. A Voyage in the Planet.

My friend was not a little surprised, to find himself conducted to the palace through a lane of soldiers resting their *fire-lucks*, and the drums beating a march.

Chatterbox. Miscellaneous Pieces, vol. ii. p. 3.

Your *fire-mov* is employed in preparing the *great fire-works*, that are to be played off here for the conclusion of the peace.

Id. B. vol. iii. p. 143. book i. Letter 30.

FIRK, Skinner refers to *to fig*; but adds, that it may be from the Lat. *fericere*, a frequentative of *ferire*, as *fodicare* of *fodere*. The It. *ferza* or *ferza*, a rod or whip. Menage derives from *ferire*; *ferilus*, *feritius*, *feritius*, *ferza*.

Mr. Steevens truly says, that this word is so variously used by the old writers, that it is almost impossible to ascertain its precise meaning.

In the mean time I will *ferk* your father whether you are or no.

Chapman. All Fools, act iii. sc. 1.

She shall have bail
Dash, and a *ferking* writ
Of false imprisonment, she shall be sure
Of twelve pence damage, and five and twenty pound
For suits in law.

Berry. Rom. Allg., act iv. sc. 1.

Just. TOWER. On no, I say,

TOWERS. Justice, the law shall *ferk* you.

Id. B. act iv. sc. 1.

MORIS. Stay, and stand quietly, or you shall fall else,
Not to *ferk* your belly up, bawdier like, but never
To run again.

Mansinger. The Renegado, act iii. sc. 1.

PYR. *Al. Fir.* He fer him, and fer him, and ferret him: discussa
the same in French into him.

Shakespeare. Henry F. fol. 87.

GRACE. ——— Out on him!

These are his megrims, *ferks*, and melancholics.

Ford. The Broken Heart, act iii. sc. 1.

W. SMALLER. Sir, leave this *ferk* of law, or by this light

I'll give your throat a shill.

Berry. Rom. Allg., act iii. sc. 1.

FIRKIN, which Skinner writes *Perkin*, and Minshew, *Firken*; the latter derives it a ferendo, quod facili feratur. The former prefers the A. S. *feower*; *Gier, wier*, four, and the diminutive *kin*, q. d. *feowerkin* or *wierkin*, that is, *quadrantulus*, respectu *sc. majoris vasis*; and in confirmation, he refers to *tierce*, q. v. A *firk* is a

vessel containing nine gallons, i. e. the fourth of a barrel, or 36 gallons.

And there were standings there, sixe water pottes of stone after the manner of the purifyinge of the Jewes, containinge two or three syrkons a pece.

Bible, Anno 1561. John, ch. ii.

You heard of that wonder, of the lightning and thunder,

Which made the eye so much the louder:

Now lost to another, that murmur's brother,

Which was done with a *firk* of ponder.

Denham. Second Western Wonder.

FIRM, n. } See *AFRIM*, and *CONFIRM*. *Fr.*
FIRM, n. } *fermer*; It. *firmare*; Sp. *firmar*;
FIRM, adj. } Lat. *firmus*, hoc est, *stabilis*, *constans*, a ferendo dictus quod *constanter omnia ferat*. Perotus.
FIRMAMENT, } And see *Martinius*, and *Vossius*.
FIRMAMENTAL, } *Firmament*; *Fr. firmamente*;
FIRMITUDE, } It. *firmento*; Lat. *firmentum*;
FIRMLY, } *firmitas*, so called a *natura sue soliditate* d. *firmitate*.
FIRMNESS, } Minshew. The Latin *firmentum*, applied to the
Heavens, (*firmentum caeleste*), is so used by Tertulian.

To strengthen, to give strength or support to, to fix steadily or strongly, to secure, to assure, to establish.

My assurance and my talk, is *ferm* [is] bus by voice.

Piers Plouman. Vision, p. 318

As he wende, he bi-hold toward here on hey,

And þe up is þe *firmentum* on Angel he seyn,

þat hold a crosse, and þer on y write was le 3 þis,

— Constantine þer þe gisece þu schalt be master iwis."

R. Gloucester, p. 85.

— I wist vterly

That your humble servant, & your knight

Were in your hault yet so *fermly*

As ya in mine.

Chaucer. The Third Book of Troilus, fol. 174.

O ferte moving cross *firmentum*,

With thy doural sweght that croudest ay,

And hardest all from set ill occasions,

That naturally wold hold another way,

Id. The Men of Levere Tale, v. 4716.

— Le now how it stood

With him, that was so negligent,

That fro the hyge *firmentum*,

Far list he wold go to love,

He was also dourer countenance.

Gower. Conf. Am., book i. fol. 69.

And will also that you George Killingworth and Richard Gray doe in the fine of April next send either of you unto Henry Lane a whole, perfitt, & last accept *firmed* with your awne hands of all the goods you haue sette and bought vntill the time, and what remaineth

Hakney. Fugate, 4to. vol. i. fol. 299. Letter of the Mercury Company

FIRM.

Christ putteth us in remembrance of this, that no man is able to preach the Gospel, but he that hath tried himself, and is *firm* and strong against all worldly desires, against *ascetic* and her comptions. *Udall. Matthew, ch. iv.*

And God saide: let there be a *firmament* between the waters, & let it divide the waters a sinder.

Bible, Gen. 1.551. Genesis, ch. i.

As touching the blessed sacrament of the altare, he saide it is a necessary sacrament but he believ'd y^e after the consecraciō, there was some other thing therein but only the very substance of material bread, and so he said he *firmly* believed, and that he would holde that opinion to the death.

Sir Thomas More. Works, fol. 345. Preface to Confutation of Tyndall.

But that constancie and *firmness* of mind cōt not be had, unless it be depley fortified in a certaintie, & more perswasō of faith.

Calaneo. Four Gode Sermons, serm. 2.

Afterwards the stream of the river brought down continually such sand and gravel, that it ever increased in the heap of care more and more, in such sort, that the force of the water could no more remove it from thence, but rather softly pressing and driving it together, did *firm* and harden it, and make it grow so to land.

Sir Thomas North. Plutarch, fol. 85. Plutarch.

So, surely, are the grassy Earthen greasy shade
Was all disperst out of the *firmament*,
They took their steeds, and forth upon this journey went.

Spenner. Færie Queene, book iii. can. 1.

What if all
Her stores were open'd, and the *firmament*
Of hell should spout her extracts of fire?
Impendent horrors, threatening hideous fall
One day upon our heads.

Milton. Paradise Lost, book i. l. 175.

The lion's royal whelp does not at first
For blood of Bountie bolls, or tigers thins,
Is unconsent dear he howls his young paws,
And leaves the rugged bear for *firmer* claws.

Cooley. The Dunciad, book iii.

For if you speak of an acquired, rational, discernive faith, certainly these reasons which make the object seem credible, must be the cause of it, and consequently the strength and *firmness* of your assent must rise and fall, together with the apparent credibility of the object.

Chillingworth. Rd. of Præd. Ch. part i. ch. vi.

It is Jehovah that is merciful; and so Jehovah signifies *firmness* of being, and is therefore compared to a rock, &c., in those his metecies are lik'ned to things of longest duration, to those things which to us are such in our account.

Goodwin. Works, vol. ii. fol. 31.

His breast-plate fast, that was of substance pure,
Before his noble hart he *firmly* bound,
That might his life from yre death assure,
And ward his gentle corse from cruel wound.

Spenner. Malpasius, sig. L 2

In pure and fruitfull water we may see
Your mind from darkness clear, in beauty free:
And in the steady resting of the ground,
Your noble *firmness* to your friend is found:
For you are still the same, and where you love
No absence can your constant mind remove.

Heumann. To the Prince.

Be it enacted then
By the fair laws of thy *firm-posed* pen,
God's services no longer shall put on
A sluttishness, for pure religion.

Crashaw. Steps to the Temple. On a Treatise of Charity.

O thou, who freest me from my doubtful state
Long lost and wilder'd in the mists of fate!
Be present still, oh Godden! in our aid:
Proceed, and *firm* these courses thou hast made.

Pope. Theobald of Statius, book i.

Genius of Britain, spare thy fears,
For know, within, our sovereign wears
The sacred guard; his best defences;
A *firm* undimmed innocence.

Pitt. On his Majesty's Plying with a Tiger in Kensington Gardens.

FIRM

FIRMAN.

As how crystal pyramid he takes,
In *firmament* waters dypt above;
Of it a broad extinguisher he makes,
And hoods the flames that from thy quarry drive.

Dryden. Annus Mirabilis.

Howe'er, I gave his wise proposal way,
Nay, urg'd him to go on; the shallow fraud
Will ruin him for ever with my enemies,
And make him *firmly* mine, spite of his fear,
And natural inconstancy.

Race. The Ambitious Step-mother, act i.

Such heavenly beauty on thy face shall bloom,
As shall almost excuse the villain's crime;
But yet that *firmness*, that unshaken virtue,
As still shall make the monster more detested.

Smith. Phædra and Hippolytus, act i.

O! then be *firm*—in this, my friends, remain
Our dearest hopes, all other hopes are vain!
Like us the force have but two hands to wield,
One soul is firm them, and one life to yield.

Hale. Orlando Furioso, book xviii. v. 310

Inclement rains had drenched the frozen ground,
And clouds o'ercast the *firmament* around.

Fawkes. Description of Winter. From G. Douglas.

These wind, by subtle *asp*, their secret way,
Pernicious pioneers! while their invest,
More *firmly* daring in the face of heaven,
And wit, by regular approach, the case.

Granger. The Sugar Cane, book ii. l. 236.

O Fortitude! divinely bright,
O Virtue's child, and Man's delight!
Dressed in amiable guest,
And with thy *firmness* wear my breast.

Blackmore. An Hymn to Fortitude.

Broad was the *firm-foot* d structure, and sublime,
That Gaea lend'd her'd no India's elms:
On justice and benevolence he plac'd
Its ponderous weight, and warlike trophies grue'd
Its mountain towers.

Mickle. Alabaster Hill.

How the fierce dogs retard his awkward speed!
How the fierce husters urge the straining steed?
And, eager, one the wighted arrow winds,
And one *firmly* d' th' expectant spear presents.

Scott. Essay on Painting.

But is not this a feat makes virtue vain?
Tears from you minst'ring regents of the sky
Their right? Plucks from *firm-founded* Providence
The golden reins of sublimity away,
And gives them to blind chance.

Mason. Caractacus.

Rich marbles—richer painting—shines where fons

The lamps of gold—and brightly thence which vies
In Air with Earth's chief structure, though their frame
Sits on the *firm-set* ground—and thus the clouds must claim.

Byron. Child Harold's Pilgrimage, car. 4.

FIRM, in its Commercial signification, for the name under which a Partnership carries on business, is originally Spanish. In which language *Firma* is used in the same sense. *Firmar*, to sign; *Firma*, a signature, or of the Partnership. The Portuguese have a similar word, which does not occur either in French or Italian. Antwerp was for a long time under the dominion of the Spaniards, as a great staple for commerce, and thence, perhaps, it may have been adopted by the English.

FIRMAN (which should be spelt *Fermand*) signifies command, mandate, in the Persian language, and is technically used by the Turks, Persians, and Indians to express a diploma or mandate from the Sovereign, enjoining all to whom it is addressed, to afford aid and

FIRMAN.
—
FIROLA.

assistance to the bearer of it; such are the *Fermdas* requisite for Europeans travelling in the Grand Signior's dominions. Those mandates authorize the bearer to visit the places specified therein, accompanied by one or more servants as stated, and require all the Pashás, Beys, Aghás, and other Chiefs, through whose districts he must pass, to give him all the necessary aid and protection. At the head of the *Fermda* is placed the *Tughra*, or cypher equivalent to the Imperial signature. It contains the names of the reigning Sultan, and his immediate ancestors, written in a very complicated manner, so as not to be unravelled without difficulty. To affix this cypher is the business of a peculiar Officer of State, styled the *Nisháglí Bâshí* (Chief Secretary for the Sign Manual.) His clerk, who actually forms the cypher, is called the *Tughrá-bâsh* (Cypher-maker;) and it cannot be affixed till the document has passed through the office of the *Mumayyiz* (Revisor,) who corrects the rough drafts, to prevent any impropriety in style or matter; that of the *Beglerlí* (or Registrar-general,) and lastly, that of the *Reis Efendi* (Secretary of State.) The approval of these officers is signified by the word *sahh* (correct) written on the back of the paper. Instead of the *Tughra*, the seal of the Khalíf and Moghols was affixed. An order from the Grand Vezir, *Capiddni Bâhr*, (High Admiral,) and other Pashás, is called a *Buyuraldí* (i. e. it has been ordained.) These orders differ in style, as well as form and appearance, from the *Fermdas*, and are only compulsory within the limits of the department from which they issue. The latter are addressed to the Judges and Law officers (*Cádís* and *Náiyibs*;) the former to the Begler-begs or Pashás themselves. The *Buyuraldís* have not the *Tughra* prefixed, and are written in a larger *divání*, or court-hand, than the *Fermdas*.

See Hammer's *Osmánischen Reichs Staats-verfassung*; Mouradéa d'Olmson's *Tableau de l'Empire Ottoman*.

FIROLA, in Zoology, a genus of *Pteropodous Mollusca*, established by Bruguière.

Generic character. Body free, long, gelatinous, transparent, ending behind in a tail, and furnished with one or more fins; gills in bundles, floating free externally, or grouped with the heart under the belly near the origin of the tail; head distinct; eyes two; jaws horny; *tentacula* none.

Forskell first proposed this genus under the name of *Pterotrachea*, and Perron and Lesueur placed it with the *Pteropodous Mollusca*, when the class was first established; but Lamarck has since placed them in a separate class with *Lævornia*, under the name of *Heteropodes*.

Perron and Lesueur describe the back of this animal as the belly, and *vice-versa*; but it has been proved that, like most of the *Mollusca*, they float with their back downwards, and the belly and fin upwards.

Only a small number of species has been described, the largest of which is *F. coronata*, the *Pterotrachea coronata*, Gmelin, figured by Forskell in his *Fauna Arabica*, pl. xxiv. fig. 4, and copied in the *Ency. Méth.* pl. lxxviii. fig. 1; found in the Mediterranean seas.

The animal of the *Argonauta* appears to be very similar to the *Firola*.

Firoloidea, a genus separated from the above by Lesueur in the *Journal of Natural Sciences of Philadelphia*, is peculiar from having scarcely any tail; Blainville believes that the tail is the oviduct, containing rows of eggs.

FIRST,

Firstling, *n.*

Firstling, *adj.*

Firstness, *n.*

First-kegot, *n.*

First-keotten, *n.*

First-born, *n.*

First-born, *adj.*

First-conceived, *n.*

First-created, *n.*

First-moon, *n.*

First-fruits, *n.*

First-moved, *n.*

*Je ferste age & type was from our first false Adam
To Noe, & myse þe oþer from Noe to Abraham.*
R. Gloucester, p. 9

*U'tred in his first gese messengers he sent
For kynges & barons vntille his parlement,
In stede þat he sette, þe wun what it went.*
R. Branne, p. 8

His was þe ferste frut. þat þe father of heuene blewde.
Perce Pluchon. Fives, p. 309.

*And þe clearest creature, creatour ferste knowe
In kynges court and buyghten.*
Id. B.

*And he sat and clepide the twelve, and seyde to him if any man wil
be the ferste among you he schal be the laste of alle, and the mynystr
of alle.*
Wich. Mark, ch. i.

*And he set dawne also called the twelve vnto hym, and sayde to
them: yf any man dreys to be fyrst, the same schal be laste of all,
and seruaunt vnto all.*
Bible, Luke 14:11.

All the first-borne of thy nation thou muste nedes rede.
Id. Exodus, ch. xxxi.

*The first of the first-frutes of thy lande, thou shalt hyngre vnto
the house of the Lord thy God.*
Id. B.

*Honoure the Lord with thy substance and with the firstlings of
all thine increase; so shal thy barnes bee filled with plenteousnesse
and thy presses shall flowe ouer with swete wyne.*
Id. Psalms, ch. ix.

*His first-begut we know, and now haue felt,
When his force thander droue vs to the deep.*
Milton. Paradise Regard, book i. l. 69.

*Henry the Fourth, grandfather to this King,
Depos'd his nephew Richard, Edward's sonne
The first-begotten, and the lawfull heire
Of Edward King, the third of that descent.*
Shakespeare. Henry VI. First Part, fol. 105.

*Still tell us, that you preuent schism, though schism and combustion
be the very issue of your bodies, your first-born.*
Milton. Reason of Church Government, book i. ch. vi.

*Hail holy Light, offspring of heav'n's first-born,
Or of th' Eternal Coeternal beam,
May I express thee columb'd?*
Id. Paradise Lost, book iii. l. 1.

*As thou shak'st he, that the chirping of a wren,
By crying comfort from a hollow beane,
Can chase away the first-conceiv'd seed?*
Shakespeare. Henry VI. Second Part, fol. 123.

*O first-created beam, and thou great ward,
Let there be light, and light was ever all;
Why am I thus beav'd? thy prime decree?*
Milton. Sonnet Argonotes, l. 84.

*So that in election Christ held the primacy, the first-born; & as
dignity, so in order; that we were ordained for him.*
Goodwin. Works, vol. i. fol. 83. Sermon 6.

*— We are all, my lord,
The sons of Fortune, the bath seat us forth
To thrive by the red sweat of our own merits:
And since after the rage of many a trumpet,
Our fates have cast us upon Britain's bounds,
We offer you the first-fruits of our words.*
Middleton. The Mayor of Quesborough, act ii. sc. 1.

FIRST.

*A. S. first; D. vnterst; Ger.
erst. First, says Skinner, dici
tur quasi forest, (i. e. fore-est,
from fore, ante: most afore
or before.*

*Fore-most, in time or space;
earliest; having precedence,
as, in rank or station; in esti-
mation.*

FIRST.
— FIRST
— FIRSTS.

— A shepherd next,
Nose meek, came with the *firstlings* of his flock
Choicest and best; then sacrificing, laid
The ewards and their fat, with incense strew'd
On the cleft wood, and all due rites perform'd.

Milton. Paradise Lost, book ii. l. 437.

And thus, readers, by the example which he hath set me, I have
given ye two or three notes of him out of his title-page, by which his
firstlings first not to come boldly at his whole book, but that yours
will not fail ye.

Id. An Apology for Scurrility.

They pass the planets seven, and pass the fix'd,
And that chrysolite sphere whose balance weighs
The trepidation talk, and that first-ovoid.

Id. Paradise Lost, book iii. l. 463.

When I give, (as he acknowledges) a *firstness* of precedence and
precedency to the Pope, he tells me, he is confident I know not how
much more is allowed him by the universal consent of all Catholics,
as of divine institution, whatever I may have read in particular
authors.

Hemans. Works, vol. ii. fol. 163. *The Dispatches Dispatch'd.*

Preface.

For joys so great we must with patience wait,
In the set price of happiness complete.

As a *first-fruit*, Heaven claim'd that lovely boy.

The next shall live, and be the nation's joy.

Waller. On our late Loss of the Duke of Cambridge.

I did yesterday complain to Mr Secretary St. John, that Mr. Harley
had not yet got the letter from the Queen to confirm the grant of the
first-fruits; that I had lost reputation by it; and that I took it very
ill of them both; and that their excuses of Parliament business, and
grief for the loss in Spain, were what I would bear no longer.

Swift. Works, vol. xiv. p. 84. *Letter from Dean Swift to Dr. King.*

And often have you brought the wily fox
To suffer for the *firstlings* of the flocks;
Thou'rt ev'n a saint the folds; and made to bleed,
Like *Isaiah*, where they did the monstrous deed.

Dryden. Epistle 13.

All the *firstlings* males that come to thy herd, and of thy flock,
thou shalt sanctify unto the Lord thy God.

Deuteronomy, ch. xv. v. 19.

To me more dear, congenial to my heart,
One native charm, than all the gloss of Art,
Spontaneous joys, where Nature has its play,
The soul expands, and evens these *first-born* days.

Goldsmith. The Deserted Village.

Be him our yearly wakes, and feasts, we hold,
And choose the fairest *firstlings* from the fold.

Philips. Pastoral 2.

A seat in this House, for good purposes, for bad purposes, for no
purposes at all (except the mere consideration derived from being
concerned in the public council) will ever be a *first-rate* object of
ambition in England.

Burke. On a Bill for Shortening the Duration of Parliament.

We have already noticed the rise of the payment of
FIRST FRUITS, *Annates*, one year's profit, *Primicias*,
under the head DISBURSE, and the useful purpose to which
that extortion of the Papal See is now applied. The

Valor Beneficiorum, commonly called the *value in the*
King's Books, was made at the same time as the Statute
26 Henry VIII. c. 3, by which these payments were

transferred to the Crown, and it is the standard by which
the Clergy are now rated. A former valuation had
been made, 20 Edward I., which still exists in the

Exchequer. By this Statute and one subsequent, 1 Eli-
zabeth IV., every spiritual person admitted to a Benefice
must pay his First Fruits within three months after

Induction, in proper proportion: if he does not live
half a year, or be ousted before the expiration of the
first year, only one quarter is required; if he lives the

year, or be ousted before 18 months, one half; if a year
and a half, three quarters; if two years, the whole.

Archbishops and Bishops have four years allowed them,
and shall pay one quarter every year, if they live so

long on the See. Other dignitaries pay as Rectors and
Vicars. By several Statutes of Ann, all Livings under
£50, per annum are discharged of the payment of First
Fruits and Tenths.

The following notice of the present valuation in the
King's Books, and the former payments to the Pope as
Primicias, is taken from Godwin's *Work de Primiciis*
Angl. The reader will bear in mind that the value of
the Florin was 4s. 6d., of the Ducat 8s., English.

	King's Books.			To the Pope.
	£.	s.	d.	
Canterbury	2,682	12	2	10,000 Florins.
For a Pall.				5,000
London	1,000	0	0	3,000
Winchester	2,573	18	14	12,000 Ducats.
Ely	2,134	18	6	7,000
Lincoln	828	14	9	3,000
Litchfield and Coventry	559	17	3	1,783
Salisbury	1,885	5	0	4,500
Bath and Wells	533	1	3	430 Florins.
Exeter	500	0	0	6,000 Ducats.
Norwich	634	11	14	5,000
Worcester	929	13	3	2,000 Florins.
Hereford	768	11	0	2,000
Chichester	677	1	3	333 Ducats.
Rochester	358	4	9	1,300 Florins.
Oxford	381	11	0	
Gloucester	315	7	1	
Peterborough	414	19	8	
Bristol	294	11	0	
St. David's	426	2	1	1,500
Llandaff	154	14	2	700
Bangor	131	16	3	126
St. Asaph	147	11	8	126
York	1,610	0	0	10,000 Ducats.
For a Pall.				5,000
Durham	1,821	1	3	9,000 Florins.
Carlisle	531	4	9	1,000
Chester	420	1	8	

It will be observed, that the Bishoprics of Oxford,
Gloucester, Peterborough, Bristol, and Chester, as
creations or revivals by Henry VIII., are not included
in the above catalogue as paying to the Pope. Stately,
who gives this list (*Romish Horæ*, lvi.) and cites
Godwin in the margin as his authority, has trans-
cribed the sum of the First Fruits very erroneously; and
in noticing the Bishopric of Bath and Wells he remarks
upon the smallness of its payment, adding words which
we are unable to find in his original, "Quod miror,"
says Bishop Godwin, "in regard it is esteemed one of
the richest Sees in England."

FIFTH, Scott, an estuary; used by Douglas in his
Virgil as sinas, a bay. Su. G. *scæd*; I. l. form-r. Some,
says Jamieson, have derived it from Lat. *freum*,
which itself, more probably, is from the Gothic;
others from Mæc. G. *far-an*, *navigare*, as it properly denotes
water that is navigable. G. Andr. refers it to Isl. *far*,
pl. *frider*, *litus*, or *maris refurum et ejus locus*.

FISC, { Gr. *phos*; Lat. *fecus*; Fr. *finque*,
Fy'scat, n. } a bay or purse. See CONFISCATE.
Fy'scat, adj. } As the French
Finque; the public purse; the public revenue or
treasure; a treasury or exchequer.

Caesar did with an honest grateful heart, share his liberality when
he bestowed the goods of Aemilia Musa, a rich woman, sister to the
father, upon Aemilia Lepida of whose house she seemed to have
been.

Greenough. Tacitus, fol. 49.

FIRST
— FIRSTS.
— FIRSTS.

FISH.
—
FISH.

Also seeing they may bee alienated, they may bee prescribed, especially (the kinsmen thus consenting whose confirmed the same so long a time) which excothet all right both *secular* and ecclesiasticall. *For. Mercur.* fol. 333. *The B. of Eborac* written before the King.

When they had resolved to appropriate to the *flax*, a certain portion of the landed property of their conquered country, it was their business to render their bank a real fund of credit; so far as such a bank was capable of becoming so.

Burke. Reflections on the Revolution in France.

They certainly never have suffered and never will suffer the fixed estate of the church to be converted into a pension, to depend on the treasury, and to be delayed, withheld, or perhaps to be extinguished by fiscal difficulties.

Id. B.

FIS-GIG, a kind of javelin with which sailors strike *flax* as they swim; from fish; D. *risch*, and *ghichten*, *torquere*, Skinner.

There were some of those bonitas, which being galled by a *flax*, did follow our ships coming out of Guinæa 500 leagues.

Hakluyt. Voyages, &c. vol. iii. fol. 320. *Mr. John Hawkins.*

FISH, v.

FISH, n.

FISH, n.

FISH, n.

FISH, n.

FISH, n.

FISH, n.

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A. S. *fiscian*, *fisc*; D. *vischer*, *risch*; Ger. *fisch*; Sw. *fiska*, *fisk*. Junius (*Gloss. Goth.* in v. *Fisk*) has no doubt that this word, common to almost all European languages, is of the same origin with the Latin *piscis*. But what that is, he acknowledges to be very obscure. Vossius presents three Etymologies, with little confidence in any of them.

To *fish* for any thing, (met.) is to try to find out or discover, catch or obtain, by throwing out a bait or temptation; with a concealed design.

For ge ben men bety y tigt to wheule and to spide,
To courtend and to plerist, and a *fishyng* to wade,
To lamer and to seile, and to merchandise al so,
Jan wish sword or hawkery evy batall to do.

R. Gloucester, p. 99.

þat *fischid* in Tenne on þe nette, þow þai þei nettes vp wond,
þe body of Harald in a nette þei fowd.

R. Bruner, p. 54.

Peter *fished* for his fode, and hys fere Andreu

Som tyme solde, and som tyme soke, and so þei lereden boþe.

Peter Planchman. Vision, p. 256.

Right as *fishes* in flod, whanne hem fillen water
Dyes for dreuthe.

Id. B. p. 83.

Pipen be coude, *fish*, and nettes bete,
And turnes coude, and wreaten wel, and these.

Chaucer. The Reeve Tale, v. 3925.

Ne that a monk, when he is rekkeles,
Is like to a *fish* that is waterles,
That is to say, a monk out of his cloister.

Id. The Preboste, v. 100.

From this time forward we began to glyn Northwards and the first of July fell with the land againer, where we *fished*, and found reasonable good store.

Hakluyt. Voyages, &c. vol. iii. fol. 778. *Lopez* Van

And whanne they hadden do this thing they cloniden togider a greet multitude of *fishes* and her net was broken.

Wielz. Luk, ch. v.

And where they had to done, they inclosed a greet multitude of *fishes*. And their net brake.

Bible, Anno 1551

And sayth two bootis standinge besides the pool, and the *fishers* were gon doun, and wakeniden her nettis.

Id. B. ch. v

And saw two shippes stande by the lake syde, but the *fisher* men were gone aste of them, and ware washyng their nettis.

Bible, Anno 1551.

Most like a hyrd that nere the bankes of sea his hunting keeps,
Among the *fish* full rocks, and low hyarth on water swages.

Pasor. Virgil. Aeneid, book iv.

Finally, the *fishyng* put them in remembrance of the new *fishyng*, which served not to take *fishes* with nettes, to feade the beales, but with the netts of the Gospel to catch men drowned with worldly cares, unto a carye of the heavenly life.

Udal. Matthew, ch. iv.

Behold, I will send for many *fishers* with the Lord, and they shall *fish* them, and after I shall send for many hunters and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks.

Bible, Modern Version. Jeremiah, ch. xvi. v. 16.

Forth with the sounds and seas, each creek and bay,
With fire innumerable waters, and shoals
Of *fish*, that with their finnes and shining scales
Glide under the greene wave, in scullies that oft
Bank the mid sea.

Milton. Paradise Lost, book vii. l. 401.

Yet Owne and *Neuron*, two fine and *fishy* brooks
Do never say their course.

Dryden. Polycolton, song 5.

Britain is watered with pleasant *fishy* and navigable rivers, which yield safe havens and roads, and (armed with shipping and sailors that it may rightly be termed the Lady of the Sea.

Candem. Remains, part i. *Britaine*.

Now. Here comes Rome, here comes Rome.

Men. Without his roe, like a dried hering. O *fish*, *fish*, how art thou *fishy*?

Shakespeare. Romeo and Juliet, fol. 61.

Cleopatra found it straight, yet she seemed not to see it, but wondered at his excellent *fishy*; but when she was alone by herself among her own people, she told them how it was, and had then the next morning to be in the water to see the *fishy*. A number of people came to the haven, and got into the *fisher*-boats to see the *fishy*.

Sir Thomas North. Plutarch, fol. 764. *Antony*.

Where are the flowry fields, the *fishy* streames,
The pasturing mountains, and the fertile plains,
With shadewoods off, all clad with Tity's beams
As of Heaven's pleasures types, and of Hell's pains?
Shelton. Down-day. The third Hour.

Due sustenance was a mean to virtue, and to embow men's bodies to their soul and spirit, and was also necessary to encourage the trade of *fishyng*, and for saving of fish.

Barnet. History of the Reformation, Anno 1549.

Lie there, Lycenes: let the *fish* surround
Thy bloated corpe, and suck thy gory wound.

Pope. Homer, Book, book xii.

As, from some rock that overhangs the flood,
The silent *fisher* casts th' insidious snare,
With fraudulent care he waits the finny prize,
And sudden lifts it quivering to the skies.

Id. Ode, p. 109.

Can it be expected, that Holland will suffer us to improve our *fishery*, which is to them a nursery for seamen, a livelihood to many families, and an immense treasure to the public.

Parliamentary History, vol. vi. *Appendix*, cxxix. *Proceedings in the Parliament of Scotland relating to the Union*.

The low'ring eagles to the realms of light
By their strong pinions claim a regal right;
The swan contented with an humble life
Low on the *fishy* river rows in state.

Fenton. Epistle to Mr. Lombard

Observe what you export thither; [Newfoundland,] a little spirits, provision, *fishyng* lines, and *fishyng* books.

Burke. On a late State of the Nation

Nature the bull with horns supplies,
The horse with hoofs the tortoise,
The fleeting foot on hares bestows,
On lions teeth, two dreadful rows!
Grants *fish* to swim, and birds to fly,
And on their skill bids men rely.
Philips. The second Ode of Anacreon. On Wine.

FISH.

FISH.

Once, some few hours ere break of day,
As in their list our fathers lay,
The one awak'd and wak'd his neighbor,
That both might ply their daily labour.

Wilder. *The Fisherman*, from *Thersites*.

I need not, I am sure, sir, inform the house, that the *fisheries* of Newfoundland have been for a century the constant object of rivalry between France and England.

Mr. Pitt. *Parliamentary Speeches*, 27th November, 1800.

Round the border,—representations in miniature of the customs, usages, fashions, and productions of the country, all in the highest preservation, and so admirably executed, that it was believed of the pencil of Vandyck.

Walpole. *Anecdotes of Painting*, vol. ii. p. 32.

And those sequacious shores,
Through which the thrifty town to lave,
Smooth flow the watery stores
Of fishy Hippary, profusest stream.

West. *The Fifth Olympiad Ode*.

FISH, and FISHER, in Composition.

We also spoiled and chummed all the *fisher-boats* and nets thereabout, to their great hindrance; and (as we suppose) to the utter overthrow of the rich *fishery* of their tanneries for the same year.

Hakluyt. *Voyage*, &c. vol. ii. part ii. fol. 122. *St. Francis Drake*.

Wherefore in his rhyme by election of the *forseyd mayne* and *alderman*, was admytted for that yere *foleyman*, Synonide Merdon *fish-monger* mayne of that cytye.

Falgon, vol. ii. Anno 1368.

And at the same tyme (sayeth the Lorde) there shal be hearde a great crye from the *fisher-ports*, and an howlinge from the other parts, and a great murmur from the hylles.

Bible, Anno 1551. *Sydney*, ch. i.

For when they have layne their bodies with cable fence of *fish-rope*; yet then will they este to flurie, and sleie themselves before their dayes.

Tyndall. *Works*, fol. 154. *The Obedience of a Christian Man*.

And they taking the same, layd there agayne another *oyster* of pearls and certayne feathers; and he layd downe other beads, two *fish-brodd*, and more comfits, and the Indians came to take them up, and approached much nearer unto him, than at other times.

Hakluyt. *Voyage*, &c. vol. iii. fol. 413. *Francisco de Volla*.

Alonius, called of the Grecians Catachrestis, is when for a certain proper word, we see that which is most sign to it; as in calling some water, a *fish-pond*, though there be no fish in it at all.

Wilson. *The Art of Rhetorique*, fol. 177.

Wolnes: these they say to draw their shoddies over the ice, with celture and furniture fitting; their shoddies also being shoddie or lined with *fish-bones*.

Purchas. *Pilgrimage*, book viii. ch. iii. sec. 7.

But Scalliger blameth Philo for that interpretation and agreement to that *fish-dry*: for Dagon (saith he) is one, and Dagon another.

Id. B. book i. ch. xvi.

Magnus, a Lydian, after drowned her in the lake of Ascalon, where this *fish-demon* was of *fish* devoured.

Id. B.

Some of those Ichthyophagi or *fish-eaters*, which have store of this provision, content themselves with the measure of their dyet, and drinke not at all.

Id. B. book vii. ch. ii. sec. 2.

A *fish-hut* (no higher than hee look)
Myrtill, sat down by silver Medway's shore;
His dangling nets, hung on the trembling cane,
Had leave to play, no flut his idle hook,
While maddening winds the maddler ocean shook.

P. Fletcher. *Fluctuating Eclogues*, vol. 3.

Who did invent
Her in assured hope, she once should see
Her Rocks agone (and drive them merrily
To their flower-dock'd layre, and tread the shores
Of pleasant Albion) through the well purg'd cove
Of the pious *fisher-men* that dwell thereby.

Browne. *Britannia's Pastoral*, book ii. song 1.

If Florence once should loose her old renown,
As famous Athens, now a *fisher-town*;

My Men for thee a Florence shall erect,
Which great Apollo ever shall protect.

Drayton. *England's Heroical Epistles. The Earl of Surrey to Lady Geraldine*.

I am lately arrived in Holland in a good plight of health, and continue yet in this town of Amsterdam, a town I believe, that there are few her fellows, being from a mean *fisher-dorp*, come in a short revolution of time, by a numerous increase of commerce and navigation to be one of the greatest marts of Europe.

Hercul. *Letter 7*, book i. sec. 1.

Carpenters art was the invention of Dardanus, as also the tools thereto belonging, to wit, the saw, the chip, axe, and hatchet, the plumb line, the auger and winch, the strong glue; as also *fish-gew* and stone-sandre.

Holland. *Plum*, vol. i. fol. 168.

It is probable that the way of embalming amongst the Egyptians belonging, to wit, the saw, the chip, axe, and hatchet, the plumb line, the auger and winch, the strong glue; as also *fish-gew* and stone-sandre.

Green. *Museum*.

A *fish*, he smelt like a *fish*: a very ancient and *fish-like* smell.

Shakespeare. *Tempest*, fol. 9.

Jon. I may do service, captain.

Priest. In a *fish-market*.

Brommell and Fletcher. *Bondage*, act i. sc. 1.

Thinner drinke doth so over-coole their blood, and making many *fish-meats* that they fall into a kind of male green-sickness.

Shakespeare. *Henry 8th*. Second Part, fol. 92.

Such was his [Hallogabos] pompe, that in his lumps he ved bulme, and filled his *fish-pond* with new water.

For. *Marjory*, fol. 51. *The Ten First Persecutions in the Primitive Church*.

Therefore he exhorts his auditors, to avoid the pediferous *fish-pond* of the theater; for this is that, which draws its spectators in the fiery sea of hell, and kindles the very horse of its fire.

Pryane. *Hoire-Maxim*, part i. act i. sc. 20.

Before it is a *fish-pond* this is square full of *fish*, which none may touch.

Purchas. *Pilgrimage*, book v. ch. xv. sec. 6.

There are certain *fish-shells*, like scalop shells found on the shore; so great, that with a strong men with a tanner can scarce draw one of them after them.

Id. B. book v. ch. xii. sec. 1.

Canst thou fill the basket with his shine? or the *fish-pinger* with his head?

Genius Bible, 1561. *Joh*, ch. xi. v. 26.

Canst thou fill his skin with barbed irons? or his head with *fish-spears*?

Modern Fervor, ch. xli. v. 7.

Ava. Why, what are they? come tell me, what are they?

Bel. They're *fish-wives*: will you buy my gudgeons?

Dekker. *The Honest Whore*, sc. 12.

Where a brisk gale against the current blows,
And all the watry plain in wrinkles flows,
Thus let the *fisher-men* his art repeat
Where bubbling eddies favour the deceit.

Gay. *Rural Sports*, can. 1.

And as for the putting that person to supply the place, he took it, as he said, to be a good discharge to the Queen's conscience, to have such a man to be preferred, and continued in that populous *fisher-town*.

Steyne. *Life of Parker*, vol. ii. p. 158. Anno 1572.

To avoid an attempt made by Minos on her chastity [i.e., Daryana] a Cretan virgin threw herself into the sea, and was taken up in *fishing-nets*, which in Greek are called *theras*.

Lewis. *Of the Thebaid of Statius*, book ix.

In a wrapp a sting I couched eight beads on the side of each spear somewhat like the beards of *fish-hooks*.

Derham. *Physico-Theology*, book iv. (note 3.)

How Vedius Pollio fed his *fish-pond* with man's flesh.

King. *The Art of Cookery*.

All mad to speak, and more to hearken,
They set the very lap-dog barking;
Their chattering makes a louder din
Than *fish-wives*, 'er a cup of gin.

Swift. *The Lady's Journal*

FISH.

FISH.
FISSILE.

His body was burst on the shore by one of his freedmen, with the planks of an old *sinking-boat*, and his ashes being conveyed to Rome, were deposited, privately, by his wife Cornelia, in a vault of his Alban villa.

Middleton. Life of Cicero, vol. ii. sec. 8.
I verily believe that even Socrates' "foolish, fat scullion" would have left his "*fish-bottle*," to sympathize with the unafflicted and unspiced sorrow of this barbarian.

Byron. Works, vol. i. p. 150. *Notes to Canto 2 of Child Harold*.
But how much these *fish-mongers* of every name, says he, I will write you another time, or reverse it to our meeting.

Middleton. Life of Cicero, vol. i. p. 312. sec. 4.
I would not take one of these as my arbitrator in a dispute for so much as a *fish-pond*, for if he reversed the mud to me, he would be sure to give the water that fed the pond to my adversary.

Burke. Remarks on the Policy of the Allies.
And therefore hardly I would recommend
"The curious in *fish-matter*" before they cross
The sea, to bid their rock, or wife, or friend,
Walk or ride to the Strand.

Byron. Works, vol. ii. p. 299. *Beppo, a Friction Story*.
Some charges can no more be replied to, than the scolding of a *fish-woman* in billingsgate.
Winstan Speeches, vol. i. p. 266. *Helena Corpus Suspirans Act*, January 5, 1795.

There are three several kinds of FISHERY, in Law, I. Common of Piscary, a liberty of Fishing in another man's water; II. Free Fishing, an exclusive right of Fishing in a public river which is a Royal Franchise, and in which a man has property in the Fish before they are caught, which is not so in Common of Piscary. By Magna Charta, 16, no new franchise of this kind can be granted, and the claim must be at least as old as the reign of Henry II. III. Several Piscery, the right possessed or granted by the owner of the soil.

When Whale or Sturgeon is thrown on shore or caught near the coasts, the right is in the King.

The domestic and foreign Fisheries are regulated by numerous Statutes, chiefly directed against the capture of Fish under certain dimensions, and at particular seasons, by which the breed might be diminished.

FISK, Swe. *faska*; from *foena*, *instigare*, and this from A. S. *fy-an*, *agere*, *abigere*, *fugare*, in drive, to drive about. To *fyk* the tail about, *whisk* rump. Serenian. And Colgrave has *Fisking*, a *fishing* buswife. In *Gammer Gurton's Needle*, act i. sc. 2, the edition quoted by Mr. Todd reads: "*Fisking* with her tail." In the edition 1873, reprinted in the *A. B. Drama*, vol. i. reads "*Fysking*." See to FISK.

FISSILE, } Lat. *facilis*, that can or may be
FISSILITY, } cleft, from *findere*, to cleave.
FISSURE, v. } That can or may be cleft or split.
FISSURE, n. }
FISSIPIDE. } Fissipede, cloven-footed.

The *fiavore* in the seat, as also the blood and swelling piles in the fundament and all superfluous excrements of the body, it curesh.
Holland. Pleur, vol. ii. fol. 104.

It is described like *fampede*, or birds which have their *feet* or *claws* divided, whereas it is palimpsest or fin-footed like swans and geese.

Sir Thomas Brown. *Valgar Errors*, book v. ch. ii.
By which it is evident, that diamonds themselves have a grain or a *fishy* texture, not unlike the *facility*, as the schools call it, in wood.

Boyle. Essay about the Origin and Figure of Gems.
By a fall or blow the scull may be *fiavoured* or fractured, and the hairy sculp whale, and thin fracters or *fiavore* may be under the constitution, or in some other parts.

Wiccanus. Off Wounds in the Head, book v. ch. ix.
There are other subterraneous guts and channels, *fiavore* and passages, through which many times the waters make their way.

Dehkon. Physico-Theology, book iii. ch. ii.
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Siam's warm marsh yields the *fiavore* cane.

Dyer. The Fleece, book ii.
Be her shining locks confin'd
In a threefold braid behind;
Let us artificial flower
Set the *fiavore* off below.
American. Ode 27, imitated. (In Fausch.)

Philosophers have long endeavored to find out the causes of these perpendicular *fiavore* in the earth, which our own countrymen, Woodward and Ray, were the first that found to be so common and universal.

Goldsmith. Animated Nature, part i. ch. vi.

FISSILIA, in Botany, a genus of the class Triandria, order Monogynia, natural order Olacinee. (Decadulle.) Generic character: calyx entire, enlarging after maturity; corolla petals five, two of the stamens united with the petals, the third free; ovary three-celled, three-seeded; drupe dry, bounded by the egg-shaped calyx, one-seeded.

One species, *F. peitacorum*, native of the Island of Mauritius. Decadulle.

FISSURELLA, in Zoology, a genus of *Lepidopheous Mollusca*, forming the family *Fissurellidae*, established by Bruguiere, but long ago indicated by Lister, Bonanni, and Gualtieri, under the name of *Perforated* or *Key-hole Limpet*.

Generic character. Animal; head truncated in front; tentacula two, conical; eyes sessile, on the outer base of the *truncatula*; mouth terminal, simple, without jaws; gills pectinal, horse-shoe shaped, in a cavity over the neck; mantle very large, edging the foot, pierced in the centre of the back; foot large, shield-shaped; shell conical, symmetrical, apex with an ovate hole, inside with a distinct horse-shoe shaped muscular *impress*, bent up towards the hole at the front end.

In the young shells the apex is more or less spiral, and the hole is placed below its tip, but the apex gradually wears away, so that the hole becomes terminal.

The type of the genus is *F. Greca*, the *Patella Greca* of Linnaeus, figured by Lister in his *Conchology*, pl. 527, fig. 1, 2.

FIST, v. } A. S. *fyat*; Dutch, *ruyt*; Ger.
FIST, n. } *faust*, Wächter and Minshew (*optima*),
FIST-FIGHT, } says Skinner from *Fansen*, *capere*,
FIST-RAKE, } *prehendere*, *constringere*, i. e. to hold
FIST-CUT, } *fast*, (A. S. *faestan*). And from the
A. S. *faed*, *firmus*, Junius derives it; quod validissima
et manus, omnium digitorum nodis in unum pugnatum
velut compactis adque artissime complicitis.
To hold *fast*; to gripe fast or firmly; also, to strike
with the *fast* or hand, fast closed.

He began *ging* yoon,
To *cup* wat he would be, but so *ging* his *fastr* adron.
R. Gleaner, p. 345.

For God put al by gas in gyeing of he woulde
Faste fast as a *fastr* with a *fynger*, ffolde reguler
Til hym liked and luste, to unclose by *fynger*
And proferte hit fast as with *he* pouste, to what place it shoulde.
Piers Plowman. Faus, p. 327.

That on of hem the cat brought in his *fastr*,
And bad hem drawe and luke where it wold falle,
And it fell on the youngest of hem alle.
Chaucer. The Pardoner's Tale, v. 12736.

And for monstoun takoun rakoun
His thome the bolls in his *fastr*
So close within his owne boode
That there yowesth no man loode.
Gower. Conf. Am book ii. fol. 30.
U

FISSILE
FIST.

FIST.
—
FISTULA-
RIA

I commend you not
Fortune to trust, and she will sell ye not,
I leave of her to brylle in my fist
She requeth lower, and turneth where she list.
Sir Thomas More. To them that seek Fortune.

FANG. If I but fat him once: if he come but within my vice.
Shakespeare. Henry IV. Second Part, act ii. sc. 1.

Elyafeld he was; and in his cruel fist
A mortal blow and arrows keen did hold,
With which he shot at random where him list,
Some headed with and lead, some with pure gold.
Spranger. Pierre Queen, book iii. can. 4.

SAN. No man with-holds thee, nothing from thy hand
Fear I incurable; bring up thy van,
My heath are better'd, but my fist is free.
Milton. Samson Agonistes, l. 1246.

LAW. O to revenge my wrongs at fifty-cuffs.
Beaumont and Fletcher. The Little French Lawyer, act ii. sc. 1.

This God of ours hath evermore loved those games of prize, yea
was desirous to win the victory, having store personally him
self in playing upon the harp, in singing, in flogging the coat of
brass; yea, and some say, at hurl-bots and fat-fights.
Holland. Plutarch, fol. 633.

Never a snail I wore to-day, but hath been soundly beaten; only
this faithful canoe 'scapep fat-free.
Tonkin. Alhamasser, act v. sc. 9.

With rain his robe and heavy mouth flow
And jaw joints are low'ring on his brow;
Still as he wrapt along, with his cleft'd fist,
He opened the clouds; & his impious'd clouds resist.
Dryden. Ovid. Metamorphoses. The Giant's War.

Q. The Lord Thane having no stick, what assault did he make
upon you?

A. With his fist. In this way, he shov'd me down as I was going
forward—he shov'd me back, &c. p. 213. *Trials of the Earl of Thanet, &c.*
Erskine. Speeches, vol. iv. p. 213. Trial of the Earl of Thanet, &c.

It is lucky for the women, that the rest of the fifty-cuff was not
the same with those as some men.

Fiddling. Tom Jones, book iv. ch. viii.

FISTULA, Lat. *fistula*, quasi *fistula*, a *fistula*,
FISTULARY, *fistula distendo*, I stretch out or dis-
FISTULATE, tend by blowing. (Vossius.) And
FISTULOUS, thus applied to
A pipe of reeds, or other things having the hollowness
of a pipe.

It is not the *fistula*, where against thou hast given castoreo.
Golden Boke, ch. xli.

Moreover you shall not see a part of the bodie but it is subject to
the *fistula*, which creep insidiously and hollow as they go.

Holland. Pliniv, vol. ii. fol. 262.

On th' other part; Apollo, in his bird
Form'd th' art of windpipe; to the binding end
Of his new'd fowlingship; and (for farther merride)
Gave him the far-bell'd *fistular* reeds.
Chapman. Homer. A Hymne to Hermes.

As for the flesh of the polype, it is to use to *fistula* and spongeous,
like unto honey-combs.
Holland. Plutarch, fol. 827.

In the topaze is found beyond the furthest parts of India, among
the inhabitants of the mountainous Caucasus, to wit, the Phicarians
and Adantes; they grow into a very great bignesse; but the same is
fistulous and full of filth.
M. Rab. ii. fol. 618.

The beginnings or first starvins in animals are their tubes, pipes
or ducts, *fistulosed* or hollowed, to circulate the blood and juices.
The Student, vol. ii. p. 379.

FISTULARIA, Lin., in Zoology, a genus of animals
belonging to the family *Fistuloides*, order *Acantho-
pterygi*, class *Pisces*.

Generic character. Head long and projecting like a
tube, forming a third or fourth of the whole length of
the body; the jaws placed at its tip; opening of the
mouth narrow, and nearly horizontal; body very long

and slender; six or seven rays to the gills; booby ap-
pendages extending backwards from the head un to the
body; dorsal fin opposite the anal.

The true *Fistularia* have but one dorsal fin, composed
of single rays, as is also the anal; and from between
the two portions of the caudal fin extends a thread
often as long as the body; the mouth is furnished with
small teeth; the tube long and flattened. Among
these may be enumerated,

F. tabacaria, Bloch.

F. verrata, Bloch.

F. immaculata, Commerson.

The *Aulotomus* of Lacépède, which may be included
in this genus, are distinguished by having the dorsal
fin preceded by spines; they have an teeth; and the
tube is short, large, and flattened; the body is less
slender, and is broad and flattened between the dorsal
and anal fins, whence extends a short slender tail, ter-
minated by a common fin; among these is the *F. Chi-
nensis*, Bloch.

This genus is found in the seas of warm climates in
both hemispheres.

See Cuvier, *Règne Animal*; Bloch, *Ichthyologia a
Schneider*.

FISTULARIA, in Zoology, a genus of *Bivalve Mollusca*,
belonging to the family *Pholadidae*, first proposed by
Bruguière, for all the bivalve shells contained in a
shelly sheath, but since restricted by Lamarck, who has
added several species to it, which evidently belong to
the genus *Gastrochæna*, which Deshayes has united
with it.

Generic character. Shell bivalve; valves short, very
much gaping at each end; back valve none; pallens
two, terminal, articulated, sides toothed; sheath club-
shaped, tip ending in two holes, divided by a dissepiment,
the front end becoming closed when full grown.

This genus contains only a few species, which are
very particular in the form of their tubes.

F. clara, Gray; tubes thick, many club-shaped,
crowded in groups. The *Terrdo clara*, Gmelin, and
the *F. aggregata* of Lamarck, well described and figured
in detail by Waich in the *Naturforcher Journal*, x. pl. i.
fig. 9, 10, and by Sprengler in the same work, xiii.
pl. i. fig. 1, 11; pl. ii. fig. 12, 14. Living in the fruit of
Xylocarpi granati. There are several new species of
this genus which live solitary.

FISTULIDÆ, in Zoology, a group of *Echinoder-
mata*, according to the distribution of animals proposed
by Lamarck in his *History of Invertebrate Animals*.

Sectional character. Skin soft, mobile, irritable;
body long, cylindrical, soft, very contractile.

Lamarck divides the section into two groups; first,
the *F. tentaculata*, which are furnished with *tentacula*
or feelers, as the *Actinia*, *Holothuria*, and the *Fistu-
larie*; and secondly, the *Fistulide* *nude*, or naked
genera, as the *Priapul* and the *Sipuncul*. This section
has not been adopted by Cuvier.

FIT, n. s. An ague coming by *fittis*; *febris per
FISTULAS intercutanea* recurrens. It seems to be from
the Dutch *fitt*, signifying swift, quick. Janius. Per-
haps, says Skinner, so called, *quasi* *fittis*, for they are
conflictive and struggles of nature. It is not improbable
the *Fr. fait*; Lat. *fictum*, done. See *Tricke*, ii. 27.

1. A fact, *fact*, or performance; and thus applied
(as an act in a play) to parts or portions of a song or
poem, of music or dancing. And see Steevens on
Troilus and Cressida, act iii. sc. 1.

FISTULA-
RIA.
—
FIT.

FIT.

2. A fact or *fact*, an act, effect or effect; and thus applied to particular acts or effects; to violent and sudden affections, to paroxysms of temperature or dis-temperature of mind or body.

And in those came so cold I force myself a heat.

As sick men in their shaking *fit* procure themselves to sweat.

Surrey. The Faithful Lover desireth his Pains, &c.

Singing there be, and tans on there be

to cure thy greivous care;

To master thyne unalloyed *fit*es

to purchase thy wellfare.

Draught. Hic. Epistle to Marcella.

What would ye doe with any harme, he say,

If I did sell it you?

To play my wife and me a *fit*.

When a bed together we be.

Percy. Reliques. King Edwards, vol. i. fol. 74.

He, sitting ne beside in that same shade,

Thro'k'd me to place some pleasant *fit*;

And wroth he heard the musike that he made

He found himself full greatly pleas'd at it.

Spenser. Colin Clouts court house again.

His servants fear his solemn *fit*es,

When if they ought did say,

He either answers not at all,

Or quite another way.

Warner. Allans England, book i. ch. ii.

————— Ducesse is his graun:

After his *fit*ful fever he sleepes well.

Shakespeare. Macbeth, fol. 140.

Raid'd on his knees, he now eyses the gore;

Near faints away, now waking on the shore;

By day he breathes, half views the fleeting skies,

And seals again, by fits his cringing eyes.

Pope. Homer. Iliad, book xiv.

Astolius happened to be seized at that very time, with a *fit* of the gout, or pretended, at least to be so, that he might have no share in the destruction of an old friend [Cataline] so that the command fell, of course to a much better soldier and honest man, Petreus.

Middleton. The Life of Cicero, vol. i. p. 247. sec. 3.

More near from out the Cæsar's palace came

The owl's long cry, and interruptedly

Of distant wretches the *fit*ful wail

Began and died upon the gentle wind.

Byron. Manfred, act iii. sc. 4.

FIT. v.

Kilian says, vitten. Fland. Con-F.

venire, quadrare, et accommodare; et

*fit*us, Junius would derive from *vita*,

frequent, citus, agilis. (See FIT, ante.)

FITNESS, Skinner, more reasonably, from the Fr.

fit, fortius, q. d. factus, (i. e.) ap-

probat, ad hoc. And thus the Fr. fitness,

is neat, *fit*, comely, handsome, proper, well made,

well featured, well set-together. Cotgrave. Will it

do, will it *fit*, will it *suit*? are equivalent expressions.

To make or match, to suit; to adapt, to accom-

modate, to adjust, to conform.

To *fit* out; to provide or furnish with things *fit* or

suitable.

That done, we had then time to view our prize, which we found of great defence, and a suitable strong ship, almost two hundred ton in burden, very well appointed, and in all things *fitted* for a sea of warre.

Hobbs. Voyage, &c. vol. iii. fol. 200. M. Charles Leis.

Nothing layre appeared thys stones into thys world, when they that were bewen, seared, and made *fit* foundation, by the many-fold persecutions of tyrants.

Baile. Image, part iii. sig. N. a.

Such are not *fit* for Cupid's camp,
they ought no wages win,
Which but before the change of trump
or batell's boyle begin.

Turberville. Lovers ought to shunne, &c.

His neck of so good size, his plane of colour white,
His legs and fele so *fairly* made, thus seldom meete in sight,
Eke part so *fitly* right as none might change his place,
Nor any bird could lightly have so good and brave a grace.

Id. The Complaint, &c.

And lastly came cold February, sitting

In an old wiggon, for he could not ride,

Drawn by two bulen for the season *fitting*.

Which through the flood before did *fitly* flyde

And swim away.

Spenser. Faerie Queene. Of Mutability, can. 7.

Then Paridol, in whom a kindly pride

Of gracious speech and skill his words to frame

Abounded, being glad of so *fit* a title,

Hus to consents to her, thus spake, if all will side.

Id. R. book iii. can. 9.

To her I sing of love, that loveth best,

And best is loved of all alive I weene;

To her this song most *fitly* is address'd,

The Queen of Love, and Prince of Peace from heaven blest.

Id. R. book iv. can. 1.

Let Aristotle, and others have their doo; but if we can make further discoveries of earth and *fit*ness then they, why are we curst?

Ben Jonson. Discoveries, ch. 121

Post. I am, sir,

The mauldier that did company these three

in poore besecming; 'twas a *fit*ness for

This purpose I then follow'd.

Shakespeare. Cymbeline, fol. 398.

[Solitude and amplexus] which being abstracted terms (as the schools call them) do very *fitly* agree with the notion we have put upon this symbolical earth, affirming it no real actual subject, either spiritual or corporeal, that may be said to be void and empty; but to be vacuity and emptiness itself, only joined with a capacity of being something.

Henry More. The Defence of the Philosophic Cabala.

The meaning is; not, that God will act arbitrarily and without reason; as some have absurdly understood these words; but that he, and he only, is the competent, proper, and unerring judge, upon what persons, and on what conditions, 'tis *fit* for him to bestow his favours.

Clark. Sermons, 4. vol. ii.

And to whom could I more *fitly* apply myself than to your lordship, who have not only an inherent but an hereditary loyalty.

Dryden. Works, vol. ii. p. 10. Dedication of All for Love.

What things see'er are to an end refer'd,

And in their motions still that and regard,

Always the *fit*ness of the means respect,

Thus as conclusive chime and rhyme reject,

Must by a judgment, foreign and unknown,

Be guided to their end or by their own.

Blackmore. Creation, book i.

Sowing the ready gravelly land in Devonshire and Cornwall with French furze seed, they reckon a great improver of their land, and a *fit*ter of it for corn.

Mortimer. Husbandry.

Every year he applied for fresh Parliamentary supplies; he *fitted* out squadrons; and took six thousand Dragoon into British pay, for the same useful purposes, which seven years before, had occasioned the hiring of twelve thousand Hessians.

Chetwold. Memoirs, vol. i. p. 147.

I mean the charters (i. e. formal recognition by the sovereign power) of King John and King Henry the Third, the things secured by these instruments may, without any doubtful ambiguity, be very *fitly* called the chartered rights of men.

Baile. On Mr. Pitt's East India Bill.

He who studies them [works of Nature] is continually delighted with new and wonderful discoveries; and he never perishes by their multiplicity, because order, proportion, and *fit*ness, prevail through the whole system.

Beattie. Moral Scurvy, part i. ch. i. sec. 9.

u 2

FIT.

FIT.
—
FIVE.

And thus I
Still on thy shores, fair Lemus? may find room
And food for meditation, nor pass by
Much, that may give us pause, if *gender's* strongly.
Byron. Childe Harold's Pilgrimage, cant. 3.

FITCH, *Fitch or Felch*. Fr. *vené*; It. *vizzia*, *veccia*; Lat. *vinia*, which Varro derives a *vincendo*, because it has claspers like a vine. *De Re Rustica*, l. 31.

For he treadeth not the *fitcher* out with a wayne, neither bryngeth he the car bare there our the conys, but he throweth the *fitcher* out with a bayle and the conys with a reel.
Bible, Anno 1551. Leger, ch. xviii.

FITCH, *Fitch or Felch*. Fr. *vené*; It. *vizzia*, *veccia*; Lat. *vinia*, which Varro derives a *vincendo*, because it has claspers like a vine. *De Re Rustica*, l. 31.
FITCHER, *Fitch or felmart*, Skinner says, the fisted ferret, perhaps from *fistere* or *putere*, to stink. *Lye*; from *fist*, Fr. *vené*, which Cotgrave says is to *fyste*, to let a *fyste*. It. *venare*; Dutch, *viiden*; Lat. *vincere*, which Vossius thinks may be formed from the sound, or be from the Gr. *βένειν*, (*εἰς* το *βένειν*, *flatum ventris silentio canillere*. See to FIZZLE.

If I may descend to a lower game, what pleasure is it sometimes with gins to betray the very vermin of the earth! as namely, the *fitcher*, the *felmart*, the ferret, the pole-cat, the molewarp, and the like creatures that live upon the face and within the bowels of the earth.
Holman, Angler, part i. ch. i.

FITCHING, *i. e.* *Firing*. Nisi *videro in manibus ejus fixurum clavicorum*. Fr. *fricher*, a fixing.

And be wile to term hat I as in hise hande the *friching* of the archis, and puten my *fyngre* into the place of the zalis, and put myn hand into his side I schal not bilesse.
Wiclif. Jan, ch. xx.

FITTERS, to beat or cut into *fitters* (says Skinner) *frustulatum, seu minutatim considerere, comminuerere*, from the It. *fetta*, a small segment: from the verb *fendere*: Lat. *findere*, to cleave.

If you strike or pierce a solid body, that is brittle, as glass, or sugar, it breaketh not only where the immediate force is, but breaketh all about in shivers and *fitters*.

Bacon. Natural History, Cent. i. sec. 11

See, Where's the Frenchman?

Ja. He's all to *fitters*. *The Custom of the Country, act iii. sc. 3.*

None of your good-companions, your good-galleons,
That flie to *fitters*, with every fear of weather.
Id. The Pilgrim, act i. sc. 1.

But so brittle wadst, that if it chanced to fall upon a thing harder than itself it would break into *fitters* like glass, [where made *fragmen*.]
Holsted. Plow, vol. i. fol. 402.

Other [yallies] being taken up with certain engines fastened within, one cast up from the other, made them leap in the air like a whirling, and so cast them upon the rocks by the town walls, and splited them all to *fitters*, to the great spoil and murther of the persons that were within them.
Norris. Plutarch, fol. 261. Marcellus.

FITTON, *i. e.* *Fiction*, *q. v.*

These things considered, I doubt not, but of your courtensies, and ye will take back your *fittons* unto yourself.
Jewell. Defender, fol. 150.

The title of Paul the Fifth to the chair of Peter in the lawfulness of his election, is diversely reported: hath hee therefore an true claim to his seat? But who ever placed Gregorie's poole in Nicely? This is one of the *fittons* of his Fitz-Simon.

Hall. The Illustrious of the Married Clergie, book iii. sec. 2.

He doth feed you with *fittons*.
Ben Jonson. Cynthia's Revels, act i. sc. 1.

FIVE, *Cloth, five, Dutch, vijf*; Ger *fünf*; Sw. *fem*. The Etymologists are content with the Gr. *πέντε*. Without doubt, says Wachter, from *πέντε*, because five fingers are all.
Pice is much used in Composition.

þou five kynges were þu, ac buke on now þer sjs.

R. Gloucester, p. 6.

They have all many wives, and the Leeds *five-fold* to the common sort.

Hobdott. Voyages, &c. vol. iii. fol. 668. Sir Walter Raleigh

And now he feasts them whom he formerly threatened; and turns their former into wonder; all unequal love is not partial; all the brethren are entertained beautifully, but Benjamin hath a *five-fold* portion.
Hall. Cent. vol. i. fol. 817. Of Joseph.

Five-toothed flowers are commonly disposed circularly about the stipes.
Sir Thomas Brown. Cyren Garden, ch. li.

As for cinque foile or five-toothed grasses there is not one but sooth it; so ranuncie it is, and considerable beendes for the strawberries which it beareth.
Holland. Plow, vol. i. fol. 228.

O check the foamy bill, nor tempt thy fate,
Think on the murders of a *five-bar* gale!

Gay. The Birth of the Square.

In woods and fields their glory they complete,
There *five-bar* busy leger a *five-bar*'d gain.

Young. Love of Fame, Satire 6. On Women.

Strutt (*Sports and Pastimes*, ii. 3. 9) considers the game of *FIXES* as a modification of Tennis, played by hand; and he cites a passage from *The Honourable Entertainment given to the Queen's Majesty in Progress at Elettam in Hampshire by the Right Honourable the Earl of Hertford, 1591*, which gives much probability to his conjecture, that it derives its name from the number of competitors on each side: "After dinner, about three o'clock, ten of his Lordship's servants, all Somersetshire men, in a square green court before her Majesty's window, did hang up lines, squaring out the form of a tennis-court, and making a cross-line in the middle; in this square they, being stripped out in their doublets, played five to five with hand-ball, at bird and cord as they termed it, to the great liking of her Highness, that she graciously deigned to behold their pastime more than an hour and a half."

FIX,

FIXABLE,

FIXATION,

FIXEDLY,

FIXEDNESS,

FIXEDLY,

FIXEDLY,

FIXEDLY,

FIXEDLY,

FIXEDLY.

FIXEDLY.

Fr. *fixer*; It. *fixare*; Sp. *ajar*; Lat. *fix-ere, fixum*, to fasten.

To fasten, join or unite closely, inseparably; to connect or bind; to put or place, set or stick fast or firmly, immovably; to settle steadily.

And whence the former part was *fixed* it dwelleth nomouable.

Wiclif. The Deeds of Aspidus, ch. xvi.

Ne, nyther our spirites succumben,

Ne our matens that lery at *fix* adown.

Mwen in our working natheun we availle.

Chaucer. The Chaucer Yennowes Tale, v. 16247.

Do that there be *fixation*.

With temperate notes of type.

Gower. Conf. Am. book iv. fol. 77.

Of a brother, if the fathers be fathers, and the mothers mothers: as sence as the Goddes have given them a daughter, forthwith they sought to *fix* in their bones a new remembrance, and not forget it tyl they have provided their daughter an householder.
Golden Booke, ch. xxxviii.

AUTIF. We hate alike:

Not Africke owes a serpent I althow

More thee thy fame and envy: *fix* thy foot.

Man. Let the first budgee drye the others alas.

And the Gods decree him after.

Shakespeare. Cymbeline, fol. 6

— I'm be at thy elbow,

It makes vs, or it mows vs, thicke on that,

And *fix* most firm thy resolution.

Id. Othello, fol. 334

FIVE.
—
FIX.

FIX

This act
Shall bruise the head of Satan, crush his strength,
Defeating Sin and Death, his two mainstays,
And fix far deeper in his head their stings,
Than temporal death shall bruise the victor's heel,
Or their whom it redeems.

Milton. Paradise Lost, book ii. l. 402.

Since they cannot then stay what is transitory, let them attend to arrest that which is *fixed*, which is a good degree of peaceable acquiescence of spirit, in all transitory events.

Montaigne. Devoute Esquisses, Treat. 9. sec. 2.

So that there are three causes of *fixation*: the even spreading both of the spirits, and tangible parts; the closeness of the tangible parts; and the juvenescence, or extreme continuance of spirit.

Bacon. Natural History, Cent. viii. sec. 799.

For two

Of our inferior works are at *fixation*.

A third is to aversion.

Ben Jonson. The Alchemist, act ii. sc. 3.

And when our hearts are once stripped naked, and carefully sought, let our eyes be ever *fixedly* bent upon their covetousness and insatiables.

Hall. The Great Briton, vol. i. fol. 468.

How unexampled a favour is this, who ever but Hæziah knew his period so long before? the *fixation* of his terms, is no less mercie than the protraction.

Id. Cont. Heretick and Semachist.

There are or may be some corporeal things in the compass of the universe that may possibly be of such a *fixation*, stability and permanent nature, that, no extreme continuance of spirit, could dependently upon the express cause.

Hale. Origin of Manhood, ch. iii. sec. i. fol. 74.

We may likewise without setting our thoughts to work upon temporal goods in hope to make our happiness by the *fixure* of them, we derive great utility from them, by the infusion of some of their virtue, making thereof remedies for the necessities of our neighbours.

Montaigne. Devoute Esquisses, Treat. 6. sec. 2.

And I presume to have cast the other sect by these two evidences brought against it, viz. the unfaithfulness of all material goods, in point of duration and *fixure*, and the fickleness even of our own affections, in the esteem of such fruitless.

Id. B. Treat. 6. sec. 3.

She in the midst bogs with sad grace;
Her servant's eyes were *fix'd* on her face,
And, as the moor'd or turn'd, her motions view'd,
Her measures kept, not step by step pursued.

Dryden. The Flower and the Leaf.

My thoughts at present are *fix'd* on Homer: and by my translation of the first *Iliad*, I find him a poet more according to my genius than Virgil, and consequently hope I may do him more justice, in his very way of writing.

Id. Works, vol. i. part ii. p. 91. Letter 36. October, 1690.

From this account of the causes or requisites of *fixity*, may be deduced the following means of giving or adding *fixation* to a body, that was before either volatile, or less *fixed*.

Boyle. Experimental Notes of the Mechanical Origin or Production of Fixation, ch. i.

But who settled that course of nature? If we ascend not to the original cause, the *fixation* of that course is as admissible and unaccountable; if we do, a departure from it is as easy.

Baker. Works, vol. iv. p. 427. Funeral Sermon on Dr. William Bates.

My religion is the Roman Catholic religion, in it I have lived above forty years, in it I now die; and so *fixedly* die, that if all the good things in this world were offered me to renounce it, all should not move me out of his breadth from my Roman Catholic faith.

State Trials. Charles II. Anno 1679. David Lewis for High Treason.

Having given such proofs of the *fixation* of its parts, as to have long insured the violence even of a glass-house fire, we can scarce imagine a body more volitely to have any motion amongst its component particles.

Boyle. Works, vol. i. p. 454. On the Inter, Motions of the Particles of Quiescent Solids.

So much do the *fixidity* and volatility of bodies depend upon texture.

Id. B. vol. ii. p. 72. Considerations touching the Origin and Qualities of Ferme, esp. i.

FIX

FLACCID.

I think I have brought a great many parts of crude gold to assume a mercurial form, and to convert over in that form by distillation (whatsoever divers learned men think of the insuperable fixity of gold).

Boyle. Works, vol. i. p. 634. The Productibility of Mercury, part i.

It was not tight—it was not day,

It was not even dungen-light,

No hateful to my heavy sight,

But vacancy absorbing space,

And *flaccid*—without a place.

Byron. The Prisoner of Chillon, st.

In short, all the Franks who are *fixtured*, and most of the English, Germans, Dynes, &c. of passage, come over by degrees to their opinion, on much the same grounds that a Turk in England would countenance the nation by wholesale, because he was wronged by his iniquity and overcharged by his washer-woman.

Id. Childs Herald, notes to can. 2.

FIZZ. } Or to *fixt*, as Junius; to *fixst*, as Skin-
FIZZLE. } DET; or to *fyzte*, as Cotgrave writes it.
See FITCHAT.

It is the easiest thing, sir, to be *dam'd*:

As plain as *fixt*ing; rowle but w' your eyes

And *foame* at th' mouth.

Ben Jonson. The Devil is an Ass, act v. sc. 3.

FLABBY, probably *flappy*. See FLAP.

If a man not very fat sits resting his leg carelessly upon a stool his calf will hang *flabby* like the handkerchief in your pocket, let him stand upright with a burden upon his shoulders as much as he can well bear, and you will find his calves hardened into very bones.

Search. Light of Nature, vol. ii. part ii. ch. xxi.

One reason of the difference may be, that animal bodies are, in a great measure, made up of soft, and *flabby*, substances, such as muscles and membranes.

Polys. Natural Theology, ch. ix.

FLABELLARIA, in Zoology, a genus of *Zoophites*, proposed by Lamarck, belonging to the family *Corallinide*.

Generic character. Coral stem-bearing, fanlike, insubstantial, with often divided branches, complaisant, subarticulated, proliferous; stem short, round, formed of condensed fibres; joints kidney-shaped, crosswise, upper edge rounded, waved, slightly lobed.

Lamarck divides this genus into two sections, which have been formed into two genera by Lamaroux, under the names of *Holimeda* and *Udolia*. Lamarck describes seven species; and DeFrance has lately added a new fossil one under the name of *F. antiqua*, found at Grignon.

FLACCID. } Lat. *flaccidus*, from *flaccere*. The
FLACCIDITY. } origin, says Vossius, is the Gr. *φλακκία*,
A. e. *molities*, softness.

Soft, loose, relaxed, faint.

I do not see nor by any sense perceive the quiet, undisturbed air; yet because I do see that a bladder, that was before *flaccid*, doth swell by the reception of that which I see not, I do as truly and certainly conclude that there is such a solid body which we call air, as if I could see it plain as I see the water.

Hale. Origin of Manhood, ch. i. fol. 19.

He [Solomon] grew not into utter prophaneeness of spirit, to cast off all. Nor did David, his father, whilst yet his mouth was shut up to holy discourse; and his warmest fervour desirous to turn others to God, grew *flaccid*, and were cooled in him.

Goodwin. Works, vol. ii. part ii. fol. 350.

The external air, being permitted to flow back into the receiver, repulsed the air that had filled the bladder into its former narrow receptacle, and brought the bladder to be again *flaccid* and wrinkled as before.

Boyle. New Experiments, Physico-Mechanical, touching the Spring of Air, exp. 6.

There is neither fluxion nor pain, but *flaccidity* joined with insensibility.

Wicson. Surgery.

Which will render them feeble like a strained sinew, or *flaccid* like a paralytic muscle.

Search. Light of Nature, vol. ii. part ii. ch. xxi.

FLACKET
—
FLAG.

FLACKET. A. S. *flara*; Dutch *flaesch*; Ger. *flauche*. See FLASK, and FLAG.

And lo! take an ass laden with bread, & a flask of wine, and a lydie, and seat them by Daniel an assen vine Saddle.
Bible, Anno 1551. 1 Samuel, ch. xvi.

FLACOURTIA, in *Botany*, a genus of the class *Dioecia*, order *Isandria*, natural order *Tiliaceæ*. Generic character: male flower, calyx five-parted; corolla one; stamens from fifty to one hundred; female flower, stigma stellate, sessile; berry many-celled, cells two-seeded.

Five species, natives of the East Indies. Persoon.

FLAG, v.

FLAG, n.

FLAG-POWDER.

FLAG-OFFICER.

FLAG-SHIP.

FLAG-STALL.

A. S. *flag-an*, *volare*, to fly; Dutch *ringzeren*, *volitare*, and consequently, *flaccere*, *laxari*, to fly or float about, to hang floating, loose, &c. in the wind.

Flag, the plant, so called, because on account of the slenderness of leaves it is moved by any wind.

Flag (of a ship, &c.) because it *flies* in the wind.

To *flag*, (consequently,) from the loose or floating position of a *flag*, unless impelled by the wind. See Skinner, and Junius. And thus to *flag*, is

To hang loose, and drooping, to droop, to be or become languid or faint, weak or feeble.

With haste slimes I comforted my men,
In former ranks I stand before the rest,
And shake my *flag*, not all to show my force,
But that thus might thereby perceive my mind.

Gauguin. Don Bartholomew of Bath.

But when my Muse, whose fethers, nothing flit,
Doe yet but *flaggy* and heavily learn to fly,
With looking on shall dare aspire to try
To the last games of this Faery Queen;
Then shall it make most famous memory
Of those heroic parts, such as they became.

Spenser. To the Earl of Essex

Not that thy Muse wants wing
To soar a loftier pitch, for she hath made
A subtle flight, and plac'd it's heroic shade
Above the reach of our faint, *flagging* rhyme.

Carew. In Answer to a Letter on the Death of the King of Sweden.

For if the words be but becoming, and signifying, and the sense gentle, there is joyce: but where that wasteth, the language is thiner, *flagging*, poorer, starr'd; scarce covering the bone, and shewes like staves in a sack.

Ben Jonson. Discoveries, fol. 121.

Hee [Scipio] was not far from thence, when there met him a ship of the Carthaginians, garnished with inflex, ribbands, and white flags of peace, and best with branches of olive; whereas were ten corsours embarked, the best men of the clie, sent by the edrice and motion of Anshull to crave peace.

Holland. Livius, fol. 765.

As swift as swallows on the waves they went
That their heads *flaggy* bones no foam did rear
No babbling novell'd they behind them sent.

Spenser. Faerie Queene, book iii. can. 4.

His *flaggy* wings, when forth he did display,
Were like two sayles, in which the hollow wynd
Is gathered full, and westerly speedily ray.

Id. Ib. book i, can. 11.

Plumetons that have a broad *flaggy* leaf growing in clusters and shaped like cucumbers.

Purchas. Pilgrimage, book vi. ch. v.

When spring these flowing rays of light
That pierce through War's obscurer night?
Or does the suppliant *flag* display
Its cheerful beams of white?

Volken. On the Conquest of Newer

FLAG.

Already batter'd by his lee they lay,

In vain upon the passing waste they call:

The passing wags through their torn canvas play

And *flagging* sails on heartless rollers fall

Dryden. *Anno Mirabilis*, st. 128.

The wounded bird, ere yet the breast'd her last,

With *flagging* wings alighted on the mast;

A moment hung, and spread her pious there,

Then sudden dropt, and left her life in air.

Pope. *Flower*. *Riad*, book xiii.

That basking in the sun thy bees may lie,

And resting there, their *flaggy* pinnae dry:

Where, late returning home, the ladre loom

By raging winds is wreck'd upon the coast.

Dryden. *Fryd*. *Georgique*, book iv.

I thought it unreasonable, and impracticable to give orders to steering our course to Cadiz. All the *flag-officers* were of that opinion.

Parliamentary History. William and Mary, Anno 1693. *Debate on the Advancements of the Fleet*.

We have *flag-ships* more than the establishment.

Id. Ib. Anno 1694. *Debate on the Supply*.

New spent was all the warlike steely store,

New darts they sent, and other arms explore,

This yields a *flag-stall*, that a powder can.

Rome. *Lucan*. *Pharsalia*, book iii.

Thus Reputation is a sport to Wit,

And some with *flag* through fens of losing it.

Cooper. *Table Talk*.

The notion that peace would hush up all our dangers had induced us to give up in Holland the honour of the *flag*; which though, perhaps, of itself of so essential importance, kept up the pride and spirit of the service, and has been maintained by us for a century and a half.

Widdam. *Speeches*, vol. ii. p. 428. *Definitive Treaty*, May 13, 1802.

Among green osier winds my stream away,

Where the blue hazy skin from sun to spray,

Where waves the holm as the waters glide,

And yellow *flag-flowers* deck the sunny side.

Scott. *Amateur Eclogues*, ecl. 1.

FLAG borne on the masts of a ship denote the quality of the officer who commands her, and the station to which she belongs. In the British Navy the Royal standard is hoisted only when the King or Queen is on board. A Flag bearing an anchor belongs to the Lord High Admiral, or the Lords Commissioners whenever this office is in commission, and the Union Flag is appropriated to the Admiral of the Fleet. Admirals of the Red, White, and Blue, bear respectively Red, White, or Blue Flags on the main-mast; their Vice Admirals on the fore-mast; and their Rear Admirals on the mizen-mast; so that the lowest Flag is the Blue on the mizen. Flags on the mizen are particularly called *Gallants*. Hence it is plain that *Flag Officers* are Admirals, Vice Admirals, and Rear Admirals, of the Red, White, and Blue.

FLAG, } Ray says, that the surface of the
FLAG-STONE. } earth, which they pare off in burn, the
upper turf; and Mr. Moore, that the portion of elver
land turned at once by the plough, is called *flag*;
Woodward, in the passage quoted from him, tells us
that *flag* of stone are no other than *strata*: whence the
origo of the word appears to be the A. S. *flag-an*,
Dutch, *slaggen*, *deglubere*, to *flag*: to strip off, to separate
or divide into *flakes*. See FLAKE.

Flag-stone will not split, as slate does, being found formed into
flag, or this plate, which are no other than a very sturdy
woodward. On *Faint*.

FLAGEL-
LARIA.
—
FLAG-
TIOUS.

FLAGELLARIA, in Botany, a genus of the class *Hexandria*, order *Trigynia*. Generic character: calyx five-parted; corolla none; berry one to three-seeded.

One species, native of India. Persoon.

FLAGELLE, } Fr. *flageller*; It. *flagellare*; Lat. *flagellare*, to whip or scourge. The **FLAGELLATION**, } *Flagellatori* (who are also called *FLAGELLANTS*, } *Flagellantes*) were Sectaries and Heretics, says Ducauge, about the year 1261. De Lolme published a *History of the Flagellants*. Cockeram has the verb, to *flagellate*.

To whip, to scourge, to lash. See **DISCIPLINE**.

His legates are so furious and revenge mad, that a man would think, as they steppe forwardes, that Satan were sent from the face of God to *flagelle* the church.

Bale. *English Votaries*, part ii. sig. R.3.

His underwent those precious paines which customarily anteceded that suffering, as *flagellation*, and bearing of the cross.

Pearson. *On the Creed*, art. 4.

This labour past, by Bridewell all descend,

(As meeting prayer, and *Angellation* end)

To where Fleet-ditch with dismaying stream

Rolls the large tribute of dead dogs to Thames.

Pope. *The Dunciad*, book ii. v. 270

And these modern *flagellantes* are sure, with a rigid felicity, to whip their own enemies on the vicious back of every small offender.

Burke. *On the Nobles of Great Britain*.

History makes us acquainted with many curious instances in the heathen world, where the images of the Deities worshipped have been very roughly treated, and even suffered public *flagellation*, for not having asserted the exaltations, which had been decreed.

Cogan. *On the Pantheon*, vol. i. p. 119. *Anger*.

FLAGEOLET, Fr. *flageolet*, which Menage derives from the Lat. *flare*, to blow. Cotgrave calls it a pipe, whistle, flute.

First he that led the cavalcade

Wore a son-goblet's *flageolet*,

On which to blow as strong a level

As well-wet'd lawyer on his brew'ste.

Baile. *Hudibras*, part ii. can. 2.

And there wanted no variety, for Baister, besides playing on the violin, did wonders on the *flageolet* to a thro' base, and several other masters likewise played solos.

Dr. Burney. *From Mr. North's Manuscript Memoirs of Munich*.

The **FLAGEOLET** has six holes besides a smaller one near to the lower end, and one behind the neck; its compass is two octaves from *g*, *a*, *ol*, *re*, *ut*, upwards. Of late years this instrument has been variously improved. It was invented by Le Sieur Juvigny, in the reign of Henry III. of France, and was played by him at the grand entertainment given in the Louvre, by Louise de Lorraine, the Queen of the above-named Monarch, on occasion of the nuptials of her sister. An account of this magnificent spectacle, a Tract of uncommon rarity, was in possession of Dr. Burney, who has given a full notice of it in his *History of Music*, iii. 276. *Ballet Comique de la Royauté* fut aux nocces de Monsieur le Duc de Joyeuse et Mademoiselle de Vendôme au sur par Ballois de Beaujougues, Valet de Chambre du Roy, et de la Reine sa mere, 1589. The marriage took place the year before. See also Mersennus, *Harmon.* v. Prop. 6. He mentions Le Vacher as a very celebrated performer on this instrument in his time.

FLAGITIOUS, } Lat. *flagitium*, from *flagitare*, *flagitiosus*, } to demand or require eagerly. *Flagitiosus*, } *idcirco cum clamore, aut convitiis*: hence, *flagitii*, and *flagitandi*, were words which signified *ardentem amatoriam sollicitationem ad stuprum*;

theo applied ad *stuprum ipsum, amonque as que molitie ac libidine committeretur*. Vossius.

Ardently lustful, libidinous; shamefully profligate, atrociously wicked.

His bryage blessed with the ambitious desire of rule before this, in obtaining the hereditary, had perperate and done many *flagitiosa* acts and detestable tyrannies.

Hall. *Richard III.* The third Year.

These were artificers, which wicked men make use of, to deter the best of men from punishing tyrants, and *flagitiosa* persons.

Milton. *A Defence of the People of England*.

If Amasa were now, in the act of loyalty, (on God's part) paid for the averages of his late rebellion, (yet that it should be done by thy hand, then and then, it was *flagitiously* voted.

Hall. *Cont. Shakes's Rebellion*, vol. i. fol. 1135.

This Age

Of a most *flagitiosa* note degenerates

From the fan'd virtue of our ancestors,

And leaves but few examples for their excellence.

Rowe. *The Ambitious Step-mother*, act ii.

In short they were all of the same stamp and character; men whose disappointments, ruined fortunes and *flagitiosa* lives, had prepared for any design against the state; and all whose hopes of ease and advancement depended on a change of affairs, and the subversion of the republic.

Middleton. *Works*, vol. i. p. 194. *The Life of Cicero*, sec. 3.

It exhibits to him a life thrown away on vanities and follies, or consumed in *flagitiosities* and sin; no station properly supported; no material duties fulfilled.

Rowe. *Sermon* 2 vol. i.

FLAGON, Fr. *flacon*, *flacon*; It. *flasco*; Sp. *flaco*; Dutch, *flacke*; Ger. *flasche*; A. S. *flasc*, a flask, (*q. v.*) In Low Lat. *flasca*. Hesychius has *φλασκον*, a species of cup. Vossius, de *Vitis*, thinks all are from the German *flasche*; not noticing the existence of the A. S. *flasc*; but the meaning of the word and the cause of the application are still wanting.

Cotgrave calls the "Fr. *flacon*; a great leathern bottle."

Agayne, that they *flagon*, they pottes, they vessels of beere, their stooles, their beddes, and theyre other stuff which was daily occupied, should be oft washed.

Udal. *Matthew*, ch. xv.

That is brews, quod Roberto de Tullio, ye vede nat deute therein, are huse so suspiciousne, for as yet therein is of the same wyne in the *flagon*, wherof we wyll drinke and answere before you.

Lord Berners. *Prisonier*. *Crueilly*, vol. ii. ch. 187.

Bring forth your *flagon* (fill'd with sparkling wine)
Whereon swain Bacchus, crowned with a vine,
Is graven.

Drayton. *The Sacrifice to Apollo*.

I thirst, stand,

And see the double *flagon* charge their bands,

See them puff off the froth, and gulp again,

While with dry tongue I lick my lips in vain.

Gay. *Trivia*, book ii.

Fair with flame-darting eyes,

Around it roll a thousand sleepless dragons,

While from their diamond *flagon*

The festing Gods exhaustless nectar sip.

Keats. *A Hymn to Indra*.

FLAGRANCE, } Fr. *flagrante*; It. and Sp. *fla-*
FLAGRANCE, } *grante*; Lat. *flagrans*, from *fla-*
FLAGRANT, } *grare*, to burn; and this from
FLAGRANTLY, } *flare*, to blow; incendium, quod
FLAGRATION, } *flatus alitur*.

Flame, blast, ardour, heat; applied, to any glaring

crime or offence,—shameless or untorious.

As lovers of chastity, and sanctimony, and haters of uncleanness they bring to him a woman taken in the *flagrance* of her seducery.

Hall. *Cont. The Woman taken in Adultery*.

FLAGI-
TIOUS.
—
FLA-
GRANCE.

FLA-
GRANCE.
—
FLAKE.

Last cause's a *flagrancy* in the eyes.
Bacon. Natural History, Cent. vill. sec. 722.
Cassius was not a smothered, but a *flagrant*, ambitious, kindling
first by satire, and blown by necessity.
Religious Wittemann, p. 242.

And O let the sense of these my present indispositions cause me
more solemnity in long after that fire and blotted state, wherein,
With fast and steady thought, with *flagrant* love, and intense devotion
of soul, I shall for ever worship, praise, and glorify thy name.
Scott. The Christian Life, part i. ch. v.

See I in this glad fare well be doth appear
Stuck with the constellations of his sphere,
Fearing we a smid'le find of *flagrant*,
That curled all his face in this one eye;
Which (as they guard his hallowed chaste way)
The dull approaching heretics do burn.
Loveless. On Mr. Fletcher's Comedy of the Wild Goose Chase.

Creators that could vex, but not make you angry, such mean in-
struments of jealousy that the wickedness was disgraced by their
managing it, and the *flagrancy* and dangerous consequence of what
was doing was hidden by the inconceivableness of the agents.
Partisanary History, 13 *Ann.*, 1714. Preface to Mr. Steel's
Apology.

Jeau had, as they conceived, committed a *flagrant* act of injustice,
in assaulting the persons of men, who were under the protection of
the state; and they call upon him only for a sign, since he did these
things.
Herd. Works, vol. vi. p. 415. *Christ driving the Buyers and
Sellers out of the Temple*.

The mysteries of *Flaccus* were well chosen for an example of our
rapt riles, and of the machinae they produced; for they were early
and *flagrantly* corrupted.
Wardour. The Divine Legation, book ii. sec. 4.

FLAIL, *Fr. flayau, flau.* Lacombe has, *Flaeller*,
baitre avec un flau. Roquefort has both the verb
Flaeller, and noun *flaet*. *D. vlieghe*; *Ger. Flagd*; from
the Lat. *flagellare*, to whip, to beat.
A beating or threshing tool.

The were failures stored, and flows to Fervens barons
And Eupen on wild *failes*, to move till crew.
Piers Plouman. Faunor, p. 137.

Behold! I will make the a treadye carle and a new *faile*, that
then maist threibe and grynde the mountaynes, and bring the hylles
to possider.
Bible. Esay, ch. xli.

But, when as he would to a snake againe
Hast turn'd himselfe, he with his *faile* faine
Gave digne at him, with so huge might and maile,
That all his bones as small as sandy graille
He broke.
Spenser. Florio Queen, book v. can. 2.

Where Policy is buried all right long
In setting right what Faction has set wrong;
Where *faile* of oratory thrush the floor,
That yields them chaff and dust, and nothing more.
Cowper. Epitaphical.

A husbandman, or a gardener, will do more execution by being able
to carry his scythe, his rake, or his *faile*, with a sufficient despatch
through a sufficient space, then if, with greater strength his motions
were proportionately more tardious and slow.
Paley. Natural Theology, ch. ix. *Of the Machines*.

FLAKE, *v.* *Fr. mouer flouer*; *It. fiocco*. The
FLAKE, *n.* *Il. verb fioccare*; *D. vloeken*, is, *nin-
FLAY*, *v.* *gere*, to snow. The *Ger. flock*, Wachter
says, is *para avulsa lana*, nixæ, &c., and he refers to the
verb, *pfucken, pfucken, carpere, vellere*, to pluck, pull,
or tear away. Somer has *Flacen, floocini, flooci nixæ*,
flakes of snow or such like. Junius seems inclined to
refer to the *D. vliegen*, to fly. Skinner decides from the
Lat. *flaccus*; *fluo, flage, para avulsa*. *Snowflake*,
flacculus nixæ, and he derives from *flaccus*, *dividere*,
partiri, to divide or separate; and this lends us to the
Dutch, *vlaeg-hen*; *A. S. fle-as*, to *flay*, to strip off, and

thus to separate or divide, *sc. into flakes or flags*. See **FLAKE**.
FLAG-STONE.

To part, separate or divide, to form into *flakes* or
flags; or separate parts or portions: generally applied
to such as are broad, thin and flat.

As flakes fallen in great troves.
Chaucer. The third Booke of Fame, fol. 280.
My morning mude which dwell not dyed in dele,
Sought company for flakes of the same;
My cares were cold, and trouwe conduits cule,
To warme my will with flakes of friendly flame.
Gower. A four often warned.
Then can he term his dirty ill-fad' bride
Lady and queen, and simple dely'd;
He she all sooty black, or berry brown,
She's white as snow's milk, or flakes new blown.
Hall. Satire 7, book i.

The Egyptian paper (of which ours made of reys hath still the
name) was made of a sedge reed growing in the marshes of Egypt,
called Papyrus, which easily divides it selfe into thinne *flakes*; these
lay'd on a table, and moistened with the glutinous water of Nilus were
press'd together and dried in the sunne.

Parchas. Pilgrimage, book vi. ch. v. sec. 2.
Afterwards, being reduced into bars and galls when it is red hot, i
[steels] in spongy and brittle, apt to break or resolve in *flakes*.
Holland. Pinner, vol. ii. fol. 514.

Some part of the sperma-ceti found on the shore was pure and
needed little depuration; a great part mixed with fetid oyl, needing
good preparation, and frequent expression to bring it to a *flaky*
consistency.

Sir Thomas Brown. Falgar Errata, book iii. ch. xvi.
While from her tomb, behold, a flame ascends,
Of whiter fire, whose light to heaven extends
On *flaking* waxe it mounts, and quick as light
Cuts thro' the yielding air with waves of light.
Congreve, vol. ii. p. 134. *The Mountain Moos of Alexia*.

The boiling clouds
Burst into rain, or glid their sable skirts
With *flakes* of rudely fire.
Somerville. To Sir Adolphus Oughton.

Winter my thence confound; whose silty wind
Shall crest the shabby rive, and kennels bind;
She bids the snow descend in *flaky* sheets;
And in her hoary mantle clothe the streets.
Gay. Trivia, book ii.

The roof, though movable through all its length
As the wind cays it, has yet well rubric'd,
And, intercepting in their silent fall
The frequent *flakes*, has kept a path for me.
Cowper. The Task, book vi.

Amazing scene!
What showers of mortal hail, what *flaky* fires
Burst from the darkness.
Watts. The Celebrated Victory of the Paes.

FLAM, *v.* Skinner says, I know not what
FLAM, *v.* } from the A. S. *flama, vagus, g. d. ramos*
vagus, a flying rumor; with us, it denotes a lying story
or fable. *Flama* is from *flama*, flight, and this from
the verb *flao*, to fly. And thus, Skinner's explanation
is correct.

A lying story or fable; n false pretext; a vagary.
And
To *flam*; to put off, impose upon, cajole with such
story or pretext.

See. _____ Till he and you be friends,
Was this your cunning?—and then *flam* me off
With an old witch, two a toes, and Wainifred?
Ford. The Witch of Edmonton, act ii. sc. 2.
But still when any hope was, as 'tis her trick
To minister enough of their fall presently
With some new *flam* or other, nothing to the matter
And such a frown, as would sink all before her,
She takes her chamber.
Bosworth and Fletcher. The Humorous Lieutenant, act iv. sc. 1.

FLAM.

—

FLAME.

AK. 'Tis a fool's indeed;
A very fool's; thus but more of
Them *flame* is there, their wasty devices.

Benjamin and Fletcher. The Legal Scholastic.

I cannot (with one) now attend to prayers, because I am not at liberty or at leisure, being urgently called away, and otherwise engaged by important affairs. How much a *flame* this apology is, we shall presently discern, by asking a few questions about it.

Barrow. Sermon 7. The Duty of Prayer.

Fair Isle, and on banks of Can!

Be witness if I tell a *flame*.

Seyt. Directions for Making a Birthday Song.

For when a writer can furnish no better an entertainment than a parcel of groundless *flame*, he will be much subject to repetition. *Warton. Works*, vol. xii, p. 207. *Belsham's Philosophy*, let. 3.

FLAMBEAU, "Fr. *flambeau*, is (generally) a light; or any thing that yields a *flame*, and is carried in the dark, for light." *Cotgrave*.

And I had a *flambeau* in my hand, and was going before the coach, and coming along, at the lower end of St. Anne's Street, I heard the blunderbusses go off.

State Trials. Charles II. Anno 1632. Trial of Count Coningsmark and others.

All catch the frenzy, downward from her grace,
Whose *flambeau* thus against the morning shies,
And gild our chamber ceilings at they gaze,
To her, who, frugal only that her thrift
May feed excesses she can ill afford,
Is lackey'd home unlackey'd.

Cropper. The Tush, book ii.

The day following, Clotius attacked Milo's house, with sword in hand and lighted *flambeau*, with intent to storm and burn it.

Middleton. Works, vol. ii, p. 26. *The Life of Cicero*, sec. 6.

FLAME, v.

FLAME, n.

FLAMING, n.

FLAMELESS,

FLAMESHIP,

FLAMINGLY,

FLAMMABILITY,

FLAMMATION,

FLAMMABLE,

FLAMBY,

FLAME-COLOURED,

FLAME-EMBROIDERED,

FLAME-ENCIRCLED,

FLAME-EYED,

to warm, to glow.

And ye wicks and ye warme fater, wol make a fyer *flame*

For to nurture meo with, but to seerke ryen.

Piers Plouman. Vision, p. 331.

And he crieth and saith, fair Abraham haue merry on us and sende Lazarus that he digge the soles of his finger in water, to hale my tongue: for I am tormented in this *flame*.

Wiclif. Luke, ch. xvi.

Father Abraham, haue mercy on me, and sende Lazarus that he may dippe the type of his finger in water, and cole my tongue: for I am tormented in this *flame*.

Bible, Anno 1551.

Flake down the daleful light of thy influence
Remitting thy seruants to thy magnificence.

Chaucer. A Balade of our Ladie.

And he was wroth, and made me shold hire lede
Home til hire house, and in hire heuse (quod he)
Breene hire right in a bath, with *flames* red.

Id. The Second Nunnes Tale, v. 15983.

Then feleth he anon a *flame* of delit, and then it is good to beware and kepe him wal, or elles he wol fall into consueting of sinne.

Id. The Perceus Tale, vol. i, p. 907.

VOL. XXII.

Might I haue throwe into that many brandes,
And filled eie their decks with flaming fire,
The father, none, and all their accurs,
Destroyed, and falling, my self ded neuer sit!

Shakespeare. Flouel. Flouel, book iv.

The lightnings that fell out of the eye beeing in the summer season seem'd like her, & y^e *flames* suddenly appearing, were thought to come from Darius's camp.

Brande. Quintus Curtius, book iv, fol. 85.

About this time were many wonderfull things seene in disces quarters of the world, specially a greate comete or blazing starre, whiche seem'd with *flamings* of fyre to fall into the sea.

Bale. English Voyages, part i, p. 48.

Before the threshold, dwell'd Cerberus
His three defamed heads did lay along,
Curled with thousand adders venomous,
And fill'd forth his blousy *flaming* tongue.

Spenser. Faerie Queene, book i, can. 5.

Much was he mov'd at that rebell sight;
And, *flam'd* with redde of vengeance inwardly,
He ask'd, who had that done so foully right,
Or whether his owne hand, or whether other wight?

Id. B. book v, can. 1.

Belching outrageous *flames*
Farr into chaos, since the first part through,
Sin opening.

Milton. Paradise Lost, book x, l. 332.

Abditi, than whom none with more zeale ador'd
The Deity, and divine commands obey'd,
Stood up, and in a *flame* of zeale sever'd
The earnest of his fury thus oppos'd.

Id. B. book v, l. 907.

Which honours I to fiery *flames* compare,
For when they dash and flourish meet the air,
Then suddenly their *flamings* quenched are.

Mirror for Magistrates, fol. 228.

How massive and recondite in Solomon is his Proverbs? how quiet and *flamingly* numerous in the Canticles?

Felltham. Resolves 20.

Both king and priest, oblivious to his hate,
Detests his sanctuary, and forsakes
His *flameless* altar.

Sandys. Laurent, p. 4.

I say, proceeding from the sulphur of bodies torified, that is the oily fat, and odorous parts whereon consist the principles of *flammability*.

Sir Thomas Brown. Vulgar Errors, book vi, ch. xii.

White or christaline arene being artificial, and sublimed with salt, will not endure *flammation*.

Id. A. book ii, ch. v.

For this *flameless* light is not over all the body, but only visible on the inward side; in a small, white part near the tail (of the glow worm).

Id. B. book ii, ch. xxvii.

As for living creatures, it is certain, their vitall spirits are a substance compos'd of an airy and *flamey* matter; and though air and *flame* being free, will not mingle; yet bound by a body that hath some fixing, they will.

Bacon. Natural History, Cent. i, sec. 30.

The first was Splendor. In a robe of *flame-colour*, naked-breasted; her bright hairs loose flowing.

Ben Jonson. The second Masque of Beauty.

Let Impudence lead Slander on, to boast
Her oblique look; and to her subtle side,
Thence, black-mouth'd Excretion, stand apply'd;
Draw to thee Blunderbuss, whose pures sweat gal;
She *flame-ey'd* Rage; Rage, mischief.

Id. Chatterbox from the Masque of Queens.

For as your *flameship*, Vulcan; if it be
To all as fatal as 'hath becom to me,
And to Paul's steeples; which was used to
Bore all your fire-workers dead at Ephesus,
Or Alexandria.

Id. Underwoods. An Execution of Vulcan.

X

FLAME.

FLAME.
FLAMEN.

Around thy coast his burning bonfire he pours
On flaming cindeels and falling towers;
With hissing streams of fire the air they streak
And loud destruction rous'd them where they break;
The skies with long ascending flames are bright,
And all the sea reflects a quivering light.

Adrian. To the King.

Since the same flame, by different ways express'd,
Glow in the Hero's and the Poet's breast;
The same great thoughts that rouse you to the fight,
Inspire the Muse, and bid the Poet write.

Flora. Prologue to the Royal Concert.

He ca'd his limbs in brass; and first around
His manly legs with silver buckles bound
The clashing greaves; then to the breast applies
The flaming curias; of a thousand dyes.

Pope. Homer. Iliad, book xvi.

Meanwhile they crown with cypress, sign of drear
And baleful yew, the flame devoted bier,
And infant's bed.

Lewis. The Theban of Statius.

Nor more afraid the wood'ring as in dæmies,
'Midst night's thick gloom a flaming meteor rise;
Sent by the Furies, as he dreams, to sow
Death and dæmons on the earth below.

Waller. The Epigoniad, book li.

The wild confusion, and the wrathful glow
Of flames on high, and torches from below;
The shriek of terror, and the mingling yell—
For words began to clash, and shouts to swell,
Flung o'er that spot of earth the air of hell!

Egmont. The Corsair, cant. 2.

Mortal, believe, what my Ureias sings,
For she has sent him rise upon his flaming wings.

Watts. To the Memory of the Rev. Mr. George.

— See Hymen play,
With saffron robe and flame-embroider'd vest,
(Such honours, wisely, suit Hymen best.)

Thomas. Epithalamium on the Royal Nuptials, May, 1736.

Ah! where has Dioppey hid
His flame-colour'd head!
Where flow his lays too sweet for mortal ears?

Keats. A Hymn to Serapis.

Translucent berry, flame-god of chrysolite,
And sardonyx, red-ether of the night,
Hail. Thomas a Kempis. A Vision.

FLAMEN, Lat. *flamen*; so called, says Vossius, a *flamo*, ac. *flameo colore* FLAMINSHIP. *flamenti capitis*; from the flame colour of the covering of the head.

Their gowns long like *flamen* priests.

Golden Book. Letter 5. sig. C 5.

After this he set his mind about the creation of priests, albeit in his own person he performed very many sacrifices, especially those which at this day pertain to the Priest of Jupiter, called, *Flamen Holand. Læmus, fol. 14.*

Now for their demeanour within the church, how have they distinguished and defac'd that more than angelic brightness, the unclouded serenity of Christian religion, with the dark overcasting of superstitious errors and *flamen*-coloured vestures.

Milton. The Reason of Church Government, book ii. ch. ii.

C. Claudius, the arch *flamen* of Jupiter, lost his *flamen*ship and was deprived of that sacerdotal dignity, because he had committed an error in sacrificing, when he should minister and distribute the inwards of the beast.

Holland. Læmus, fol. 601.

Others ancient ceremonies also, which by little and little were disused and abolished, he restored agayne, as namely the Augurie of Salus, the *flamen*ship of Jupiter, the sacred Lupercal, the Sacular plays, and the Compulsary.

Id. Shortland. Octavea Cæsar Augustus.

Its [Religion] titles of pontiff, augur, and *flamen* were borne by Senators, Consuls, and Generals.

Foley. Evidences, vol. l. p. 31. part i. ch. i.

The three chief Roman *FLAMINES*, *Dialis*, *Martialis*, and *Quirinalis*, were instituted by Numa, who had been accustomed to perform, in his own person, the rites which he assigned to each, particularly those of the *Dialis*. To him as the leader, and as belonging especially to Jupiter, he gave the *Prætexta*, the Curule Chair, (Liv. l. 20.) and the right of a seat in the Senate. This last privilege was long unasserted, and when it was claimed, v. c. 543, by Caius Valerius Flaccus, he met at first with some slight opposition from the Prætor, L. Læcius, but in the end the right was triumphantly established by the Tribunes and the Plebeians, (id. xxvii. 8.)

The office of *Dialis*, although of very high dignity, subjected its possessor to many privations. He might not even touch a horse; because, as Pliny informs us, (xxviii. 40.), a venomous quality was supposed to belong to the gall of that animal; or as Festus, more probably, states, because if he once mounted on its back he might be tempted to ride too far, and thus his duties would be neglected. He might not stay a single night without the city, (Liv. v. 52.) nor look at an army arrayed without the *pomerium*, on which account he seldom or never (Plut. *Quest. Rom. ult.*) was appointed Consul; nor take an oath, because the word of a Priest ought not to be doubted; or lest there should be hazard of perjury; or because imprecations were of ill omen, (ibid. 44.) nor wear a ring with a stone set in it, (*anulus uti nisi canis pervicax non fuit et c.*) nor give fire from his house (*Flaminis*) unless for some holy purpose. If a prisoner was brought fettered into his house, he must be released, and the fetters must be carried into the street through the gutter and roof. He might not wear any knot in his head-dress, (*aperis*) his *cinctus*, (a word which does not admit translation, but which probably means the *cinctus Gabinus*, a mode of wearing the toga peculiar to the Priests, very commonly to be seen on Coins and in Sculpture, and well explained by Servius on *Æneid*. vii. 612.) or any other part of his apparel. If a criminal on his way to the whipping-post, or as Plutarch (*Quest. Rom.* 121) says, to any other punishment, fell suppliant at his feet, it was not lawful to inflict the sentence on that day. None but a Freeman might cut his hair. He might neither touch nor even mention a she goat; (because, as Plutarch (ibid. 111) states, the goat is a luxurious and unseemly animal, and liable to the epilepsy, so that it might convey contagion: as in like manner he was forbidden to touch a hare or dog, because it was unclean and its howling ill-omened;) nor raw meat, (which injured the sight, ibid. 110.) nor ivy, a food not very likely to captivate any palate, (because it is a barren, useless, weak, parasitical plant, the shade of which is destructive, and which is used by the Bacchantes in their orgies to increase their madness, ibid.;) nor beans, an abstinence which may be explained by those who have penetrated the similar Pythagorean mystery. The reason assigned by Festus is, that they were used in rites to departed Spirits, the *Lemuria*, (Ovid, *Fest.* v. 421.) and in funeral feasts, the *Parentalia*; and Pliny (xviii. 30) thinks that they dull the intellect and generate dreams; and he adds, on the authority of Varro, that mournful letters are inscribed on their flowers, in *floribus ejus litteræ lugubres reperiantur*. But much more on this interminable question will be found by any one who will refer to the *Adagia* of Erasmus, *A Fabis abstinet*. He might not walk under (suicidat, Aul. Gel. x. 15, which Lipsius

FLAMINES.

understands *necesse*) the upper shoots of a vine; Plutarch (*ibid.* 112) interprets this figuratively, that he might not get drunk. His bedposts were to be smeared with clay, (*lentus futo*), and he was not allowed to sleep three nights running out of that particular bed; no one else might lie in it, *neque apud ejus lecti fulcrum capillum esse cum strue atque ferto oportet*; "nor at the foot of it might there be a chest with any sacred cakes," as Beloe, according to his custom, has blunderingly surmised over the passage, without even hinting at its obscurity. The parings of his nails and the snippings of his hair were to be buried under a propitious (*felici**) tree. Of the next injunction we are unable to give any certain explanation, *Dialis cotidie festatus est*, which sentence probably has the same meaning whether we read *festatus*, *feriatus*, or *ferlatus*—that every day was a feast to him. If *festatus* be read, the Commentators say, that in whatever place he might happen to die he could not be intestate; an interpretation which they have not explained fully enough to justify our acceptance of it. He might not go into the open air without his head-dress, (*apex*), though he might divest himself of this when in the house.

Aulus Gellius, who recites the above particulars, (x. 15,) professes to have taken them principally from the 1st Book of the *Annals* of Fabius Pictor. The following he derives from Messurius Sabinus. The *Dialis* was forbidden to touch meat that had been leavened; because, according to Plutarch, (*ibid.* 109,) leaven bears in it the principle of corruption. He might not put off his under tunic in the open air, for if he did so he would appear naked in the sight of Jupiter. The *Rex Sacrificatus* was the only person who might sit above him at a Feast. He might not enter a place of interment, nor touch a dead body, although he might attend a funeral. His wife (*Flaminica*) was likewise bound to certain observances: she wore a dyed cloak, (*stennatum*), and in her hood (*rica*) a sprig from some propitious tree; she might not go up more than three steps, lest she should show her legs, unless they were a Grecian flight, (*chiton*), which, as Scaliger (*ad Festum*, 72) informs us, were so framed that no part of the body of the person ascending them could be seen. Whenever she visited the *Argæ*, she was forbidden to comb or dress her hair. She could not be divorced; and if she died, the *Dialis* resigned his office, because there were rites which could not be performed without her assistance.

The office of *Dialis* was in abeyance for 76 (not 72 as is perversely read in most editions) years after the death of Merula, (*Th. Ann.* iii. 58.) who opened his veins in a Temple, and sprinkled the altar with his blood, in order to escape the cruelty of Cinna, v. c. 666. The duties during this interregnum were executed by the *Pontifex*. Julius Cæsar at the age of 19 was appointed *Dialis*, but he never was inaugurated, (Suet. 1.) a ceremony performed by the *Pontifex Maximus* and the Augurs, and necessary for complete investiture, and the post was not filled till Augustus named Julius Maluginensis to it. (Suet. 31.)

The apex, or conical head-dress of the *Dialis*, was named *albagalerus*, because made from the skin of a white victim sacrificed to Jupiter, and called *Idulis*.

* The *felices arbores*, as we are told by Macrobius, were *queruus, aucupalis, ulmus, robur, fraxinus, corylus, sorbus, ficus alba, prunus, malus, vitis, picea, cornus, ficus*.

(Scaliger, *Conjectan.* in *Varro*.) Virgil has called it *Lanigenus apex*, (*Æn.* viii. 664.) because the wool was not stripped from the skin which formed it; and Lucan in a single line has strikingly described both the ornament itself and the high rank of the Priest by whom it was worn:

Et tollens apicem generos vertice Flamen.

l. 664.

This he had the privilege of wearing on all occasions; the other *Flamines* wore their *apices* only while sacrificing, and he himself was instructed to lay the *albagalerus* aside on his death-bed, lest it should be polluted by his own corpse.

The *Flamen Dialis*, the *Martialis*, and the *Quirinalis*, were always chosen from the Patricians, (Cicero, *pro Dom.* 14,) at the *Comitia calata*, (A. Gell. xv. 27,) and they were called *maiores*. In progress of time twelve others, *minores*, were added; yet as each, distinctively, served a separate God, they never were united into a *Collegium*. The *minores* were as follows, each chiefly named from the Deity to whom he sacrificed: *Carmenalis*, *Falacer*, (mentioned by Varro, but without any explanation of this God;) *Floralis*, *Furialis*, (*Dea Feres*, Rosinus, iv. 11;) *Lavinialis*, *Luvullaris*, *Luvullialis*, (Aces Luvullia;) *Palatialis*, (supposed to preside over rites performed on the Palatine hill;) *Pomonialis*, (the lowest in rank of all;) *Viribialis*, (consecrated to Virbius a name of *Hippolytus*;) *Volcanalis*, *Voltumnalis*.

Mention is often made under the Imperial Government of the *Flamines* of Deified Emperors; and it seems that the various large Towns in the Provinces, which loved to imitate the manners of the presiding City, instituted two municipal *Flamines* on the model of Rome. Onuphrius Panvinius in his 11d Book *Comin. Reip. Rom.* has collected almost every particular which research can discover relative to this Priesthood. Rosinus, also, in the 111d Book of his *Antiq. Rom.* has three chapters (xv. xvi. xvii.) containing most of the particulars which we have stated above.

FLAMMEUM, FLAMMÆLUM, the bridal veil of the Roman women. On the authority of Verrius Flaccus, it should rather be written *Flammum*; *Flammum nuptiale amiculum vocabant non quidem a Flammæ colore, sed quia Flaminica (Flaminis uxor) cui divortium facere non licebat, eo perpetuo utebatur*. In this point Festus agrees with him, and adds, *unde, boni omnis causæ, nubentes Flammæ velantur*. Its colour was luteus, pale yellow, (Lucan, ii. 361; Plin. xxi. 22; Ciris. 317,) for a reason prettily assigned in the passage first referred to, which is very strangely mistaken by the compilers of the *Encyclopædie Méthodique*, (*Ant.* ad voc.) Lucan in describing the return of Marcia to Cato, and the renewal of their marriage in the camp, without the customary ceremonies of nuptial pomp; among other rites to the absence of which he alludes, that of the *Flammum* also is omitted:

*Non timendum nuptæ lester tectæ pudorem
Lutea decemque velant Flammæ rufus.*

Every word in which, *timidus pudor—dimissi cultus*, characterises the trembling modesty of a Bride. The French Editor, after misquoting the passage, and, to the destruction both of metre and sense, substituting *timendum* for *timidum*, mars all the delicacy of the Poet's expression by the following gloss, *Lucain dit qu'on couvroit du Flammum la tête des jeunes filles le*

FLAM-
MELIN.
—
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jour de leur nocce, pour dérober aux spectateurs les mouvemens de joie qu'un prochain changement d'état pouvoit occasionner dans leurs yeux et sur leur visage.

Plautus introduces *Flammearii*, makers or dyers of the *Flammearum*, among other ministers of Female luxury, in the highly amusing Catalogue which he gives, *Aulul. iii. 5.* A nuptial veil, for obvious reasons, appears to have formed part of the Bridal dress among most nations. Baylus, (Lazarus de Bayf), who wrote a short Tract de *re Vestiaria* early in the XVth century, (1526,) informs us that the Spanish Ladies in his time continued the use of the Roman *Flammœolum*: *qui mos adhuc hodie in Hispania observari solet, ut primo nuptiarum die virginis Flammœo pellicenti faciem obtegant cumque per totum diem gerant, cœs intactæ et puræ virginitalis signum, (c. i. de leguminitas capitis.)*

FLANDERS, a maritime Province of the Low Countries, interesting from its early civilisation, as the seat of the invention of many important Arts, and on account of the prominent appearance which it makes in History. Its South-Western part has for some time been annexed to the Kingdom of France, and is now included in the Department of the Nord; the other, which is by far the major portion, is comprised in the new Kingdom of the Netherlands. Flanders, until the changes which arose out of the French Revolution, extended along the coast of the North Sea, from the Hond or West Scheldt, to the Town of Gravelines; (North latitude 5° 59', East longitude 2° 9') and its inland boundaries on the East, North, South, and South-West were Brabant, Hainault, and the French Province of Artois. It was for a long period governed by the Earls of Flanders, who arose during the IXth century. In 1369 it passed by marriage to the Duke of Burgundy, and afterwards in the same manner to Maximilian Archduke of Austria, through whose son (Charles V.) it came under the Spanish Monarchy. In 1667 the French seized on its South-Western extremity, and in 1714 the remainder, with the exception of a narrow tract on the North ceded to the Dutch Republic, passed to the House of Austria, together with the other Spanish Netherlands. From these events arose the three divisions of French, Austrian, and Dutch, into which Flanders was separated during the last century. When Austrian Flanders was annexed to the French Republic it was divided into the Departments of Lys and Escout; but, on the overthrow of Buonaparte, France was limited to her former share of the Province, and the rest was incorporated with the Kingdom of the Netherlands.

French Flanders will be found described under the head Noan, and Dutch Flanders now constitutes a portion of the Province of ZEELAND. The ancient Austrian Flanders is now divided into two Provinces, called East and West, and these alone will be treated of at present.

East Flanders is bounded by Zealand on the North, Antwerp and South Brabant on the East, and Hainault on the South, and has an area of about 1080 square miles. It is one of the best peopled districts in Europe; its population some years ago having amounted to 602,000; which on an average is 557 to the square mile. The river Scheldt or Escout flows North-East and East through the Province, and a few miles below the town of Dendermonde becomes its Eastern boundary. The Lys enters on the West and falls into the Scheldt at Ghent. By means of these rivers and the

several canals which pass from this City to the North and West, the internal communication of the country is rendered very perfect. The surface is level, though towards the South it consists of undulating plains; the climate moist, but not unhealthy. The soil, in general a heavy loam, is proverbially fertile, and the agriculture being also good, there is an abundant produce. Corn, pulse, flax, madder, tobacco, and fruit, are the chief articles of cultivation. The pasturages are excellent, and a superior breed of horses is reared. The manufactures also are considerable. This Province is divided into the four Circles of Ghent, Dendermonde, Eecloo, and Oudenarde; and sends ten Deputies to the Representative Chamber.

West Flanders, which adjoins East Flanders, is bounded on the North-West by the German Ocean, and on the South-West and South by the French territory and the Netherlands Province of Hainault. It is nearly 1500 square miles in extent, and a few years ago had a population of 520,000 individuals. Its surface is mostly level, except the sand hills on the coast; the soil fertile, and the agriculture, perhaps, surpassed nowhere but in the most improved parts of England. The climate is changeable, and the productions are very similar to those of East Flanders; the hutter and cheese are especially noted for their excellence. Lace and fine linen are largely manufactured; brewing, distilling, and the fabrication of cotton, stuffs, and leather, are also carried on. The canals furnish a continued line of communication with France; the experts are the native manufactures and agricultural produce.

The Flemish language on the frontier of this Province has an intermixture of French. West Flanders is divided into the four Circles of Bruges, Ypres, Furnes, and Courtray; and sends eight Deputies to the Representative Chamber.

Both Provinces profess the Roman Catholic Religion; and each, in addition to its share in the election of the general Representative Body, has a local Assembly for the transaction of Provincial business.

The principal Towns in East Flanders are, Alost, Dendermonde, Eecloo, Ghent, (the Capital), Lokeren, St. Nicolas, Oudenarde, and Renaix. In West Flanders, Bruges, (the Capital), Courtray, Dixmuiden, Furnes, Grammont, Menin, Nieupoort, Ostend, Poperingen; Roulers, Thielt, Thorout, Warneton, and Ypres.

Alost, BRUGES, and GHENT, are described in their alphabetical places.

Dendermonde, or Termonde, is named from its being situated at the junction of the river Dender with the Scheldt. It is fortified and has a strong Castle, and possesses a still further security on account of the power of inundating the surrounding country, by opening the sluices from the rivers. The adoption of this expedient in 1667 obliged the army of Louis XIV., who had besieged the place, to make a precipitate retreat. 5200 inhabitants. 16 miles East from Ghent.

Eecloo is a considerable Town with 6200 inhabitants. 16 miles North-West from Ghent. Lokeren on the river Darme has woolsen, cotton, lace, and hat-manufactures, large tobacco works, and several oil mills. 13,000 inhabitants. Distance East North-East from Ghent 12 miles. St. Nicolas is a considerable Town, with a population of 11,500, various manufactures, and a large traffic in

FLAN-
DERS.
—
Surface.

Surface.
Sail.
Agriculture
and pro-
ductions.

Division,
&c.

West
Flanders.
Boundaries,
extent, &c.
Population.

Surface,
&c.
Agriculture.

Climate and
productions.

Manufactures.
Canals.

Division

&c.

Division

&c.

Towns.

Dender-
monde.

Fleeco.

Lokersen

St. Nicolas

St. Nicolas

St. Nicolas

St. Nicolas

St. Nicolas

St. Nicolas

St. Nicolas

St. Nicolas

Historical
sketch.

East
Flanders.
Boundaries
and extent.

Population.

Rivers.

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corn and cattle. It has a spacious Market-place, and a fine Town-house and Prison. 19 miles East North-East from Ghent.

Oudenarde.

Oudenarde or *Audenarde* is a well built Town, divided into two parts by the Scheldt. It contains 5100 inhabitants, and has linen and woollen manufactures. It has endured several sieges, but is especially memorable on account of the victory obtained near it by the Duke of Marlborough and Prince Eugene over the French, on 11 July, 1708. 15 miles South by West from Ghent.

Renaix.

Renaix, or *Ronsse*, has a population of 10,000, and extensive woollen manufactures, and contains a fine chateau, an Hospital and three Churches. 22 miles and a half South by West from Ghent.

Courtray.

Courtray is a considerable Town on the river *Lys*, containing a population of 14,000 persons, and celebrated for its linen and lace manufactures. It was formerly a place of strength. Philip the Bold, Duke of Burgundy, in the XIVth century, surrounded it with towers, and built a castle; but the works were destroyed by the French in 1744. In the neighbourhood of the Town is *Spurs*, the seat of the well-known battle between the French and the Flemish in 1302. *Courtray* has frequently suffered the evils of war; in the early part of the Revolution it was twice taken by the French, in whose hands it remained till the peace of 1814. 29 miles South from Bruges.

Dismuyden.

Dismuyden is a small Town on the river *Yperlee*. Formerly the sea came up to its walls, and formed a small harbour. Its trade is now greatly decayed, but it has still a large annual horse-fair, and the butter and cheese of this place are noted for their excellence. Soap-making, salt-refining, and brewing, are also carried on. The Town possesses a fine Church. 16 miles South of Ostend.

Furnes.

Furnes is a small neat Town near the sea, with an elegant Town-house, and a population of about 3500. It has a brisk trade in agricultural produce. 17 miles South-West from Ostend.

Grammont.

Grammont, or *Geertbergh*, on the *Dender*, has 6000 inhabitants, and manufactures.

Menin.

Menin is situated on the river *Lys*, and is fortified and well-built. Table linen, lace, silk, stuffs, oil, soap, and tobacco, are manufactured by the inhabitants. It has been frequently besieged, on the last occasion by the French in the Spring of 1794. Population 4600. Distant nearly South from Bruges 31 miles.

Nieuport.

Nieuport (formerly called *Sandwich*) is a fortified Town, about three miles from the coast, with a tolerable harbour, but not much trade. The inhabitants are 3000 in number; and navigation, the herring fishery, and the manufacture of nets and cordage furnish them with occupation. 11 miles South-West from Ostend.

Ostend.

Ostend is a Sea-port; its harbour, though formed merely by the entrance of the tide into the mouth of a small river, and accessible to ships of burden only at high water, is reckoned one of the best on the flat coast of this Province. On its capture by the French in 1794, it lost in a great measure the commerce of which for some years it had been the seat; but since 1814 its trade has much revived. Its principal communication is now with England, and regular packets run between this place and Dover, Ramsgate, &c. It imports cotton and other foreign goods for the supply of the interior, and in return exports the agricultural and manufactured produce of Flanders. Ostend still retains

its old fortifications, a large mound of earth, and a moat, and by inundating part of the neighbouring country, the approach to it may be made very difficult. The streets are straight, and most of the houses, though rather low, are well built; the Town-house is the only public edifice worthy of notice. Ostend is remarkable for having sustained an obstinate siege (from 1601 to 1604) by the Spaniards, who at length obliged it to capitulate. Population 11,000. West from Bruges 14 miles. North latitude 51° 16', East longitude 2° 54'.

Poperingen is seated on the small river *Schipvaer*, and has several well-built Churches. Population 9000. Coarse woollens, serge, &c. are manufactured, and there is a good trade in hops, which are largely cultivated in the neighbourhood. 31 miles South by West from Ostend.

Roulers, situated on the *Mandel*, has manufactures of linen, and a population of 6500 persons. Distant nearly South from Bruges 18 miles.

Thielt has a Castle, and 10,000 inhabitants; *Thorout*, an old Town, has 5000 inhabitants; *Warmon*, on the *Lys*, 5500. All these places carry on manufactures more or less, and principally of the kinds mentioned under the other towns of Flanders.

Ypres is an important Town, seated in a plain on the small river *Yperlee*, and is fortified and well-built. Its principal structures are the Town-hall, a Gothic building, the Cathedral and other Churches, the Exchange, the Chamber of Commerce, and the public School. It was formerly noted for its woollen manufactures; but these have given way to the fabrication of linen, lace, cotton, thread, &c. It has two fairs in the year. Population 16,000. 29 miles South from Ostend.

FLANK, *v.* Fr. *a. flanc*, *v. flangue*; It. *flanco*, FLANK, *n.* } *flancheggiare*; Dutch, *lancke*; Ger. FLANKER. } *flank* and *flanke*: from the Gr. *λαγών*, *idia*, says Menage, *ingeniosus, credo quam verius*, adds Skinner. The Dutch, German, and English *Flank*, seem to direct us to the A. S. *lang-lan*, to *long* or *lengthen*, to extend: the difficulty is to account for the F. *Wachter* says, *preposito digamma Acolico*.

Flank, the noun, is applied generally to the long or lengthened side of any thing; particularly, to

That part of an animal which extends from the ribs to the thigh.

To *flank*; to be or lie, to stand or be stationed, on the side; and thus, to cover or protect, guard or defend it.

Our enemies made certain loop-holes in the wall, through which they *flanked* and scouting all the ditch with their muskets, stopped our better course of cazing, or gung that way any more, without certain and express danger.

Hobbs. *Voyage*, &c. vol. ii. part i. fol. 123. *The Lure of Fanny*.

In the castle was placed that famous gentleman Andrew Bragallini, who with a diligent guard had charge on that part of the castle principally, next into the sea side, trimming and digging out new *flankers* for the better defence of the arsenal.

Id. *Vol. 122. The Lure of Fanny*.

Some had the mainfriers, the close gasdies, the guinnetts, the *flancards* dropped & gutted with red, and other had the spiked grene.

Hall. *Henry IV. The fight Vere*.

Next these came Tyne, along whose stony banks That Romaine monarch built a brave wall, Which note the foolish Britons strongly *flanked* Against the Ficts, that swarmed over all.

Spenser. *Fairie Queene*, book iv. can. 11.

The sides, *flankes*, and bellies [of the chameleons] most together, as is fishes.

Holland. *Flower*, vol. i. fol. 215.

FLAN-
DEERS.

FLANK.

Poperingen.

Roulers.

Ypres.

FLANK,
— FLAP

At daie breaking, the legions appointed for the *flashes*, either for
fray, or contempt, abandoned their standings; and ceased on the
fields adjoining, beyond the marshes.

Gervase. Tacitus, fol. 58.

8. There are other rules concerning the situation of trees; the farmer
author commanding the north-east wind both for the flourishing of the
tree, and advantage of the timber; but to my observation, in our
climate, where those sharp winds do rather *flounder* than blow fully
opposite upon our plantations, they thrive best.

Boech. On Forest Trees, ch. iii. fol. 12.

By the rich scent we found our perfume'd grove,
Which *flaunt'd* with rocks, did close in covert lie;
And round about their murmuring canons lay.

At once to threaten and invite the eye.
Dryden. Annus Mirabilis, ch. 26.

And yet in towns and country prospects please
Where stately colonades are *flaunt'd* with trees.

Pitt. Epistle to J. Pitt, Esq.
In order just the ready squadrons ride,
Then wheeling to the right and left divide,
To *flaunt* the foot, and guard each naked side.

Rome. Lucan, book iv.

The French infantry, posted at Blesheim, making at the same time
a terrible fire from behind some hedges on their *flank* which were
advanced too near the village, so that the first line was put into such
disorder, that part of them retired before the cavalry.

Tyndal. History of England, 3 *Ann.*, 1784.

By great Antiochus, Argyneus dies,
Fierce'd in the *flank*, lamented youth his lies.

Pope. Homer. Iliad, book xvi.

For this assault should either quarter feel
Agon to *flank* the tempest she might reel.

Falmer. The Shipwreck.

Would an officer employ one of these corps [the volunteers] to
cover his *flank*, or to maintain an important post.

Whitman. Speech, vol. ii. p. 113. *Land Militia*, April 12, 1808.

FLANNEL, *pannus spongiosus, bibulus et molli*;
perhaps, says Skioner, from *lanula*, diminutive of *lana*,
wool.

There the General went on shore in his barge, and by chance met
a canon of Dominicon, to the people whereof he gave a yellow waist-
coat of *flannel* and an handkerchief; and they gave him such fruits
as they had.

Hobbes. Voyages, &c. vol. iii. fol. 384. *Sir F. Drake*.

FAL WELL, I am your theme, you have the start of me, I am
defeated: I am not able to answer the Welsh *flannel*.

Shakespeare. Merry Wives of Windsor, fol. 69.

Where the brass knocker wring in *flannel* band,
Forbids the thunder of the footman's hand.

Gey. Trivia, book ii.

FLANNEL is composed of wool and warp, and is
woven on a loom with two treadles, after the manner of
Baize. Those of England and Wales are in the highest
esteem. It is a bad conductor of heat, and therefore
well adapted for warm clothing.

FLAP, n.

FLAP, n.

FLAPPER,

FLAP-DRAGON, s.

FLAP-DEAGON, n.

FLAP-EARED,

FLAP-JACK,

FLAP-MOUTHEE.

FLAP-MOUTHEE. The similarity observable
made in striking at flies. The similarity observable
in the applications of the words, *lap*, (*q. v.*) and *flap*, leads
to a suspicion that they have the same origin; *f* pre-
ferred to the latter. Junius says,

Flap, is the extremity of any thing soft and pendu-
lous, and which is shaken by any slight motion. To
flap is

To move, fall or strike with a *flap*; that is, with the
motion of such soft and pedulous substance.

A *flap-dragon* is a small inflammable substance set
on foot in a glass of liquor. To swallow this unburnt
while flaming was a proof of dexterity in a toper, and
candle ends were sometimes used as the *ne plus ultima*
of the exercise. In our times, rains in hot brandy
form one of the Christmas gambols of children.

A *flap-jack*, from a quotation produced by Arch-
deacon Nares, appears to have been a kind of pancake.

Tho were faineer a fered and fawen to Poesen berres
And *flapen* on whit flukes, fro mawre til evne.

Piers Plouman. Vision, p. 137.

For (quoth he) when many flies stode feeding upon his rawe
flap, and had well fed themselves, he was contented at another's per-
suasion to have them *flap* away.

Wilm. The Arts of Rhetorique, fol. 201.

This ill Dares berand his brude on the
Reddy for battell where forth, that myght se
His schulderis brude, and swakke here and there
His armes strait, with grete *flapys* in the see.

Douglas. Eneidos, book v. fol. 140.

CARD. With what a lye you fly *flap* me in the mouth!

Cartwright. The Ordinary, act ii. sc. 5.

With the rent of his tail he *flapped* and beat her legs.

Hollid. Plutarch, fol. 792.

They will *flap* the lye in Truth's teeth, tho she visibly stand before
their face without any vizard.

Howell. Letter 23, book iii.

Then grease sarcent *flap* for a sore eye, tho tassell of a prodi-
gal's purse thou.

Shakespeare. Troilus and Cressida, fol. 160.

But to make an end of this, to see how the sea *flap-dragon'd*
it.

Id. Winter's Tale, fol. 259.

Also. From stabling of armies, *flap-dragons*, healthe, whiffes and
all such swaggering humours.

Chaucer. Good Mercury defend us.

Ben Jonson. Cynthia's Revels, fol. 234.

VAN. I'm so sure, and have the hem-few made,
My fin-worke, and *flap-dragons*, and good back-rack,
With a peck of little fishes, to driek down
In healths to this day.

Remount and Fletcher. The Beggar's Bush, act v. sc. 2.

KATE. Patience, I pray you, 'twas a fault wailing.
PET. A horse, back-heav'd, *flap-eared* lance.

Shakespeare. Taming of the Shrew, fol. 222.

'Tis in request among gentlemen's daughters to devour their chee-
caken, apple-pies, cream and custards, *flap-jacks*, and pan-puddings.

Brown. The Merry Beggars act ii.

Come, thou shalt go home, and we'll have flesh for holy-days, fish
for fasting-days, and mince or puddings and *flap-jacks*; thou shalt
be welcome.

Shakespeare. Pericles, act ii. sc. 1.

When he had ceased his ill-recounting noise,

Another *flap-mouth'd* murren, black and grim,

Against the walkin volles forth his voice:

Another and another answer him.

M. Venus and Adonis.

In the last place, for the Dira, or flying pest, which *flapping* on
the shield of Turnus, and fluttering about his head, disheartened him
in the duel, and gave aid to him by swooping death, I might have
plac'd it more properly amongst the objections.

Dryden. Dedication to the Reader.

I spoke with him, and took much notice of him, he had an old
black hat on, that *flapped*, and a pair of Spanish leather shoes.

Scott. Trials of Charles II. Ann. 1678. *Trial of Thomas*
Waterhouse and others.

Did not the tender conscience strike,
Contempt and scorn might look dislikes;
Forbidding sure might this the place,
The slightest *flap* or fly can chase.

Gay. Fables, The Lady and the Wasp.

Oh! grievance here, and listless dall delay,
To waste on sluggish kulka the sweetest honey!

What leopards are lost before the daws of day,
These bitering penance on the willing snaw,
The *flapping* snail head'd down to halt, and gill like those.

Byron. Childs Harold's Pilgrimage, can. 8.

FLAP.

FLAP. Q. Did you see any body, before that, have held of the flap of Mr. O'Connor's coat?
 FLASH. *Enquire. Speeches*, vol. iv. p. 229. *Trial of the Earl of Thanet*, &c.

FLARE, Skinner says, *Flare* in ones eyes, *oculis instar lucis observari*; I know not whether from the Dutch *flodern*, *colitare*, *vagari*, q. d. *oculis circumcolitare*, circa oculos vagari: to flit or fly before or around the eye, gliding light.

To feel or cease to feel, to throw forth or emit, a broad, dazzling, glaring light.

But quaint pride
 Hath taught her sons to wound their mother's side,
 And page the depth, to search for *flaring* shells,
 In whose bright bosoms spurns *Bartholomew*.

G. Fletcher. *Christ's Triumph on Earth*.

For all the fights
 I have fought for you or lost; the fears at sea,
 Where I have tugg'd with tempests, stood storms a midnight;
 Out-star'd the *flaring* lightning, and the next morning
 Chas'd the usually stubborn Turk with thunder.

Deaneport. *The City Night-cap*, act iii. sc. 1.

Her chaste and modest veil, surrounded with celestial beams, they over-laid with wadded tresses, and in a *flaring* fire bespock'd her with all the gaudy allurement of a whore.

Milton. *Of Reformation in England*, book i.

Why whelpy should they thus take
 From Tyber's bank to Lemus lake,
 Thus art an aged priest no more
 But a young *flaring* pointed where:
 Thy ire is lost, thy town is gone;
 No longer Rome, but Babylon.

Prior. *Alms*, can. 2.

Now the thrill lurk in ether floats,
 And curls wild her liquid notes;
 While Phœbus, in his lusty pride,
 His *flaring* beams flings far and wide.

Lord. *To the Moon*.

Have we not seen round Britain's peopled shores,
 Her useful sun exchange'd for useless ones?
 Seen all her triumph but destruction haste,
 Like *flaring* tapers bright'ning as they waste.

Goldsmith. *The Traveller*.

FLASH, v. } Junius from the Gr. φλάξ, flame;
 FLASH, n. } Skinner from the verb to blaze. It is
 FLASHY. } not improbable from the verb to fly, to
 flit, to flicker. A. S. *flaccian*.

To have or give a dazzling, glittering or shining appearance; to throw forth or emit a sudden and transient blaze or flame; and, generally, (lit. and met.) to throw or rush forth suddenly, so as to produce a shining or showy appearance.

"A *flash*," Grose says, "is a supply of water from the locks on the Thames, to assist the barges." And Pegge, in his Supplement, "Any pool of water." See the Quotation from Drayton.

Flashy, the adjective, Skinner is inclined to derive from the Lat. *flaccidus* but it appears merely a consequential usage of the verb; showy, vain, spiritless, and thus, tasteless, insipid.

Where'er cometh that horrible and broad *flashing* flame of fire? It springs of one hell spark.

Udall. *James*, ch. iii.

When loe the *flashing* flames shot the battlements had caught
 Of Furnes noble tower, and up to heave their crackling raight.

Phaer. *Virg. Æneid*, book xii.

So did Sir Arcturgus upon her lay,
 As if she had an yron anvil beane,
 That flames of fire, bright as the sunny ray,
 Out of her steely armen were *flashing* scene.

Spenser. *Faerie Queene*, book v. can. 5.

Yet will a many little surges be
Flashing upon the rocks fall busily,

And doe the best they can to kiss her feet
 But that their power and will not equal meet,
 Browne. *Brianna's Pastorals*, book ii. song 3.

Lin. Oh have I season'd savoury periods
 With sugar'd words, to delude Gustus' taste,
 And all unskill'd my extractive phlegm,
 With smelling flowers of vermouth rhetoric;
 Limning and *flashing* it with various dyes
 To draw proud Venus in her by the eyes.

Browne. *Languis*, act i. sc. 1.

Yet still the dangerous dyke, from that do them secure,
 Where they [wallards, &c.] from *flash* like the full epicure
 Waff, as they lo'd to change their diet every meal.

Drayton. *Polyolicon*, song 25.

And so, whilst I cast on thy funeral pile
 The crown of bays, O let it crack awile,
 And spit division, till the devouring *flashes*
 Such all the measure up, then turn to ashes.

Curry. *An Epitaph upon the Death of Dr. Donne*.

Some books also may be read by deputy, and extracts made of them by others: but that would be, only in the least important arguments, and the meaner sort of books: else distilled books are like common distilled waters, *flashy* things.

Bacon. *Essay 106. Of Studies*.

At last, in a good hour, we are come to his farewell, which is to be a concluding taste of his jobberment in law, the *flashiest* and the funniest that ever corrupted in such an unworldly boyhood.

Milton. *Doctrine*, 4th of *Discourse*.

But sometimes to shakest he these shell-fishes with the fears of *flashie* lightnings, that they become empires or bring forth feble young ones, or at least live by some abortive defects they slip and run on.

Holland. *Amimus*, fol. 239. *Jubnaus*.

So much the greater is their sense, that seek to *flash* out those *flashings*.

Parsons. *Pilgrimage*, book i. ch. v.

The arguments of the Grecian, drawn from reason, work themselves into your understanding, and make a deep and lasting impression to your mind; those of the Roman, drawn from wit, *flash* immediately on your imagination, but leave no durable effect.

Dryden. *Prose Works*, vol. ii. p. 419. *The Life of Plutarch*.

Wit shoots in vain its momentary fires,
 The meteor drops, and in a *flash* expires.

Pope. *The Dunciad*, book iv.

HART. Yet it is sometime too late with some of your young, terrestrial, *flashy* sinners—you have all the gilt of the intention, and some of the pleasure of the practice.

Conyngre. *The Old Bachelor*, act i.

From amidst this thick darkness the lightnings, those swift executors of divine vengeance, shall *flash* abroad over the earth, while ten thousand thunders, rolling from the glorious God that maketh them shall at once utter their tremendous voices; as it is written again in the same book of Psalms; "Our God shall come and shall not keep silence."

Horse. *Works*, vol. v. p. 110. *The King of Glory. Discourse 6.*

Now *flashing* wide, now glancing as in play,
 Swift beyond thought the lightnings pass away.

Cowper. *Trunk*.

Those sallies of jollity in the house of feasting are often forced from a troubled mind; like *flashes* from the black cloud, which, after a momentary effulgence, are succeeded by thicker darkness.

Baird. *Sermon 13*, vol. ii.

At the same moment that he asserts the high bailiff was intimidated (Laod Malgrave) pronounces a *flashy* panegyric upon the firmness and intrepidity of the very man he affirms to be thus terrified.

Foe. *Speeches*, vol. ii. p. 462. *Westminster Scraps*, June 8, 1784.

FLASK, } A. S. *flaxa*; Ger. *flasche*; It. *flasco*;
 FLASKET, } Sp. *flasco*, *flasco*. See FLAGON, ante.
 Ray calls a *flasked*, o bottle made in fashion of a barrel; and Grose, *flasket*, a long, shallow basket.

This sulphurous *flash*, therefore, dyes in his own smother: only leaving as hateful smother behind.

Hall. *Cont. Heracleus and Senacherib*, vol. i. fol. 1293.

Where also there is one Canephors, to wit, a virgin bearing upon her head a *flasket* of holy reliques; all of Scythia has making.

Holland. *Pline*, vol. ii. fol. 567.

FLASK. They [good qualities] have all a tangle of his testy humour, that shows itself in all he says and does: like a drop of oil left in a flask of wine, in every glass you taste it.

FLAT.

Southey, The Maid's Last Prayer, act ii. sc. 1.

The argument proves too much, for, by the same argument, a flat of air would have more intrinsic value than all the rest put together; since air is absolutely necessary to support life; which none of the rest are.

Waterland. Works, vol. viii. p. 196. Appendix, ch. ii.

The Fumes through every farrow shoot
To load their flasket with the fruit.

Parrell. Baccha.

FLAT, *f.*

FLAT, *n.*

FLAT, *adj.*

FLAT-LONG.

FLATLY.

FLATNESS.

FLATTEN.

FLATTISH.

FLAT-BOTTOMED.

FLAT-HEADED.

FLAT-NOSED.

FLAT-ROOFED.

FLAT-WISE.

Dutch, *plat*; Ger. *flach*; Fr. *plat*; It. *piatto*; Gr. *πλατύς*, *platus*, *piatto*. Menage.

Flat, is (by usage at least) opposed to round; and thus; having a plane superficies; level, extended, prostrate.

Also, to eminent or elevated, or projecting; and thus, low, depressed, dejected, sunk.

Also, to deep; and thus, shallow.

Met. I. downright, positive.

2. Depressed or dejected, spiritless, inanimate, lifeless, tasteless, dull, stupid. A *flat*, one easily gulled or deluded.

And business in the morning we were altogether runne and folded in amongst fates and winds, amongst which we found choler and deere in every three or four ships length, after we began to sound. *Hakluyt. Voyages, &c. vol. iii. fol. 156. Sir H. Gilbert.*

Towards the north lieth a nation called Nasamons, who inhabiting upon a *flatte shore*, be accustomed to live on spoiles of the sea, & lye alwayes in a wayte upon the coast to spoyle such ships as suffer wreck. *Herod. Quinque Curtius, book iv. fol. 71.*

They fell downe *flatte* on their faces before the throne.

Bale. Image, part i. sig. N 7.

Wherefore they stood most in doubt of the Duke of Parma his small and *flat-bottomed ships*.

Hakluyt. Voyages, &c. vol. i. fol. 596. The Spanish Armada.

Their houses are *flat-roofed* and built of lime and stone.

Id. Ib. vol. ii. fol. 391. New Mexico.

When like a Phœbean champion, she [Vortice] both routed the army of her enemies, flattered their strongest forts, brought the mightiest of her foes, in a chained subjection, to humour the motions of her thronged chariot, and be the gaze of the abusive world.

Pollitham. Remesee 4.

It may be apprehended that the retrenchment of these pleasant liberties, may *flat* and dead the taste of conversation.

Montague. Devoute Exercises, Tract. 12. vol. i. sec. 3.

After this the Brittain drew back toward the mouth of the Thames, and acquainted with those places, cross'd over; where the Romans following them through bogs and dangerous *flats*, hazarded the loss of all.

Milton. History of England, book ii.

This is monte *potiri*, to get the hill. For no perfect discovery can be made upon a rock or a level.

Bos Jonann. Discoveries, fol. 122.

ANT. What a blow was there given?

SAN. And it had not false *flat* long.

Shakespeare. Tempest, fol. 7.

1220. That in the captain's but a chollerick word,

Which in the soldier is *flat* blasphemie.

Id. Measure for Measure, fol. 68.

JAN. Nay, you need not fear vs Lorenzo, Lambeck and I are not, he tells us *flatly* there is no money for us in heaven, because I am a Jew's daughter.

Id. Merchant of Venice, fol. 177.

Unjust thou mist,

Flatly unjust, to bind with laws the free,

And equal over equals to let reign,

One over all with unsuccessfull power.

Milton. Paradise Lost, book v. l. 819.

Wiser to help those many infidelities, which he reckons up, rudeness, impertinency, *fatuous*, and the like, we have a remedy of God's finding out, which is not Liberty, but his own free spirit.

Milton. Answer to Eikon Basilike.

Howbeit, wonderful it remaineth still, how it should become a globe, considering so great *fatness* of plains and seas.

Holland. Plume, vol. i. fol. 31.

Lao. The price has been upon him,
What a *flat* face he has now! 't is taken, believe it;
How like an ass he looks.

Beaumont and Fletcher. The Honourable Lieutenant, act iii. sc. 5.

Just as in our streets, when the people stay
To see the price and so fill up the way
That wheels scarce could pass, what she comes near
They throng, and cleave up, and a passage clear,
As if for that time their round bodies *flatt* were.

Doune. The Programme of the South, song 1. v. 14.

He maketh all preparation to invade the Isle of Moors strong with inhabitants, and a receptacle of fugitives; and buildeth *flat-bottomed* vessels, because the sea is shallow, and landing convenient.

Greneway. Tacitus, fol. 209.

Whilst they, sir, to relieve him in the fable,
Make their loose comments upon every word,
(gesture, or look, I use; mock me all over;
From my *flat* cap unto my shining shoes.

Bos Jonann. Every Man in his Humour, act ii. sc. 1.

— A sharp-pointed hat,
(Now that you see the gallants all *flat-headed*.)
Appears not so ridiculous, as a junker,
Without a love-intigree.

Digby. Elvira, act iii.

They are bigg-bowed, broad-faced, *flat-moed*, and small-footed, like the Tartars.

Purchas. Pilgrimage, book viii. ch. iii. sec. 6.

After which cometh the broad bit of the plough-share indented, lying *flat*-wise, and in eering catch up all before it, and clemeth the furrow.

Holland. Plume, vol. i. fol. 578.

The houses are of bricke, *flat-roofed* (a thing generall in those hotter countries) siting over to shadowe the narrow streets.

Purchas. Pilgrimage, book vi. ch. v. sec. 4.

Still over head
The mingling tempest waves its gloom, and still
The deluge deepens; till the fates around
Lie sunk, and *flatted*, in the world's wane.

Thomson. Autumn.

It is true, he runs into a *flat* of thought, sometimes for a hundred lines together, but it is when he has got into a track of Scripture.

Dryden. Præf. Works, vol. iii. p. 94. On the Origin and Progress of Solers.

To serve all times he could distractions join,
And with great ease *flat* contradictions join.

Id. Turpin and Talia.

A red presence all her sons allow,
And yet 'tis *flat* ridality to bow,
Because the Godhead's name they know not how.

Id. The Hind and the Panther.

He was so free from spreading copies of his explanation, at taking the oath, that he *flatly* refused to give a kind, and discreet friend, then in his chamber, a copy of it, lest it might go abroad.

State Trials. 33 Charles II. Anno 1681. The Earl of Argyll for High Treason.

The poet could not keep up his narration all along in the grandeur and magnificence of an heroic style: he has here sunk into the *fatness* of prose.

Addison. Notes on the Stories in Ovid, book iii. Fable 1. 31.

These worms are small and black, lodging in a greyish shell, they have large *flatish* heads, a large mouth, with four black jaws.

Darwin. Phytos-Theology, book iv. ch. ii. note 22.

We strewed at the bottom of the vessel some beaten sulphur, and then covered it pretty well with some of these plants, which were laid on *flat*-wise.

Boyle. Works, vol. iv. p. 785. Essay on the Perfection of Solid Bodies.

The peds (cocks and cocks) which seldom contain less than thirty out of the size of a *flatted* oval, grow upon the stem and principal branches.

Granger. The Sugar Cane, book i.

FLAT.

FLAT. This Saxon style begins to be defined by *flat* and round arches, by some undulating zigzags on certain old fabrics, and by a very few other characteristics, all evidences of barbarous and ignorant times.
FLATIVE. *Walpole. Anecdotes of Painting*, vol. i. p. 181.

But it is certain, from Cicero's account, that he was admitted to an audience; and when he began to press, and even supplicate him in a manner the most affecting, that Pompey *flatly* refused to help him.
Middleton. The Life of Cicero, vol. i. p. 373.

The truth is, that many minds are not so indolgent to any thing which can be offered to them, as they are to the *flatness* of being content with common reasons; and what is most to be lamented, minds conscious of superiority are the most liable to this repugnance.
Polak. Natural Theology, ch. xxiii. *Of the Personality of the Deity*.

The ordinary shape of the fish's eye being in a much larger degree convex than that of land-animals, a corresponding difference attends its muscular conformation, viz. that it is throughout calculated for *flattering* the eye.
Id. Ib. ch. lii. Application of the Argument.

Others say that this event happened in the palace of the Cardinal de Medicis, Torregiova being jealous of the superior honours paid to Michael Angelo, whose nose was *flattered* by the blow.
Walpole. Anecdotes of Painting, vol. i. p. 168.

Whilst our heroes from home
 For laurels thus roam,
 Should the *flat-bottom'd* boats but appear,
 Our missiles shall show
 No wooden-shore foe
 Can with freemen in battle compare.

P. Whitehead. An Occasional Song.

FLATA. In Zoology, a genus of *Homopterous* insects, belonging to the family *Cicadidae*, established by Fabricius, who separated it from the *Fulgore* of Linnaeus.

Generic character. *Antennae* with three distinct joints, the second the largest, cylindrical, ovoid or nearly globular, inserted immediately under the eyes; head generally transverse, and not prolonged, or at least only forming a blunt point; *ocelli* two; wings very broad, and the *elytra* applied one against the other by their hinder edge.

The females envelope their eggs within a white cottony substance, which is placed at the end of the *abdomen*.

The genus has been divided into two sections, according to the colour of their wings:

I. The wings variegated with colours, *F. phalenoidea*, Fabricius; figured by Degeer, lii. pl. xxxiii. fig. 6. Found in Cayenne.

II. Wings transparent, as *F. diaphana*, *F. fuscata* of Fabricius. A single species of this division has been found in Europe, discovered by Count Dejean in Dalmatia.

FLATIVE. } Lat. *flare*, to blow, which, with the
FLATULENCY. } Gr. *φάψ*, Vossius thinks a *sono fac-*
FLATULENT. } *turn*.
FLATULITY. } That can or may blow; blowing;
FLATULOUS. } windy, swollen with wind, puffy, vain.
FLATUS. }

Gu. Eat not too many of these apples, they be very *flate*.
Brewer. Lingua, act iv. sc. 17.

The pure, light, and piercing substance of the fire, being now converted into lightning, is gone and passed away; but the more weighty, gross, and *flatulent* part remaining behind, swarthy within the cloud, altho' and taketh quite the coldness away, and drinketh up the moisture, making it more *flate* and windy.

Holland. Plutarch, fol. 577.

Wee see also that corn never inseed, and all fruits of trees presently upon their gathering, are plump, full and swelled again, until such time as they have exhaled forth all that is *flate*, and breathed out the crudities thereof.
Id. Ib. fol. 642.

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The cause is for that rhubarb is a medicine, which the stomach in a small quantity digests and overcomes, being not *flate* or loathsome.
Bacon. Natural History, Cent. i. sec. 44.

Chrysippus writeth, that it is a sovereign medicine for *flatulencies*, and such as be oppressed with melancholy.
Holland. Plinius, lib. ii. fol. 50.

In this disease it were better for to repress the said *windiness* and *flatulency*.
Id. Ib. fol. 330.

This fourth case is *flatulency*: for wind stirred moveth to expell.
Bacon. Natural History, Cent. i. sec. 30.

I was amazed by that spleenic passion which a country good fellow that had been a piece of a grammarian meant, when he said he was sick of the *flat*, and the other hard word; for hypochondriacs stick in his teeth.
Beloeux. Witticism, p. 467.

The most sure sign of a deficient perspiration is *flatulency* or wind.
Arbucot. Of Ailments, p. 118.

Vegetables abound more with aerial particles than animal substances, and therefore are more *flatulent*.
Id. Ib. p. 162.

His story is not so pleasing as Ariosto's; he is too *flatulent* sometimes, and sometimes too dry.
Dryden. Dedication to Juvenal.

The painfull and earless sensations produced by *flatulencies* and indigestions, in hypochondriac temperaments, have sometimes been mistaken for an anxious state of mind; and the medicines which relieve the one will administer comfort to the other.
Cogan. On the Passions, vol. i. p. 285. *Predisposing Causes*.

FLATTER, v. } D. *flaten*, *flatteren*; Fr. *flater*;
FLATTER, } which Menage, supported by various
FLATTERINGLY, } preceding Etymologists, derives
FLATTERY, } from *flature*, a frequentative of *flo*,
 flare, to blow. *Flare*, *flatem*, *flature*, *flater*. Junius

thinks that it may have been formed from *flat*, because it is peculiar to *flatulency*, *planu explicatidæ manu* (with a flat hand) *demulere caput aut genas eorum*, (or, according to the common phrase, to smoothen down those) into whose favour they would insinuate themselves. The Lat. *palpare* is to touch or stroke gently and softly, and thus, to caress, to *flatter*; and *palpam*, a gentle stroke; *flattery*. According to the Etymology of Menage,

To breathe or whisper, sc. praise or pleasing words into the ear;—(of Junius,) to smoothen or soften down, to soothe or lull, to please or gratify, sc. by praise or pleasing words, or actions.

For those severe *flatterers* me, while he fond me riches.
Peter Planchon. Venus, p. 202.

Rygt so *flatterers* and sales, seen be lead procurators.
Eatyns may laugh here tales, to syme and to *flatteries*.
Id. Ib. p. 114.

Fortune can *flatter* yeane, thajm fewe þai were alyve.
Id. Ib. p. 357.

O sudden hap, O thou fortune unstable
 Like to the scorpion so deceivable,
 That *flatter* with thy bed when thou wilt sting.

Chamers. *The Merchant's Tale*, v. 9933.
 Thus shall she encline the cancelling of all *flatterers*, which as
 enforces men rather to prison yearn permost by *flattery*, than for to
 tell you the softnessness of things.

Id. The Tale of Melibon, vol. ii. p. 89.

And thus with faced *flattering* and japes,
 He made the person, and the people, his apes.
Id. The Prologue, v. 707.

Seem sudden, that we here in birds most used
 When that was he *flattered* and spread;
 He goth full high the sooth, I weel not lie;
 A man shall win as best with *flattery*.

Id. The Wif of Bathes Tale, v. 6214.

The kynde *flatterer* can not lose,
 But for to tryng hym selfe alone,
 For howe that seer his minster hee,
 So that hymselfe stands out of care,
 Him reacheth naught.

Gower. Conf. Am. book vii. fol. 156.

Y

FLATTER

And thus they wench trouble times,
That be *flatters* about a kyege.
Gower. Conf. Am. book vii, fol. 154.

There might be no worse thyge
About a kynes regallie,
Than is the vice of *flatter*.
Id. B.

The vaine access of *flattering* fortunes gifts,
Enuoneth the nicke with vanitie
And beates the rotelesse brain with enflasse driftes,
To staye the staffe of worldly dignitie.
Gower. Memor.

He liketh God to worldly tyrannet, at whom so man may come,
use a few *flatterers* whicher maner into them all voluptuousnes,
et were their luten at all pointes.
Tyndall. Works, fol. 297. Answer to Sir T. More's Dialogues.

That it is to saye, perasse and carred folkes in whom every thyng
well done is oydous and hatefull, namely, when they see any person
that hath dyvyned wyched conservacion, worldly plesour *flatterings*;
and by holy penance in become a newe man.
Flater. On the Seven Penitential Psalms, sig. H 7.

This pestillit varmine God hath ordred for the wyckednesse of his
people, first *flatteringly* to creep, to dremble, glose, and speake
fayre, promysing prosperitie, victorie, long life, and heuene, after this
departinge.
Rule. Jany, part i. sig. M 2.

And [Darius] puffed up with the vanitie, & *flattery* of the great
men which were about him, turned to Charesius of Athens as expert
man of warre (whiche for the displeasure that Alexander had beate
him, was banished the country,) & asked him if he thought not that
charysies sufficient to overthrow the Macedones.
Brande. Quintus Curtius, book iii, fol. 21.

This is it that giveth unto a *flatterer* that large field, under
pretence of friendship where he hath a fur (as it were) commodiously
nested, and with the vantage to small and endamage us, and that is,
self-love; whereby every man being the first and greatest *flatterer* of
himself, he can be very well content to attend a stranger to come neere
and *flatter* him, namely, when he thinketh and is well willing wishall
to witness with him, and to confirme that good self conceit and opinion
of his own.
Holland. Plutarch, fol. 69.

With *flattering* warden he sweetly wooed her,
And offered faire gifts t' allure her sight;
But she both offers and the offerer
Despyrde, and all the fawning of a *flatterer*.
Spenser. Faerie Queene, book iii, can. 8.

There is no such *flatterer*, as in a man's selfe: and there is no such
remedy, against *flatterer* of a man's selfe, as the libertie of a liued.
Bacon. Essay 27. Of Friendship.

Those women who in times past were called in Cypres, Colacides,
i. e. *flatterers*.
Holland. Plutarch, fol. 71.

Johannes Cana being yet a youngie springall before he came to be a
clerke and longe before he was a bishop or legat, made certaine
amorous sonettes in Italian rime followinge the Italian poetes
Petrarcha, to whiche kinde of exercise the good wittes of Italy in
youth are much gien and without naminge any person, *flatteringly*
smoothed that heinous fact rather then praised.
Harington, on Jewell. Defence, fol. 382.

Flattery is a fine picklock of tender eares, especially of those, whom
fortune hath borne high upon their wings, that submit their dignity
and authority to it, by a soothing of themselves.
Ben Jonson. Discoveries, fol. 104.

The publick having once offered 'em [authors] to take the accen-
dent, they become, like *flattered* princes, impatient of contradiction
or advice.
Staplebury. Miscellaneous Reflections, misc. 5. ch. i.

The penes that hath the sheeps blood in his veins, is still very
well, and like to continue so. If we don't believe himself, who is
flatterously gives, he is much better than he was before, as he tells us
in a later account he brought into the society.
Boyle. Works, vol. vi, p. 253. Letters from several Persons to Mr. Boyle.

We may be hypocrites to others and have *flatters*, but our con-
science whenever they are thoroughly awakened are always sincere
and deal truly with us, and speak to us as they think.
Tillotson. Sermon 38 fol. 467.

Let these considerations prevail with us always to live, not with re-
gard to the opinion of others, which may be grounded upon mistake,

or may not indeed be their own opinion, but their *flattery*; but with
regard to the judgment of our own conscience, which though it may
sometimes be mistakes, can never be bribed and corrupted.
Tillotson. Sermon 38.

On the rising of the Carews in Devonshire, who were *flattered* with
the hopes of this match, the prince [Klizabeth] and he [the last
Earl of Devonshire] were committed to the Tower, and accused by
Wysat as his accomplices.
Walpole. Anecdotes of Painting, vol. i. p. 218.

Here Cambrland list, having acted his parts,
The Torrence of England, the modeler of hearts;
A *flattering* painter, who made it his care,
To draw men as they ought to be, not as they are.
Goldsmith. Retaliation.

He [Lord Rockingham] had *flatteringly* told me that he was so per-
fectly satisfied with my public conduct, that he should be glad of an
opportunity of serving the country in serving me.
Anecdotes of the Life of Bishop Watson, vol. i. p. 149.

Wouldst then then exchange
Those heart-enslaving sorrows for the lot
Of him who sits amid the gaudy herd
Of silent *flatterers* bending in his nod.
Abraham. Pleasures of Imagination, book ii.

Flattery, if its operation be narrowly examined, will be found to own
its acceptance, not to our ignorance, but knowledge of our failures,
and to delight as rather as it consoles our wants than displays our
possessions.
Jackson. The Rambler, No. 155.

FLAVERIA, in Botany, a genus of the class Syn-
genesis, order Necessaria, natural order Compositæ.
Generic character: common calyx imbricated, scales
unequal; partial calyx two to five-leaved, two to five-
flowered, radial florets strap-shaped, entire, sometimes
wanting; down none; receptacle naked; seed obovate,
striated.

Two species, natives of South America. Persoon.

FLAUNT, v. } In Colgrave, in v. Gorgiasen, but
FLAUNT, n. } (not in our Lexicographers, Min-
shew, Skinner, or Junius) it is probably from *flan*, to
flee or flee. *Flan*-and, *flan*'d, *flant*, *flant* or *flaunt*.

To move with an airy, flying motion; in a gaudy,
giddy, showy, ostentations or daring manner.

Yield me thy *flaunting* hood,
shake off those bells of thine,
Such checking towards yll deserves
or bell or hood so free.

Turberville. To his Friend that refused him, &c.

Loe. How does *flaunting* too! she must have a
Feather in her head, and a cock in her heel.

Devoport. The City Night-cap, act ii. sc. 1.

When's understanding was in a *flaunting* feather, and his best
conscience look'd as further this a new fashion'd doublet
Bromont and Pickers. The Elder Brother, act i. sc. 1.

Don't thou come hither with thy *flaunters*,
Thy *flaunts*, and faces to show men's manners!

Id. The Fair One, act iii. sc. 3.

Mos. Pray tell me,
Is this worn woman still upon the *flaunt*

Of bold defiance!

Id. The Tower Tamed, act ii. sc. 2.

Those gaudy garish flowers you choose,
In which our symphs are *flaunting*,
Which they at least, and birds use,
The sight and smell exulting.

Dryden. The Mares' Elysium. Nymph 6.

I never grudg'd, what'er my way report,
Your *flaunting* fortune in the Lion's court.

Dryden. The Hind and the Panther, part iii.

There, *flaunting* in immortal bloom,
The mock-rose scumpe the verdant I leam.
Finis. Broom 2, from Scandalus.

Few earthly things find favour in his sight
Save concubines and carnal company,
And *flaunting* wamblers of high and low degree.

Pope. Childs Harold's Pilgrimage, can. i. st. 2.

FLATTER

FLAUNT

FLAVOUR.

FLAVOUR.

FLAVOUR. } Not in our early Lexicographers.
 FLAVOURED. } Perhaps from the "Fr. *flaver*; to
 FLAVOREUX. } scent, smell; also, to perfume, cast a
 smell, yield a savour, breathe out a scent." Cotgrave.
 Also applied to the taste.

Nor did the dancing ruby
 Sparkling, out pour'd, the *flavor*, or the smell,
 Or taste that cheers the hearts of gods or men,
 Allure thee from the cool chrysaline stream.

Milton. *Sonnet. Signatures*, l. 439.
 Wise wets the wit, improves its native force,
 And gives a pleasant *flavor* to discourse.

Pamflet. *The Choice*.
 Temper'd in this, the Nymph of form divine
 Pours a large portion of the Parnassian vine;
 With goat's milk cheese a *flavours* taste bestows,
 And hush with sour the smiling surface strews.

Pope. *Horace. Book*, l. 21.
 There flows of wine in nuptial adorns the dome
 (Pure *flavours* wine, by Gods is bounty given,
 And worthy to exalt the feasts of heaven.)

Id. *B. Ode*, book ii.
 Had there been a taste in water, be it what it might, it would have
 interfered every thing we ate or drank with as importunate repetition
 of the same *flavor*.

Paley. *Natural Theology*, ch. xxi.
 And see, my friends, this garden's little bound,
 So small the warts of nature, will supply
 Our board with plenty; roots or wholesome pulse
 Or herbs, or *flavours* d fruits.

Dodley. *Agriculture*, can. 2.
 The fruit produced by the righteous, through grace, copious, fair,
 And well *flavoured*, like that which once grew upon the tree of life,
 invites all beholders to come and partake, with its owner, of that
 glory and immortality with which it shall one day be crowned.

Bishop Horne. *Works*, vol. iv. p. 53. *The Tree of Life*, disc. 3.

FLAVOUS, Lat. *flavus*, yellow, from the Gr. *φάω*.
 α, to burn.

The membrane itself is somewhat of a *flavous* colour, and tends
 more towards that of gold, than any other part whatsoever.
 Smith. *Portraiture of Old Age*, (1666.)

FLAW, Lat. *flatus*, yellow.

And ill-fort had this creature
 With luscious browes, *flaw* of colour pure
 Between the which, was meane distance
 From every browe, to show a distance.

Chaucer. *The Court of Love*, fol. 392.

FLAW, v. } Junius, from the Gr. *φλάω*, to break
 FLAW, n. } or bruise; Skinner, from A. S. *flæh*,
 FLAWLESS. } albugo, a white spot in the eye. Tooke,
 that it is the past participle of the A. S. verb *flæan*,
 to flay, q. v.; but this cannot apply to the word as used in
 Hackluyt, Drayton, &c., where it evidently means a
 blast, a gust, (from the Lat. *flare*, to blow.)

Any thing *flayed* or exoriated; and thus, a defect,
 a delinquency, imperfection, fault, a weakness. Sods,
flayed or stripped, from the top or surface of the earth,
 are in the North called *flats*.

He would maniaise my right
 and further are my cause,
 And banish all dispare that grew
 by inward fustine's flames
 Turberville. *The Lover to Cupid for Mercie*.

Passing up a very large river, a great *flaw* of wide toads me
 whereby we were constrained to seek succour for that night.

Hakluyt. *Voyage*, &c. vol. iii. fol. 105. Mr. John Deuts.

It is a cape subject much to *flawes*, by reason it is a very his land.
 Id. *B. vol. iii. fol. 506. The last Voyage of Drake*.

As I question'd
 His treasure in particulars, he answer'd,

My worship needed not to *flaw* his right,
 For if the humor bold him, he could make
 A pinture to my over-living niece,
 Without oppression.

Ford. *The Lady's Trial*, act ii. sc. 2.

You shall, in faith, my scirre baboon Don;

Bee curried, claw'd, and *flaw'd*, and taw'd, indeed.

Ben Jonson. *The Alchemist*, act ii. sc. 3.

Wise with his folk but few, not passing two or three,
 Put forth again to sea, where after many a *flaw*,
 Such as before themselves, scarce mortal ever saw.

Upton. *Polyolicon*, song 19.

And when at length her flagging joints full,
 Pasting she hangs upon the rattling sails,
 And being forc'd to loose her hold with pain,
 Yet beaten off, she straight lights on again,
 And sm'd with *flaw*, with storms, with wind, with weather,
 Yet still departing thence, still turneth thither.

Id. *Howard Earl of Surrey in Lady Geraldine*.

When as it could not be found how hardness of heart should be
 lessened by liberty of divorce, a fancy was devised to have the *flaw*,
 by commenting that divorce was permitted only for the help of wives.

Milton. *Doctrine*, &c. of Divorce, ch. xv.

The Bishop of the Diocese, who was the founder of the Priory in suc-
 cession, had not given his consent to the translation of the said Priory
 into a Dean and Chapter; which *flaw* afterwards caused great trouble
 to this church under Queen Elizabeth.

Styrie. *Memoriale*. Edward VI.

But the diamond being fair and *flawless*, and so thick, that the
 merchant told me it would be too deep for any ring, and therefore that
 he meant to split it into two; I had it weighed, and found it to amount
 to ten carats (or 40 grains.)

Boyle. *Works*, vol. i. p. 577. *Experiments and Observations*

Physico.

No, the decree was just and without *flaw*;
 And he, that made, had right to make, the law;
 His sovereign power and pleasure constrain'd,
 The wrong was his who was justly complain'd.

Cooper. *Hope*.

FLAWN, Fr. *flans*; Ger. *flader*; D. *vlade*. Of un-
 known Etymology. Cotgrave says, *Flans*, *flavens*,
 custards, egg-pies.

With delicate *flavens* brode and flat.

Chaucer. *The Renow of the Rose*, fol. 148.

Fall to your cheese-cakes, curds and clotted cream,

Your looke, *your flans*.

Ben Jonson. *The Sad Shepherd*, act i. sc. 2.

Minshew (ad p. Custard) considers a *FLAWE* to be

a Custard, and seeks his derivation from the Gr. *πλάω*, to

placenta. The French Critics interpret *flans* as *une*

sorte de tartre, and give some whimsical derivations: a

flando, because it must be cooled by blowing before it is

eaten; a *flendo*, because it is given to appease children

who are crying; a *flavo*, because it is made from the

yolk of eggs, in which case it should be a Custard. Dn

Cange gives examples of the words *flato*, *flant*, and *flad*.

In Tusser's *Hundredth good Pointes of Husbandrie*,

1557, in the *Humble Advice*, we are told, that on the

Wake Day or Vigil of the Church Saint, when

"everie wanton may dance at her will, the oven is to be

filled with *Flawnes*." Manage has a notice of the word;

and Kersey defines it, "a kind of dainty made of fine

flower, eggs and butter," which, says Archdeacon Nares,

is not exactly a Custard, though approaching it.

FLAX, } A. S. *flæx*; D. *flax*, *vlax*; Ger.

FLAXED, } Junius, from *φλάω*, to beat

FLAXEN, } or bruise. Skinner, from Lat. *villos*.

FLAXY, } Wachter from *vlax-ens*, to weave, or

vlaxor, *ceasar*.

Wyves and widows, wool and *flax* appoyne

Piers Plouman. *Finis*, p. 123.

FLAX.
—
FLAY.

A brevid reed he schal not breake, and he schal not quench smokyge
flax till he caste out down to victorie.

Wiclyf. *Matthew*, ch. xii.

A bound reede shall he not breake, and flax that beynygmed to
burne, he shall not queche till he send forth iudgment into victorie.
Bible, *Amos* 1551.

This purdoner had here as yve as war,
But smooth it bong, as that a strike of flax.
Chaucer. *The Prologue*, v. 678.

For (come) it is a thing right hard, to touch pitch, & never tyle y
fingers, to put flax into fyre, & yet kepe it fro burning.
Sir Thomas More. *Works*, fol. 1200. *A Dialogue of Countfort*.

USALL. I am so dry
I have not spittle enough to wet my fingers
When I draw my flax from my distaff.
Mausler. *The Picture*, act v. sc. 1.

But to returne againe to our flax of Italie, that which groweth in
the Pelignus country, is at this day in great account & request;
howbeit, some use it but the fallers. There is not a whiter flax to be
found, and indeed resembling wooll nearer than this flax.
Holland. *Pinn*, vol. ii. fol. 3.

She at the leaved't made was yve as war,
(Her flared hair crown'd with an anadem)
To judge who best flared'd, for she could fit
The height of grace unto the height of wit.
Browne. *Britannia's Pastorals*, book i. song 4.

The nectar which the Gods do troll,
Is frozen 'till celestial bowls;
And the cup-bearer, Quoinado,
Has copp'd his flax'd flax head.
Cotton. *Winter*.

Her flaxen haire, incensing all beholders,
Her country, in it was about her shoulders.
Browne. *Britannia's Pastorals*, book i. song 2.

But of all others, the tale made of cunnes, flaxen cord, are so
strong, that the wild hair falling into it will be caught and so un-
wieldy, for these kind of nets will checke the very edge of a sword at
such like weapon.
Holland. *Pinn*, vol. ii. fol. 3.

The four colors signify these four virtues. The flaxey, having
whiteness, appertains to temperance, because it maketh condicant et
mundum cunum.

Sir M. Sandys. *Essays*, (1634.) p. 16.

[She] decrees a name
As rank as any flax weech, that puts to
Before her truth-plite.
Shakespeare. *Winter's Tale*, fol. 280.

She seeketh wooll and flax, and worketh willingly with her hands.
Bible. *Modern Version*. *Proverbs*, ch. xxxi. v. 13.

Inferior diets had Holland or flaxen table-cloths, but no napkins.
Parliamentary History. 12 Charles II. 1660. *Provision for the
King's Household*.

Adown the shoulders of the heavenly fair
In easy ringlets flow'd her flaxen hair;
And with a golden comb, it matches grace
She taught each lock its most becoming place.
Fletcher. *Of the Argumencie of Apollonius Rhodius*, book iii.

They were never so stupid as not to understand that human laws,
like a thread of flax before a flame, vanish and disappear before
popular convulsions.

Warburton. *Sermons* 31. vol. v. p. 261.

Our happy wives
Behold arising, in their fastening flocks,
A double wealth; more rich than Belgium's boat,
Who tends the culture of the flaxen reed.
Dyer. *The Fleets*, book iii.

FLAY, or } A. S. *flæan*, *excoriare*, *deglutere*,
FLAX, } *flay*, to pull, to pull off the skin or rind.
FLAYER. } Sommer. Dutch, *elaen*, *claagen*.
To strip, pull or tear off—the rind, skin, or other
superficial coating.

FLAY
—
FLAX

And moreover the wretched scollard members that they shews
though disquing, inpadding of his nose in white and red, seemeth
that had hire shameful prive members were flaxen.

Chaucer. *The Pervans Tale*, vol. ii. p. 313.

There dyd I see such lightes, as yet my heart do picke,
I saw the noble Bragandine, when he was flay'd quicke.
Gaueigne. *Flowers*. *A Deuise of a Mask*.

When his friend dieth, he killeth his best horse, and having flay'd
off his skinne he carrieth it on high upon a long pole before the corpse
to the place of buriall.
Halskop. *Foyage*, &c. vol. i. fol. 400. *The Borderers upon Russia*.

Hiv. Why, he can have no more of us than our skins.
And some of them want but flaying.
Anonymous. *A Yorkshire Tragedy*, act i. sc. 8.

A prince is the pastor of the people. Hee ought to shew, not to
flay his sheepe; to take their fleeces, not their fairs.
Ben Jonson. *Danverses*, fol. 107.

Mos. Na, sir, nor their flees
Hee cannot brook: hee says, they (physicians) flay a man,
Before they kill him.

M. *The Fair*, act i. sc. 4.

Every fox must yield his owne skin and helmes to the flayer.
Purchar. *Pilgrimage*, book ii. ch. xii. sec. 1.

Could not the whipping-post prevail,
With all its rhetoric, nor the gad,
To keep from flaying scapegryt this
And ancle free from iron gins.

Butler. *Hudibras*, part i. can. 2.

It will be hereafter with a wick'd man, when he is punished for
his sin, as it was with Apollodorus, when he demanded that he was
flayed and boyled by the Seythians, and his heart spoke to him out of
the caldron, 'Ego et vultus alicui—I am the cause of these thy
sufferings.'

Bishop Horne. *Works*, vol. i. p. 263. *Essays and Thoughts on
several occasions*.

FLAX, } A. S. *flæak*; Dutch, *flay*, *vlo*; Ger.
FLAX-RITE, } *flæk*; which Skinner, Junius, and
FLAX-RITING. } Wachter think is so called from the
nimbleness of its flight from the fingers of those who
would catch it. A. S. *flæan*; Ger. *fliehen*, to fly. It
is more probably from the A. S. *flæan*, to flay or flay;
from the effect of its bite upon the skin.

And after they bee washed, it was not lawful for any man or
woman to kill either flax or louse with their hands, neither yet to
take them with their nailes, untill they have accomplisht their vowed
orations in the mountayne of pardons shewes.

Halskop. *Foyage*, &c. vol. ii. part i. fol. 207. *Pilgrimage to Mecca*.

You have heard a whole court rove of shewdrie, and yet all these
are but flax-bittings in respect and comparison of that, which I shall
now shew you.

Witsen. *The Arts of Rhetorique*, fol. 128.

But if you let them sucke their fill, and to go away of themselves,
then they doe an other hurt, but leave behind them a red spot some-
what bigger than a flax-biting.

Halskop. *Foyage*, &c. vol. iii. fol. 475. *Miles à l'italie*.

Mark how this flax, and mark in this
How little that which thou dry'st me, is;
It suck'd me first, and now sucks thee,
And in this flax our two blouds mingled be.

Danvers. *Pervans*. *The Flax*.

When Cleomeres had heard their answer, he told them they had
done him great wrong; for they should have advertised him before
he had taken his journey, and not now when he was almost hard at
their gates, to send him back again, with a flax in his ear.

Norik. *Pleasures*, fol. 673. *Agia and Cleomeres*.

She was continually exercised with the affliction of a weak body,
and of a wounded spirit, the agonies whereof she would oft re-
count with much passion, professing that the greatest bodily sick-
nesses were but flax-bites to those agonies.

Hall. *Works*, vol. iii. fol. 2. *Life*.

You have heard certain murders here in Rome
Bloody and full of horror,
Lon. 'Las, they were flax-bittings.

Walter. *The White Devil*, act i.

FLEA.

FLEA.

Thus spoke the proud heavy and view'd me all round
With an eye of disdain, and thrice spilt on the ground,
Then mimick'd my voice with satirical sneer,
And sent me away with a flea in my ear.

Forster. Of the Myriam of Moschus, idyl. 9.

Winchester replied to this, with seemingly much satisfaction, how himself was arrived at that baron of questions without loss of any notable tackle, as the mariners say, which (he said) was a great matter as the winds had blown; and with little flea-biting conveyed to an easy estate.

Scripps. Memorials. Queen Mary, Anno 1555.

We wonder at the ingenuity displayed in harnessing a flea to a microscopic chariot; but the genius of the artist we do not admire, because it exists itself in nothing that can be called either great or good; and because, though at first view it may yield a slight gratification, one is rather vexed then pleased to think that so much skill and time should be thrown away upon such a trifle.

Beattie. Elements of Moral Science, part i. ch. ii. sec. 5.

Ray, in his *Collection of English Proverbs*, (245, ed. 1678,) has illustrated the phrase to send one away with a flea in his ear, which has a parallel in Italian, "Io gli ho messo un pulce nel orecchio;" I have sent a flea into his ear; which seems more expressive than our own Proverb. "It is not easy," Ray adds, "to conceive by those who have not experienced it, what a buzzing and noise a flea will make there."

Pliny has given more than one sure charm against Fleas: *allud et Cuculo miraculum, quo quis loco primo audiatur alitem illam, et dexter pes circumscibatur, ac vestigium id effodiatur, non gigni Pulices, ubicumque spargatur*, (xii. 25;) a decoction of the root of alkanet (amomum) kills them, (xii. 19;) so will all the leaves of elder macerated in water, (xiv. 35,) or the leaves, similarly prepared, of cundago, which from this property derives its English name, Flea-bane, (xx. 64.) The flowers of fresh gathered pulgulum, which in its English name (pennyroyal) does not convey its virtue, if burned destroy them, (xi. 34;) and a like effect is produced by thistle seed (*tribulus*) ground and infused in water, (xiii. 12.)

In Wilsford's *Nature's Secrets*, 1658, it is stated, that "the little subtle beast (called a Flea) if much thirsty after blood, it argues rain." (130.)

FLEAK, or } See FLAKE. An occasional gate or
FLEAK, } hurdle, set up in a gap. North.—
Grose.

A rack for bacon, &c. York.—Pegge. Probably both so called because made of flakes of wood.

FLEAM, Dutch, *elème*; Fr. *flamme*, as the Editor of *Menage* whimsically explains it, *parce qu'il est fait en forme de flamme*, a form in which we never happened to see it made; Skinner says, from the Greek and Latin, *Phlebotomum*; a lancet for bleeding cattle.

FLEAR, or } Junius thinks of kin to the A. S.
FLEER, v. } *fleard-ian, nugari*; *fleard, nuge*,
FLEAR, n. } *toyes, trifles*. Skinner, that it is
FLEA'ER, } from the verb to leer, (*f* prefixed.)
FLEA'ING, n. } Mr. Brockett has "Flire, to laugh, or rather to have a countenance expressive of laughter without laughing out. *Isl. flyra, subridere*." And Dr. Jamieson, to *flyre*. *Isl. flyra, subridere, capitis ridere*; Su. G. *flyr-a, oculis putulanter ludere*. So also *Serenus*. But the origin of the word and its meaning, consequently, are still unknown. See FLIRT.

To express mockery or sneer; also, assumed civility.

The second man was, *fleering* Flattery.

Both men by like, or very near of kin,

Then followed them Detraction and Decile.

Gauguin. The Steel Glass.

AMA. I was fain to drive him like a sheep before me,
I bluish to think how people *flee'd*, and scorn'd me.
Bonomet and Fletcher. The Spanish Curate, act iv. sc. 7.

I shall have

Another sword, I shall, ye *fleering* poppy.

Id. The Captain, act iii. sc. 5.

Thus was Aristides therefore justly honoured, praised, and esteemed above all others for his just imposition of taxes, availing only of Themistocles, who went up and down *fleering* at the matter, saying it was so most praise for an honest man, but rather for a coffer wall bar'd with iron, where a man might safely lay up his gold and silver.

Sir Thomas North. Plutarch, fol. 265. Aristides.

Like a cunning curstian, that dillies the rustic to endorse himself; and then peeps him with a *flee*, and scorn. *Falstaff. Romule 20.*

Pas. Democritus, thou ancient *flee*,

How I mirthy laugh, and he's since.

Bas. There you nam'd the funniest jester,

That ever year'd in Rome, or Athens.

Bonomet and Fletcher. The New Valour, act v. sc. 1.

Your whootings and your clamours,

Your private whispers, and your brawling jeers.

Id. Philaster, act ii. sc. 1.

Says then the *fleering* spark, with courteous grin,

By which he drew his infant curls in;

"Nothing more easy; did you never see

How in a swarm, bees, hanging bees by bee,

Make a long sort of rupa below the tree?"

King. Hold Fast Below.

I put you where you *flee* and laugh,

Come I call thee my better half!

Oh there you think you have me safe!

But hold, sir.

Swift. A Rejoinder by the Dean in Jackson's Name.

FLECK, } Skinner says, *Fleched, maculatus*,
FLECK, } (spotted), from Ger. *fleck*; Sw. *fleck*, a
spot. It is probably no other than *staked*, i. e. having
flakes, sc. of various colours. *Flecking* is, *flickering*.
q. v.

To mark or cover with broad spots; to variegate with spots.

And wonderful bowles

With *flake*ed feathers.

Piers Plouman. Foron, p. 222.

He was all estish, full of rage,

And full of jeryva, as a *flake*ed pie.

Chaucer. The Merchant's Tale, v. 9022.

About the pyrryl stood the fume full lie

He was of long as *flake*ed as a pie.

Id. The Chaucer's Temptation Prologue, v. 10033.

A rose grended fresh, and wel smelling,

Above hire bod hire doves *flake*ing.

Id. The Knight's Tale, v. 1964

For though the friendly words therein were good,

Yet many a thought they moved in his mood,

As well appeared by his *flake*ed cheeks.

Nowe cherries ruddy, now pale and greene as leekes.

Georgique. Dan Bartholomew of Bate.

Ten. Brave lords, our conquests will be honorable,
Because we have to deal with beauteous foes;
Our plume stand to receive you like a wood,
We'll *flake* our white steeds in your Christian blood.

Heywood. The Four Apprentices of London.

It riddeth fleckles, moles, and generally any spots or flecks that were the beastie or fowle. *Holland. Pliny, vol. ii. fol. 314.*

The grace of a swan is commended both for it cleave the skin of the face from all flecks and fleckles, and also to take away wrinkles. *Id. fol. 377.*

—His ears and legs

Fleck here and there, in gay enamel'd pride,

Rival the speckled par. *Somerville. The Chase.*

FLECTION, } See FLEXILE.

FLECTOR.

There be three kinds of tunes and measures in music according to Polymaster Boetius, to wit, the Phrygian, Dorian, and the Lydian, they say that in every one of them *Saculus* made a certain *flection* or tune called *strophe*. *Holland. Plutarch, fol. 1019.*

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FLEC-
TION.
—
FLEE.

Their origin may be either from the back, inwardly, as the chief *flector*, the press, &c.

Suisk. Picturae of Old Age, p. 65.

FLEDGE, v. Dutch, *fledderen*; Ger. *fliegen*, *FLEDGE*, *adj.* *rolare*, to fly; and consequently, *plumescere*, to be feathered.

To feather; to clothe or cover with feathers.

Whose tender pinions, securely *fledg'd* in show,

Could make his way with whistling swains in Po.

Master Roderick and Master Doro to Mr. Browne on the Publication of the Shepherd's Pipe.

Ans. These are poor rimes,

(Which have got little in their service,) now

To take your fortune; but your iamb bunting,

Now they are *fledg'd*, are gone.

Wither. The *Duchess of Melfy*, act iii. sc. 5.

Dix. You may do so; your upright love has wings,

And 's'tis *fledg'd* in his melting time with mine.

Tate. The *Adventures of Five Hours*, act iii.

This she doth so long, until the young cuckoo being once *fledg'd* and ready to bid abroad, is so bold as to seize upon the old tilting and to hat her up that hatch her

Holland. Phoebe, vol. i. fol. 275.

One hatch'd, some form'd in part,

In close setting of my heart,

Chirping loud; their careless noise

All my golden peace destroys:

Some, quite *fledg'd* and fully grown,

Nurse the younglings as their own.

Fowler. The Idea of Innocence, act 33. The *Swallow*.

----- The heets,

And corner grass, appearing o'er the rest,

Of late unsharply and unseem, now shine

Compassion, and in height appear'd eld,

And, *fledg'd* with icy insulins, and superb.

Cowper. The Task, book v.

FLEE, v. A. S. *fléan*, (see to FLY.) *fugere*,

FLEE, v. *scandere*, to flee, to run away, to avoid,

FLEEING, v. to escape from. Sommer.

To *flee*, and to *fly*, are by usage distinguished;

the latter implying the motion of wings; the former, not.

To run away quickly, speedily, with the swiftness of

flight; to go or pass away swiftly.

So *just* Hengist began atte laste to *flee*.

R. Gloucester, p. 122.

So *Guarwar*, ye lofer quene, herde of bys cas,

From Euerwick to Carlowen her *fléan* myg quye pas

Id. p. 221

Malcolm, when be it herd, *fled* for feid.

R. Bruner, p. 88.

Alle *fledden* for lere, and *flouen* in to heruas

Sava Maide *fléan* Mayde.

Pierre Planchon. Faint, p. 36.

But whanne ye schulen se the abhominacion of discordant stoned rage where it owth not, he list redith undirstod, than that thi ben in *fulle fleo* into hillis

Wiclif. Mark, ch. xlii.

Moreover when ye see the abhominacion that hatcheth destruction whereof is spok'd by Daniel the Prophet, stand where it ought not, let hym that readeth understand. Then let them that be in *Jury fleo* to the mountaynes.

Id., *Ann*, 1581.

Flee ye that your *fléan* be not madd in wyette, or in the Sabote, for then schal be greet tribulacion what creature hath not be to the beginning of the world til now, neither schal be mad.

Wiclif. Matthew, ch. xlii.

Soe after the midnichte, Palamon

By helping of a frened brake his prison,

And *fleeth* the citi faste as he may go.

Chaucer. The Knights Tale, v. 1471.

For if I were of such a source,

I say than I would flee

In to his chamber for to see

If any grace would fall.

Gower. Conf. Am. book v. fol. 150

Thou Peter de Boyne had dyest imaginations other to go forward, and to reynage against the *fleece*, and in fight with theyr enemies, who chased them, or elles to drawe to Country.

Lord Berners. Ougeley, vol. i. ch. 375.

Malar. Take not thy flight so soon immaculate spirit!

'Tis *fled* already—How the innocent,

As in a gentle slumber, pass away

Manager. The Universal Combat, act v. sc. 2.

He [Jonah] considering the ungratefulness of the searage, and doubting what entertainment he was like to have from a proud, and (as he might think) an obstinate city, divers other way, and *flee* toward Tarsish.

Alcock. Discourses. Sermon 9.

Which fear of the *fleece* away was no less ignominious, then if in sight they had turned their backs to the enemy.

Greene. Tircius, fol. 227.

With flashing flames his ardent eyes were fill'd,

And in his hand a naked sword he held;

He cheer'd the dogs to follow her who *fled*,

Dryden. Theodora and Hecuba

These were thy charms, sweet village! sports like these.

With sweet success, taught e'en his soul to please;

These round thy bow'n their cheerful influence shed;

These were thy charms—thou art these charms are *fled*.

Goldsmith. The Deserted Village

The voice that made those sounds more sweet

Is hush'd! and all their charms are *fled*;

And now their softest notes repeat

A dirge, an anthem, o'er the dead!

Bryce. Works, vol. iv. p. 229. Some

FLEECE, v. A. S. *fléan*, *flee*, *flye*. *Yellus*, a

FLEECE, n. } *fleece* of wool; Dutch, *vlies*; from

FLEECE, n. } the A. S. *fléan*; Dutch, *clay*, ex-

FLEECE, n. } *coriare*, *discurare*, to *flee* or *clay*.

FLEECE, n. } To *flee* or *fly*, and to *fleece* (by usage) are dis-

tinguished: to *flee* is to strip off the hide or skin; to

fleece, to strip off the wool only;—and met. to strip or

deprive of their wealth or property.

To *fleece* is also, to cover with *fleece*, sc. of wool;

and met. to force into, to overspread with, the resem-

blances of such *fleece*.

And *ful* meey layre *flee* [fleece] full-like washe,

Pierre Planchon. Faint, p. 161.

Na they could not medle the height *fleece* of the country of Syria, with the venime of Tury, this to sein, they could not den white *fleece* of Syria cedry, with the blood of a manner sheild, that men haden in Tury, with which blood men den purple.

Chaucer. The second Booke of Boecius, fol. 219.

There was a shepe, as it was told,

The which his *fleece* bare all of guide,

And so the Goddes had it sette,

That it as might awise be sette.

Gower. Conf. Am. book v. fol. 102

And thus was peace concluded, and our Englishmen or rather sheep, came home againe winter, and left their *fleece* behind them

Wyndes. Works, fol. 389. The *Practise of Epistolical Prudence*.

Then must evaine thy bookish charge

in heauen civil sorte:

Not as the lambe under the Jme

the sheppard doth receive;

Or drunken Pyrron haunce her wools

her *fleece* riched gaine.

Duval. Horace. Epistle to Fannius Aetili.

Those clergymen were not to be driven into the fold like sheep, as his simile run, but to be driven out of the fold like wolves or thieves, where they sat *fleece* those flocks which they never had

Milton. An Answer to Edmon Bonifazi, vol. i. fol. 407.

Fleece the flocks and bleating rout,

As plants.

M. Fowdler East, book vii. l. 472.

Had this [Lanier] our Colches been unto the ancients known, When honour was her self, and in her glory shewn, He then that did command the infantry of Greece, Had said to our ioe adventer'd for this *fleece*.

Dryden. Polyolymon, song 7.

FLEE.
—
FLEECE.

FLEECE.

FLEET.

And though hee new present you with such wooles,
As from moore English flocks his Muse can pull,
Hee hopes when it is made up into cloath;
Not the most curious head here will be loath
To wear a hood of it; it being a *fleece*,
To match, or those of Sicily or Greece.

Ben Jonson. Prologue to the Sad Shepherd.

Not fleeces, but feeders; not butchers, but shepherds.
Hamley, (i. e.) Feysen. Bernart de la Pre. (1637.) p. 262.

They pray as that it would please us to let them still hale us, and
wary us with their hand-dogs and paravents; and that it would
please the Parliament that they may yet have the whipping, *fleeving*,
and fazing of us in their diabolical courts.

Milton. Of Reformation in England.

And eke the gentle shepherd awaynes, which sat
Keeping their *fleece* flocks as they were hyrd,
She sweetly heard complaine, both how and what
Her sones had to them done; yet she did smile thereat.

Spenser. Faerie Queene, book iii. can. 6.

A body long and large, the buttocks equal broad
As fit to undergoe the fall and weighty load.
And of the *fleece*'s face, the flank decked with lack,
But everywhere is store'd.

Dryden. Polyolbion, song 14.

Nor wonder how his fortune's smuck
His brothers *fleece* him when he's drunk.

Swift. The Beggar's Confession to the Priest.

Meanwhile, light shadowing all, a sober call
Fleece rebounded eider; when least we have
Stand tremulous, uncertain where to turn
The gentle current.

Thomson. Autumn.

How, if on Swinith's feast the welkin looms,
And every pebbled shore with hasty showers,
Twice twenty days shall clouds their *fleece* draw,
And wash the pavements with incessant rain.

Gay. Trivia, book i.

'Twas at the time, when new returning light
With welcome rays began to cheer the sight;
When grateful birds prepare their thanks to pay,
And warble hymns to hail the dawning day;
When woolly flocks their bleating cross renew,
And from their *fleece* sides still shake the silver dew.

*Congreve. Works, vol. ii. p. 201. On the Death of the Marquis of
Blandford.*

With awe no new takes from her hand
That *fleece*-side flow'r of fairy land
Less precious, whilom, was the *fleece*
Which drew the Argonauts from Greece.

M. B. vol. ii. p. 275. An Impossible Thing. (A Tale.)

In yonder aged dames the Parca know,
Who weave the thread of human life below.
Long as the *fleece* last, so long extend
The days of man, but with the *fleece* they end.

Holte. Orlando Furioso, book XXXV.

For this purpose, the poor unhappy natives must undergo a second
fleeving for the benefit of the proprietors: so that they were to be
robbed first, to enrich their governors; and afterwards they were to be
glorified in furnish means to prevent a discovery of peculations.
*Pur. Spenser, vol. ii. p. 260. Mr. Pitt's East India Bill,
November 18, 1783.*

With him two gay Arcadian swains reclie'd,
Who in the neighbouring vale their flocks had join'd,
Thyrice, whose care it was the goats to keep,
And Corydon, who fed the *fleece* sheep.

Beattie. Pastoral 7.

FLEECY History is a manufacture in which fine
fleeces of wool are interwoven into a cotton piece of the
common stocking texture; it is a particularly warm
clothing.

FLEET, n. } Fr. *flotte*; It. *flota*; Sp. *flota*;
FLEET-voyage. } Dutch, *vloot*; A. S. *flotan*; Fr.
flotte; It. *flotta*; Sp. *flota*; Dutch, *vloot*, to *flote*.
The A. S. *flotan*, Junius adds, is the frequentative

from *flow-an, fluere*. Hence the noun is applied to an
estuary, into which the tide *flows* or *flows*. The Fleet-
Prison, so called, because situated upon the side of the
water that *flowed* in from the river Thames. See to
FLOAT.

That which *floateth*; a collected number of ships.

Toward the south side turned *but* *the fleet*,
For later & for a chance togather *gan mate*.

R. Brome, p. 40.

Phillip therefore when he undertakes that the Carthaginians have
vanquished the Romanes againe, sent his open defiance into them
and began to build a *fleet* whereto to transport his army into Italy.
Arthur Golding. Justice, book xxv. fol. 120.

The same day the Generall seeing what weak estate our army was
drawn into by sickness, determined to march and victual treaty of
the best ships for the lands of Accres, with General Drake to see if
he could meet with the Indian *fleet*, and General Norris to retire
home with the rest.

*Habington. Voyage, &c. vol. i. part ii. fol. 150. The Portugal
Voyage.*

Then they commended the warden of the *Fleet* to carry him with
them of the *Billard* that then were in like trouble with him vnto the
Fleet from whence they came, and to keep close prisoners, and in the
morning to provide v. faggots for Doctor Barnes had ill *Stiffard*
men, the which was readily done the next day by eight of the clock
in the morning.

The Life of Doctor Barnes.

But for all these excuses, *Griffin* was sent to the *Fleet*, and there
remained v. weeks, and before hee came out, was bound in a *cell*,
that he should neither sell, nor imprint, or cause to be imprinted any
Bibles, until the King and the *Cherch* should agree upon a translation.

*For. Martyrs, fol. 1067. R. Grafton Imprimed for Printing
the Bible.*

This point of the vitium was the Roman *fleet* first first of all doo-
ling discovered Britannie to be an island, and withall found out and
subdued the isles of Orkney before that time neuer known.

Saxo. Tacitus, fol. 188.

Hee exhibited naval battalies performed in manner by full *fleets*
and complete parties; having digged out a great pit for a lake, and
built a stone wall round about it seere vnto Tivora and thence he
would behold in the greatest storms and showers that were,
Holland. Ammonius, fol. 261. Fluvius Domitanus.

It was that memorable day, (June 3rd, 1665) is the first summer
of the late war, when our navy engaged the Dutch; a day wherein
the two most mighty and best appointed *fleets* which any age had ever
seen, disputed the command of the greater half of the globe, the com-
merce of nations, and the riches of the universe.

Dryden. Essay of Dramatick Poetry.

As it was Henry's chief object to render his discoveries useful to
his country, he immediately equipped a *fleet* to carry a colony of Por-
tuguese to these islands. [Madeira.]

Robertson. History of America, vol. i. p. 64.

The FLEET PRISON (*La Fleet* or *Prisona de la Fleet*,
as it is sometimes called in old documents) is of great
antiquity, and is found mentioned in the 1 Richard II.
(1189.) who confirmed to Osbert, brother to William
Longshampe, Chancellor of England, and his heirs for
ever, the custody of his house or palace at West-
minster, with the keeping of his goal of the Fleet at
London. In early times it was tenanted by offenders
of rank; in the reign of Henry VI. 1453, Thomas
Thorpe, Speaker of the House of Commons, was com-
mitted thereto; and a MS. preserved in the British
Museum, "the names of all Bishops, Doctors, &c. that
were prisoners in the Pyttle for Hereticisme the
firste yere of the Reigne of Queen Elizabeth. A. D.
1558," and continuing about nine years, mentions eight
Priests, six Doctors, and three Bishops, confined there
for hearing and performing Mass. It was also a
prison much used for offenders committed by order
of the Star Chamber. From the reign of Charles I.
it has become appropriated to debtors, and those

FLEET

FLEET. guilty of contempt against the Court of Chancery. By 22 and 23 Charles II. its government is in the Lord Chief Justice, Justices, &c.; and it is considered peculiarly under the Court of Common Pleas. In 1667, Sir Jeremy Whicheot, to whom and his heirs the office of Warden had been granted, rebuilt the Prison.

Before the passing of the Marriage Act in 26 George II., the Fleet Prison was a notorious resort for the celebration of clandestine Marriages. Persons of broken character, termed *Pipers*, who walked in the street before the Prison, were employed to solicit custom; and signs were displayed over the apartments used as Chapels: one of these represented a male and female hand in conjunction, with the words *Marriages performed within*, underwritten. This abuse appears to have arisen from so overnight in the existing Law, which punished Clergymen solemnizing such marriages by nothing more than Fine; and a Fine was a penalty to a person already imprisoned for debt, and who, having nothing to lose, might also dare Ecclesiastical suspension with impunity. The trade became so thriving, that some unworthy Ministers voluntarily resided in the Gaol to obtain the privilege of officiating; and in the Chapel of one Keith, whose name has been handed down to infamy, 6000 persons are said to have been married within the year. Registers were kept, and for a long time were admitted as evidence of Marriage in the Courts of Law; but in process of time these documents having been sold, and while in private hands having, in many instances, been interpolated and falsified, they have lost their original authority, whatever that might be, and are no longer received.

FLEET, v. To *float* or *flit*, (see **FLIT**.)
FLEET, adj. { *flere, fluitare*, says Skinner;
FLEETNESS, from "A. S. *flœhtan, fluctare*,
FLEET-FOOT, to *float*, to swim, to wave up
FLEET-FOOTED, down, or to *ad* *fluo*.
FLEET-WINGED. See to **FLIGHT**.

To swim, in skin along the surface; and thus, to move along swiftly; to pass away suddenly, to pass away.

Mr. Grose says, "Fleet, to skim or take off the surface of cream; whence *fleeted* or *skimmed* milk. North." See also Mr. Moore's Suffolk words.

Of which shewen all be the bestest word so great, it is to dispise, for it is not possessed with so leader of reason, but it is raised only by *flaying* error, folly and lighty.

Chaucer. The first Booke of Boecia, ed. 212.

So stands the foole by *flaying* food
 and looketh for a curse:

But fourer runnes and still will runne
 and never shapeth reuerse.

Turner. That it is Hurtfull to Concrete, &c.

The Sychemon from that time that the bridge was begun to be builded, preparing themselves to lyght, had by the counsell of such of the Uspitis & Twentiers as they had with them, *fleeted* out of their country.

Arthur Golding. Conar. Comentariorum, book iv. fol. 56.

They my many young gentlemen flock to him every day, and *fleet* the time away carelessly as they did in the golden æge.

Shakespeare. As You Like It, fol. 156.

In mail their horses clad, yet *fleet* and strong,
 Prauncing their riders bore, the flower and choice
 Of many Provinces from bound to bound

Milton. Paradise Regained, book iii. l. 312.

Here be woods as green
 As any, the lillies as fresh and sweet,
 As where smooth Zephyrus plays on the feet
 Face of the curled stream.

Beaumont and Fletcher. The Faithful Shepherdess, act i. sc. 1.

FLEET.
FLEGM

'Tis sooner past, 'tis sooner done
 Then summer's rain, or winter's sun;
 Most fleeting, when it is most dear,
 The good, while we but say his name.

Carver. To a Lady. Persuasion to Love.

Mercator in civill dissensions the faith of the soldier was *fleeting*; and that there was perill to be feared from every particular man.

Servit. Titius, fol. 87.

Or as the *fleet-foot* one, that's *flit* with chasing.

Shakespeare. Venus and Adonis.

When, as from snow-crown'd Sildon's lofty cliffs,
 Some *fleet-wing'd* bird hopped, towards prying hoar,
 Amongst the tall and moss-bed matted driers,
 And th' air of all her feather'd flock doth scour.

Drayton. The Barren Wars, book vi.

Not so, with Nism, who the foot declin'd,
 Nor knew th' endanger'd boy was left behind;
 Beyond the snow-fair'd Alban fields he fled,
 Where the *fleet* couriers of Latious led.

Pitt. Virgil. Æneid, book ix.

Hail, Rivers! hallow'd shade! I descend from rest!
 Descend and smile, to see thy Rochester blest!
 Weep not the scenes through which my life must run,
 Though false, *fleet-footed*, scents thy languid sun.

Savage. To Henry, Countess of Rochford.

The drifts of Thracian snows were scarce so white,
 Nor Northern winds in *flourish* match'd their flight.

Drayton. Virgil. Æneid, book xii.

Before my tale were done, the rising light
 Must often chase the *fleeting* shades of night.

Hood. Orlando Furioso.

But fame, unrivall'd in the dusty course,
 In *flourish* far outstrips the vigorous hours.

Lucas. The Phoenix of Station, book v.

FLEGM, or } Also written *Phlegm*. *Fl. flegme*.
FLEAMA, } *fl. flegma*; *Sp. flegma*; Dutch,
FLEOMATICS, } *flegma*; Lat. *phlegma*; *φλέγμα*,
φλέγ-μα, to burn; not so called. Vossius thinks, be-
 cause it is *per se* igneous, but because *per accidens* causat
febres. See **DEPLEGMA**, and **PHEGMA**. See also the
 Quotation from Sir Thomas Elyot.

The moist *flegme*, with the cold
 Hath in the loques for his hold;
 Ordained him a proper stede
 To dwell there as he is bide.

Gower. Conf. Am. book vii. fol. 144

The water, which is moyste and colde,
 Maketh *flegme*.

Id. B. fol. 142.

Natural *flegme* is a humour cold and moist, white and sweet, or without taste, ingendered by insufficient decoction in the second digest of y^e watry or raw partes of the matter decal'd chiles.

Sir Thomas Elyot. The Castel of Helth, book i.

Countrywine is a cold or *flegmaticke* stonake, grosse meste
 shydeth longe indigested, and maketh purtified matter.

Id. B. book ii.

So in every humane body,
 The choller, melancholy, *flegme*, and blood,
 By reason that they flow continually
 In some one part, and are not content,
 Receive the name of humours.

Ben Jonson. Every Man out of his Humour.

He shall find himself bound fast to an uncompleting discord of nature, or, as it oft happens, to an image of earth and *flegme*, with whom he loath to be the co-partner of a sweet and glorious society, and sees withal that his bondage is now inevitable.

Milnes. Doctor, Act of Divorce, ch. v.

Some *flegmatick* see captain would have staid
 For money now, or victuals; not have weigh'd
 Anchor without 'em.

Suckling. To my Friend Will Devenant

The Satyres, and Sileni, are perpetual followers of Pan, that is old age and youth; for of all natural things, there is a lively, jocund, and (as I may say) a dancing one; and a dull *flegmatick* age.

Bacon. On Learning, by G. Wile, book ii. ch. xlii.

FLEOM.
FLESH.

These things operate strongest upon the *flegmatic*, the weakly and low spirited, who are disengagements rather than terrene.

Search. *Light of Nature*, vol. ii. part iii. ch. xxix.

FLEM. Mr. Tyrwhitt says, Sax. to banish;
FLE'NER. banisher. In A. S. *fleam, fuga; fletia*;
FLE'NING. *flyma, flyming; erul, profugus. Fly-*
man, in exitum mittere, exlegem reddere. Lye. Skin-
ner explains fletied, daunted; fleming, conquest;
flemer, expeller.—Flym-an; is to cause to fly, and thus,
To banish.

Now help, thou make and blisful faire maide,
Me fletied wretch, in this desert of Galle.

Chaucer. *The Second Nomes Tale*, v. 15576.

Lo, here hath hind hire dominations,
And appetit fletied discretion.

Id. *The Manciple's Tale*, v. 17131.

(Quid Pandarus) ye nice wold ye here
In fleching is called fleching of wretches
It seemeth here, for wretches wold wroght here.

Id. *The third Booke of Troilus*, fol. 171.

Flemer of fleties, out of him and here
On which thy innocence faithfully extends.

Me hope, and yere me wroght my life to seawards.

Id. *The Men of Letters Tale*, v. 4880.

FLEMINGIA, in Botany, a genus of the class
Diadelphina, order *Decandria*, natural order *Leguminosae*.
Generic character: calyx acutely five-cleft; corolla pea-
flowered, standard striated; pod sessile, oval, turgid,
two-valved, one-celled, two-seeded, seeds spherical.
Six species, shrubs, natives of the East Indies.
Decandolle.

FLESH, v.
FLESH, n.
FLESHED,
FLESHY,
FLESHINESS,
FLESHLESS,
FLESHLY,
FLESHLINESS,
FLESHING,
FLESHMENT,
FLESH-ROKERY,
FLESH-FLY,
FLESH-HOOK,
FLESH-MAKER,
FLESH-MEAT,
FLESH-MONGER,
FLESH-POT,
FLESH-SPARE,
FLESH-WORM,
FLESH-WORM,

Perhaps (says Skinner) from
the verb to *flea* or *flay*; because
the *flesh* is not placed upon
table unless with the skin *flayed*
or stripped off.

A. S. *flesc*; Dutch. *vleesch*;
Ger. *fleisch*. In A. S. are also
found various immediate de-
rivatives, *Fleasclie, fleshy, fles-*
liness, fleshiness, flesch-met.
flesh-meat. In Goth. *leik*, and
in A. S. *lic*, are *caro, corpus,*
cadvater. Hicckes (*Gloss. A. S.*
fol. 191) and Lye think that
Lic (according to the earliest
usage) denoted *corpus inani-*
matum; but go no further than
the Goth. *leik*, having the same
usage, for the origin. Junius
(*Gloss. Goth.*) says, *Leik, caro,*
item corpus, ac denique etiam cadaver. Wachter declares
the word to be difficult and obscure, and that the cause
of obscurity is to be found in the many changes which
it underwent before it received its present form. First,
he adds, it was (Helig's) *Laff, substantia viva, from*
leben, vivere, to live. 3dly, Leik and Leich, (Ger-
mania) corpus animatum. 4thly, Goth. Leik. 5thly,
The A. S. lic, agreeing with the Goth. leik; and which
afterwards, with the Æolic digamma prefixed, was writ-
ten flesc, end, with the sibilant i inserted, flesch. He
concludes that Laff, caro riez, subsequently applied
to caro mortua, was the original of the Ger. fleisch,
English flesh. After all, the obscurity remains un-
diminished.

Flesh is applied to the component substance of
animals, (beasts, birds, and fishes,) distinguished from
their bones, muscles, vessels, &c.

VOL. XXI.

To the body, as distinguished from the spirit.
To animal food, as distinguished from that of fish or
vegetables.

To corporeal or bodily sensations or desires, carnal or
sensual appetites or passions.

To *flesh* is, to train or invite to or by an appetite for,
or love of *flesh*; to insure to, to indulge in *fleshy* ap-
petites; and thus, generally, to train, to invite, to insure,
to indulge, to glut or satiate.

So muche hunger hit had þere, as hit þe toon lete
þat hit soðe (sweeted) þe Surcense, and þat frowe ete.

R. Gloucester, v. 406.

þe comon of þe ote heath þam þurs flesch,
Or males or maies roste, or half bein mate leane.

R. Bruce, p. 175.

For þe fend and þe flesch folowen to gedres.
Piers Plouhman. Finen, p. 14.

And wroten fleschles wrought, and water to dryken.
Id. Crede, sig. E. 4.

And took Thomas by þe hand, and taughte hym þe grege
And fiele with his fyngres, hus fleschlike brente.

Id. Fauson, p. 375.

The langthe of a leones, flesch meet I leue
After that Estre is yowre, and that is hard fare
And Wednesday ichc wyke withouten fleschete.

Id. Crede, sig. B. 1.

But and I wot that is me, that is in my flesch dwellith no good.
Wyclif. Ramages, ch. vii.

For I knowe that in me (that is to saye in my flesch) dwellith no
good thing.

Most dre I biesche you as conelings and pilgryms to abstenen
you from fleschliche desires that lighten agens the soule.

Wyclif. 1 Peter, ch. ii.

Deerly beloved, I beseech you as strangers and pilgryms, abstayne
from fleschlye iuyces, which fight agaynst the soule.

Bible, Anno 1551.

Of smale houndes buds she, that she froide
With rusted flesch, and milk, and wastel breede.

Chaucer. The Prologue, v. 147.

Certes such manum soule is betraied of the Diabol, by covetise of
temporal prosperite; and scorned by disceite, what he cheseth
fleschlye delites.

Id. The Perseus Tale, vol. ii. p. 229.

And eyes amonge weery she erde
That he so shudde his consoule wide
From hir, that so wrothe his good,
And was so nigh flesch and blood.

Geomet. Conf. am. book i. fol. 26.

Kyngs David had many a love:
But nathelens alwaie alone
Koughthode he kept in such a wime
That for so fleschly countie
Or lust to lye in lawes armes,
He left not the lust of armes.

Id. B. book vii. fol. 168.

The bodye, where heate and moystrure have courtouryng, is called
anguine, wherin the ayre hath preeminence, and it is perveyred and
housen by these vyces which enfolowe, carnalite or fleschyness, &c.

Sir Thomas Elton. The Count of Hoth, book i.

Their estate was to set forth the justice of God, which is to re-
ward the spiritual, his electe with the blessings promised; and
the fleschlyngs, the reprobate, with the plagues thur'ood.

Confession of N. Sherton, (1546.) sig. L. 5.

Tyndall answereth me with an helious exclamation and crying oute
vpon my fleschlyngs and loy, foweth his high spiritual wotenes
after this fashion

Sir Thomas More. Works, fol. 860. The Apology.

And make his sheperden, choise, hausen, flesch-les, hyppantes,
and al the apparill thereof of brasse.

Bible, Anno 1551. Erodus, ch. xxvii.

Christes naturall presence in the eucharistick breade, he had in
open preachynge and disputacion denyed, callinge bothe hym & his
manners pilgrymes, that is to saye, flesch-madnes, in hys take of
Eucharistia.

Bayle. English Historie, part ii. sig. 2.

FLESH.

FLESH.

Wolde God we had dyed by the hand of y^e Lorde, in the lande of Egypte, when we eat by the *dash-potter*, he bread our belyes full, for ye have brought vs out into thys wilderness, to kylt thys whole multitude for hanger.

Bible, Gen. 1551. *Exodus*, ch. xv.

But as for Epaminondas, some say he returned willingly out of Asia, and the idles, without any exploit done, because he would not have his countreyen *fleshed* with spoil by sea, so fearing lest of valiant soldiers by land, they would by little and little (as Plato said) become dissolute mariners by sea.

Sir Thomas North, *Pittarch*, fol. 311. *Philopomen*.

For when they had vanquished the first they had fought withall, and gotten great riches also: they were so *fleshed* by this, that they determined to stay so where, before they had destroyed Rome, and sacked all Italy.

Id. *R.* fol. 354. *Cornelius Marica*.

Shall a beardless boy,
A cocked-silken wanton, leave our fields,
And *flesh* his spirit in a warre-like soyle,
Mocking the syre with colours silly spred,
And find no church?

Shakespeare, *King John*, fol. 18.

Bar. How the young whelps of Talbot's raging wood,
Dial *flesh* his gentle ward in French meads blood.

Id. *Henry VI. First Part*, fol. 114.

When this stout Duke, who in his castle stood,
With Sal'sbury, who beat them all at Blouze,
Both which were *flesh* abundantly with blood,
In those three battles they had won before,
Thought in their pride it would be ever flood;
Nor 'gust Quene Margaret that they needed more.

Dryden, *The Marston of Queen Margaret*.

The Atturian growne insolent by reason of this two-fold success,
like unto ravening fowles made more cruel and eagle with the taste
of blood that had so *fleshed* them, flew upon the inhabitants.

Holland, *Atromachus*, fol. 346. *Valentinianus and Valens*.

Law. Preach leave me:
Had I my page, or footman here to *flesh* thee,
I durst the better bear thee.

Luc. This score needs eat:
And offer such no more.

Bonnett and Fletcher, *Love's Cure*, act v.

Gulley-slaves are fat and *fleshy*, because they stire the limbs more
and the inward parts less.

Bacon, *Natural History*, Cent. ix. sec. 877.

We say it is a *fleshy* style, when there is much periphrase, and
circuit of words; and when with more than enough, it grows fat and
corpulent; *Arcane orationis*, full of suet and talow.

Bon Jonson, *Discoveries*, fol. 121.

So little aims the minister, at his intended scope, to procure the
much prosperity of this state, that sometimes he may have cause to wish
much of it away, as a dett pucting up the soul with a shiny *fleshiness*
and weak'ning her principal organs parts.

Milnes, *Strains of Church Government*, book ii. ch. lii.

Sithers it hath infused fester hold
Within my bleeding bowells, and so sore
New rankleth in this same *fleshy* mould,
That all mine entrails flow with poisonous gore,
And th' ulcer groweth daily more and more.

Spenser, *Faerie Queene*, book iii. can. 2.

But as one toyld with travail, downe she lays,
So lay she downe, as if to sleepe she went,
And claude her eyes with careless quietnes;
The whilts soft death, away her spirit bent,
And soule assoyld from *usefull fleshiness*.

Id. *Daphnido*

And in the *fleshment* of this dead exhalt,
Drew on me here againe.

Shakespeare, *Leor*, fol. 292.

Sir T. Can she suggest yett any good, that is
So expert growne in this *flesh-drovery*?

Cortwright, *The Ordinary*, act v. sc. 4.

He brings *flesh-flee* after him; that will butt against supper-time,
and hamper his coming out.

Townesend, *The Revenger's Tragedy*, act v.

Lysander himselfe was by King Agesthenes ordained and created
agasthenes in Asia, that is to say, an officer for the distribution of *flesh-
meat*, in the camp there.

Holland, *Pittarch*, fol. 357.

Mrs. Ayr, Registes, he was a *fleshy*, incontinent *flesh-monger*, such
a one as thou art.

Marston, *The Malcontent*, act i. sc. 3.

Then the fat *flesh-pots* they so much desire,
Wherein in Egypt gluttoning they fed,
When they came hungry home from carrying mire,
Which only dulcers and gross humour breed.

Dryden, *Maria in Scotland and Miracles*.

But when they hear thee sing
The plumes of thy king,
His zeal to God, and his just awe o'er men;
They may bloodstaken then,
Feel such a *flesh-punk* to possess their powers
As they shall cry, &c.

Bon Jonson, *Ode to Himself*

Our wantons, and *fleshy-worms*, for so it liketh you to call them,
have hence contented to forsake fathers, mothers, wives, children,
goues, and launges, & merckly to submit themselves to the extreme
torment of all your cruelties, and to reide their bodies into the
desche: to be starved for hanger: and so to be burnt in fire: only
for the name, and Gospel of Jesus Christe.

Jewell, *Dryden*, *Apologie*, fol. 335.

For though discursive enquiry and rational conjecture, may leave
handsome guesses and *flesh-wounds*; yett without conjunction of this
expert so mortal or dispatching blowt unto *meat*.

Sir Thomas Brown, *Cyrus Redivivus*, ch. v.

Each Greek was an Ulysses; such a dread
Th' approach, and ev'n the sound of Hector's herd;
Him *flesh* with slaughter and with conquest crown'd,
I met, and overturn'd him in the ground.

Dryden, *Oed.* *Metamorphoses*, book xii.

Disproving the opinions of some that a man sincerely thinks to
be in the wrong, is not a work of the *flesh*, but the necessary duty of a
Christian.

Clarke, *Sermon* 14, vol. iii.

The sensual heat is a perpetual furnace, whose smoke darkens the
mind, that it cannot discover sublime and heavenly excellences; and
whose impure heat fires the will, that it is earnest in the pursuit of
fleshy pleasures.

Bacon, *Works*, vol. ii. p. 325. *The Danger of Prosperity*.

This, as they drew it forth, his midriff tore,
Its barbed point the *fleshy* fragments bore,
And let the soul gush out in streams of purple gore.

Crowell, *Oed.* *Metamorphoses*, book iv.

And such a complexion of ideas together in his [a child's] under-
standing, makes up the single complex idea, which he calls man,
whereof white or *flesh-colour* in English being one, the child can
demonstrate to you, that a Negro is not a man, because white colour
was one of the constant simple ideas of the complex idea he calls man.

Locke, *On Human Understanding*, book iv. ch. vi. sec. 16.

It is a wonderful thing, and worthy the observation, in *flesh-flea*;
that a flea-maggot, in five days space after it is hatched, arrives at its
full growth and perfect magnitude.

Ray, *On the Creation*, part i.

They (such as have weak fibres) ought to take aliment frequently,
in small quantities, nourishing, and of easy digestion, such as milk,
broths and jellies of *flesh-meat*, pander.

Arbuthnot, *On Aliments*, ch. 6.

Fond larvae, our manna to refuse,
And Egypt's luscious *flesh-pots* murmuring choose.

Gray, *Windsor Castle*.

But should his inward grief
Too feeble prove to work its own relief,
Himself can free with prelate's daintiest hand
His tortur'd spirits from her *fleshy* bond.

Hood, *Orlando Furioso*, book xiv.

Joas van Cleve, or Setto Cleve, an indolent painter of An-
twerp: his colouring was good, and his figures *fleshy* and round.

Walpole, *Anecdotes of Painting*, vol. i. p. 213.

Still hovering round the fair at fifty-four,
I left to love, unable to give o'er;
A *flesh-fly*, that just flutters on the wing,
Awake to buzz, but not alive to sting.

Mallet, *Insurrection per a Picture*

FLESH.

FLESH. My ladyship, highly resenting the injury done to the beauty of her husband, by the *fish-spade* [i.e. snail] of Mrs. Honour, called aloud for revenge and justice.

Fiddling. The Fiddling, book xi. ch. xlii.

FLETCHE. } *Fr. fletche; Sp. flecha; It. freccia.*
FLETCHES. } *frezza, agillite*; —all (says Skinner) from the verb to *fledge*, *vultare*, *plumaceo*, to fly about; to feather. The Low Lat. *flectarius*, from *flecha*, was the name given to him who made the arrows, not who merely *fledged* or prepared them with feathers. Du Cange. See to *FLEDGE*. To *fletch*, is to

Fledge, or supply with feathers.

The cure which the *fletcher* should take in the choice and preparation of his feathers is minutely described by Ascham.

In so dounce) they declare themselves to be magnified & exalted above him) if they grant the creator better than the creature) & the *fletcher* better than his bolt. *Joye. Exposition of Daniel*, ch. xli.

The *fletcher* draweth a *feather* when it hath but one swagge at it with his knife, and then playeth it a little, with rubbing it over his knie. He pareth it when he taketh leysure and heede, to make everye part of the rybbe apt to stand straight and even on upon the stole. *Ascham. Works*, p. 148. *Trophilus*.

Thomas Scudery, and John Stoddard the king's Majesties bowyer and *fletcher*, doe presently repaire into those parties for the putting in order of the bowes and arrows as well at Barwicke as other places therin; and, for their helpe, have also wth them three other bowyers and five *fletchers*.

Lodge. Illustrations, vol. i. p. 79. *Lords of the Council, to the Earl of Shrewsbury*.

Thy darts are healthful good, and downwards fall,
 Soft as the feathers that they're *fletch'd* withal.

Cowley. The Devotion, book li.

By the most unrepentant malice in the world, he [John Wesley] dips his curses in the gall of irony; and that they may strike the deeper, fletches them with a profane classical parody.

Warburton. The Doctrine of Grace, book ii. ch. x.

FLEWED, not in our early Lexicographers. Perhaps from the Dutch, *flaue*, *languidus*, *remissus*.

Sir Thomas Huxham remarks, that *flaws* are the large chaps of a deep-mouthed wound. T. Warton.

The word is used by A. Golding in his Translation of Ovid, quoted by Warton.

With other twaine that had a sire of Crete
 And dam of Sparta; of tome of them call'd Jollyboy, a great

And large *flaw'd* hound.

Tass. My hounds are bred out of the Spartan kind,

So *flaw'd*, so mottled, and their heads are hung

With ears that sweep away the morning dew.

Shakespeare. Midsummer Night's Dream, fol. 158.

FLEXIBLE. } *Fr. flexible; It. flessibile; Sp. flexible; Lat. flexibilis, from flectere, flexum, to bend.*
FLEXILE. } That can or may be bent; opposed to stiff or rigid; metaphorically, that can or may be (easily) inclined, or induced, or persuaded; pliant, inconstant, unsteady, infirm.

Whence when we are so tender and *flexible* there appear in us no power of firm and constant mind, we argue and declare plainly that we be vitally ignorant of God and his kingdom.

Calaneo. Four's Godde Sermon, term. 2.

I received those upbraidings of pitty you pleas'd to send me in a manuscript; and whereas you favour me with a desire of my opinion concerning the publishing of them, viz. I must confess that I found among them many most heastily sinnes applauded, revished, and set out to rule with the most elegant expressions; the most rhetorically, poetically, *flexaminous*, *curvaceous*.

Hamlet. Letter 67, book li.

Pyrrhus. Hystrio-Master, part i. act vi. sc. 3.

His fore-allow'd words to this purpose, are so emphatical and **FLEXIBLE** *flexaminous*, that they might even move an heart of adamant, and cause the most obstinate stage-players for to tremble.

Pyrrhus. Hystrio-Master, part i. act vii.

Yet besides the general carelessness; the authority of the teachers, the *flexibility* of the taught, and the softness of the things themselves at the beginning, even interest itself (which consists of two parts, fears and hopes) is able to produce great effects.

Hammond. Works, vol. ii. fol. 664. *The Lord Faulkland's Reply*.

— They saw
 That others favour'd, did against such

Their applause from their consuls to withdraw,

(Seeing him of a nature *flexible* and weak)

Daniel. History of the Civil Wars, book i.

She [the soul] is a perpetually alert, prompt and subtle; but often *flexible*, and erring, intangling herself like a silkworm.

Bra Jansen. Descartes, fol. 100.

If this son of Chenevish had not a fore-bred of brass for impudency, and a heart of lead for *flexaminous* to humours and tines, he had never devised these horns of iron, wherewith his king was gored unto blood.

Hall. Works, vol. i. fol. 1219. *Cont. Akah and Mckenah*.

Few will protest against *flexaminous*, under the depression of God's hand, but most would have held the screw themselves, whereby they are let down, for fear of falling too violently or too low.

Montaigne. Devoute Emoye, Treat. 15. vol. i. sec. 5.

The different conjugations in Greek, are not varied in the *flexion*, as the Latins are, but only in the characteristic.

Hammond. Works, vol. ii. fol. 70. *An answer to Solism Du arned*.

We know our declining nature does not so much as sink perpendicularly into extremities of vice, but commonly sinks and slides downward by *flexions* and oblique descents.

Montaigne. Devoute Emoye, Treat. 6.

But we know who changed this course of the soul of man and taught her this *flexion* separation motion of self love in which she smothereth now to revert to God.

Id. B. Treat. 14, part i. sec. 2.

Wherefore the Devil does not undertake to throw any down perpendicularly into hell, but leads them by winding and turning descents; the motion of the serpent being *flexuous* and crooked, the subject moved must needs follow the manner of the moover.

Id. B. Treat. 6, part ii. sec. 2.

Thinks then the fierce Fear will go out

With titles blowne from adulation?

Will it give place to *flexure* and low bending?

Shakespeare. Henry F. fol. 85.

Fir. Remember kissing of your hand, and answering

With the French-tune in *flexure* of your body.

Bra Jansen. The Devil is an ass, act iii. sc. 5.

Set him betimes to school, and let him be

Instructed there in rules of husbandry:

While yet his youth is *flexible* and green,

Not had examples of the world his veins.

Dryden. Virgil. Georgics, book iii.

True health consists in such a *flexibility* of fibres, as yield to the force of the heart, so as to admit the infant food, and thence such a due spring to restore themselves so as to drive it forward.

Arbucan. Of Aliments, &c. ch. vi. p. 134.

These slender aerial bodies separated and stretched out (at least, as far as the neighbouring ones will permit) otherwise, by reason of their *flexibleness* and weight, would hang or curd.

Boyle. Works, vol. i. p. 12. *New Experiments, Physico-Mechanical, Touching the Spring of Air*.

— Now prepare

Materials for thy mill; a sturdy post

Cylindrical, to support the gristell's weight;

Extensive; and a *flexile* willow, extrinsecal,

Rounding, capacious of the joicy hoard.

J. Philips. Cider, book ii.

Which *flexibility* [of the spine] we may also observe varies in different parts of the chain; is least in the back, where strength, more than *flexure*, is wanted; is greater in the loins, which it was necessary should be more supple than the back; and greatest of all in the neck, for the free motion of the head.

Paley. Natural Theology, ch. viii.

FLEXIBLE

Supple and flexible as Indian cane.

To take the bend his appetites could.

Cooper. Chastity

FLIGHT.

This done; ye Nine, here ends your Poet's strain
In pity sung to soothe his Gallia's pain.
While leaping on a drowsy bank I twine
The *flexile* oars, and the basket join.

Beattie. Pastoral 10. Gullus.

They 'drew the change and the pressure, produced by *flexion*, almost entirely upon the intervening cartilages.

Paley. Natural Theology, ch. viii.

It is evident that the reciprocal antagonistic motion of the limbs, by which we mean motion with force in opposite directions, can only be produced by the instrumentality of opposite or antagonistic muscles; of *flexors* and extensors answering to each other. *Id. A. B. ch. ix.*

Let us suppose, that he moves a limb by instinct, without having had any previous notion of space or motion. He has here a new sensation, which accompanies the *flexure* of joints, and the swelling of muscles. *Reid. Enquiry, ch. v. sec. 6.*

FLICKER, *F.* } A. S. *fliccer-ian*; D. *flickiger*;
FLICKERING, *N.* } Gr. *flickem*; Sw. *flockra*.

To fly or flutter about; to move flittingly; to have or use an unsteady motion.

Take her in arms two and hint her off
And her to glad, he did all his intent
For which her got, that *flicker* she stoil
Into her world had eyes it went.

Chaucer. The Fourth Booke of Troilus, fol. 182.

And namely these idle dotards helow, which wal kisse, and flicker, and beate himself, though they may night do. *Id. The Penitence Tale, vol. ii. p. 363.*

The *flickering* fans that flit from ear to ear,
And aye her strength encrease with her flight,
Gives first the cause why men to heave delight
Of those whom she doth note for beaute bright.

Uncertain Authors. The Choice of a Wife.

For Alas! I am not any *flickering* thing:
I cannot boast of such light-lining gift
You men call leasly; all my handiworkness,
Is my good-breeding, and my benedicty.

Curlewright. The Ordinary, act iii. sc. 1.

You shall heare the mountains and forests both, keep a mounding and rumbling noise, and then do they foetstall some change of weather; nay, you shall make the leaves of trees *flicker* and play themselves, and yet so wind at all stirring; but be sure then that you shall not be long without. *Holland. Florio, vol. i. fol. 613.*

The tinsel lark already stretch'd her wing,
And *flickering* on her nest, made short essays to sing:
When wakeful Philomel, preventing day,
Took, to the royal lists, his early way.

Dryden. Philomel and Arctis.

Even as a flame unfed, which never waste
With its own *flickering*, or a sword laid by
Which ends into itself, and runs ingloriously.

Byron. Childe Harold's Pilgrimage, can. 3.

FLIGHT, *v.*FLIGHT, *n.*

FLIGHTINESS,

FLIGHT,

FLIGHT-SHOT,

FLIGHT-SWIFTNES,

FLIGHT-WINDS.

That which *flight*; as a *flight* of birds; also applied to the motion or action itself; as the *flight* of the birds; also to a motion, equalling or endeavouring to equal the *flight* of birds; metaphorically, to the mind; as the *flight* of fancy, &c.

To *flight*; to put to *flight*, to cause to fly.

In the Quotation below from Ben Jonson, *flights* is a term used in *Archery*, long and light arrows employed in shooting rovers, i. e. uncertain lengths. See Bow.

Hym foxie be say a grynlyde beore fe in þe eyr anky,
þu alla þuonnes quoke of þe flyg hym forgie he wy.

R. Gloucester, p. 202.

þu the fayrest fowel, foudest agendryf

And felhest fowel of fecht is.

Piers Plowman. Vision, fol. 239.

He fought, and slew him manly as a knight
In plaine battail, and put his lark to *flight*.
Chaucer. The Knightes Tale, v. 990.

To woulde cometh this Philomene,

And maketh her first years *flight*,

Where as the singeth *claw* and night.

Cooper. Conf. Am. book v. fol. 116.

Drum's hymnmen and the squyers for his body that were on his left hand, lelt him and fiddle aware with a *maive flight*.
Bernie. Quoniam Curiam, book ii. fol. 97.

After, descending other five steps, and proceeding the space of a *flight-shot*, they find another archie like vote the first.
Hakluyt. Voyages, 4c. vol. ii. part i. fol. 208. Pilgrimage to Mecca.

The monster, ready on the pray to seize,

Was of his forward hope deceived quight;

Ne durst assay to wade the perilous seas,

But greedily long gazing at the sight,

At last in vision was forc'd to turne his *flight*,

And tell the idles tryings to his dome.

Spenser. Faerie Queene, book iii. can. 7.

Cur. O yes, here be all sorts, *flights*, rovers, and batt-shafts.

Ben Jonson. Cynthia's Revels, act v. sc. 10.

But (2) 'tis alleg'd by some, philosophy disposeth man to despise the Scriptures; or at least to neglect the study of them; and therefore it is to be *flighted*, and exploded among Christians.
Gloucester. Essay 4 p. 34.

And some say also, that the Goddess Latona was not brought to bed between two trees, but between these two springs. For Mount Parnus is hard by it also, from whence the wild fowle came of a sudden that *flighted* her.

Sir Thomas North. Plutarch, fol. 245. Pelopidas.

At which I croud, and listen'd then awhile,

Till an occasional stop of rustician noise,

Gave respite to the downy-flighted steeds,

That drew the litter of close-curtain'd Sleep.

Milton. Comus, l. 563.

Mea. Time, thou anticipat'st my dread exploit:

The *flighty* purpose occur's in 'erectos,

Valk'ne the deed go with it.

Shakespeare. Macbeth, fol. 145.

And the expiration or breathing forth doth not only produce a noise, but the inspiration or haling in of the ayre affordeth a sound that may be heard almost a *flight-shot*.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xviii.

Now the fabulous antiquities therefore find wings in her, that by her *flight-out-finesse* she may be thought present in all places.

Holland. Arminius, fol. 27. Galus and Constantine.

This man, a certain twofold fortune (as the poets faine) carrying with her *flight-swings* shew'd unto the world one while a bountifull benefactor and advancer of his friends to great fortunes, other whiles doing a vengeable way-lay, and by bloudy grudges and displeasures going much mischief.

Id. A. B. fol. 321. Valentinianus and Valens.

Ma dost thou bid to shew the coming *flight*?

Ma wouldst't thou move to base inglorious *flight*?

Know, 'tis not honour in my soul to fear;

Nor was Tydides born to tremble here.

Pope. Homer. Iliad, book v.

Thous with grief chiev'd'st his dreadful course;

Thous, the bravest of th' Æthiops force:

Still'd'st to direct the jewell's distant *flight*,

And bold to combat in the standing *flight*.

Id. A. B. book xv.

So when a Muse propitiously lov'd,

Improve her favours, and indulge her *flight*;

But when you find that vigorous heat abate,

Leave off, and for another summons wait.

Racine. An Essay on Translated Verse.

If, after descending a *flight* of stairs, we attempt inadvertently to take another step in the manner of the former ones, the shock is extremely rude and disagreeable; and by no art can we cause such a shock by the same means when we expect and prepare for it.

Burke. On the Sublime and Beautiful

FLIGHT. I cannot yet be quits out of conceit with my flightiness, because but for that perhaps I had not enjoyed the pleasure of my conversation bare.

FLINCH.

Search. Light of Nature, vol. ii. part ii. ch. xiv.
The flighty gambols of chance are objects of an science, nor grounds of any dependence whatever.

Id. B. vol. iii. part ii. ch. xxvi.
FLIM-FLAM, i. e. flam-flam. See **FLAM**, ante.

Ann. This is a pretty *flim-flam*.
Bonmouth and Fletcher. The Little French Lawyer, act ii. sc. i.

Most think what has been heap'd on you,

To other sort of folk was due:

Rewards too great for your *flim-flam*.

Swift. A Christmas Box for Dr. Delany.

FLIMSY, } Perhaps from *flim* or *flam*, q. v.
FLIMNESS, } And thus having the slightness, the weakness, of a mere *flam* or fable: slight, weak, forceless.

Destiny his fish or sophistry, in vain,
The creature's at the duty work again,
Thro' d on the center of his thin designs,
Proud of a vast extent of flimsy lines.

Pope. Prologue to the Satires.

But if an insect of renown,
Harvest or herald, wrap or diadem,
Be caught in quest of sport or plunder,
The flimsy letter flies in wonder.

Beattie. The Wolf and Shepherd.

There is a certain flimsiness of Poetry, that seems expedient in a song.

In general, his [Jersey] pictures are a light flimsy kind of fantasia as large as the life.

Walpole. Anecdotes of Painting, vol. iv. ch. i. p. 24.

FLINCH, v. } Either, says Skioner, from the verb
FLINCHER, } to fling, q. d. to toss himself this way and that, as he usually does who wishes to free himself from the grasp of an enemy; or from the A. S. *flincian*, to move quickly, to move or shake the wings, as birds do when struggling to free themselves from the net. It is (as fling also is) more probably from the A. S. *flon*, to fly from, i. e. to evade or endeavour to escape from.

To shrink or draw back from, out of the reach of; to withdraw or retreat; to give way, to fail.

He is esteem'd a jolly ruber, that growth himself to exclaim: yes: yst: and he is count'd a flincher that follow with sobriety.

Udall. Jester, ch. ii.

Well, I shall catch him in a narrow-room,
Where neither of us can *flinch*. If I do,
I'll make him dance a treble to my sword.

Barry. Ram Alley, act iii. sc. i.

P. Seev. Hang'em, *flinchers*, they shuck away as soon as they had drash as much as they were able to carry, which so generous spirit would be dose indeed.

Taylor. The Hys bath Last his Prerogative, act v.

Yao, Belier's air;

But make this good upon as you have premie'd,

You shall not find us *flinchers*.

Bonmouth and Fletcher. The Bloody Brother, act i. sc. i.
But the tribunes of the commons thought they would prevent and meet with this flinching of his and abating himself, by intimation of another act and law provided in that behalf, namely, that if he entered not into the cities of Rome before the ides of November immediately following, it should be lawful for C. Licinius to proceed in judgment, and give sentence against him in his absence.

Holland. Livius, fol. 1127.

Gloss. Upon the instant,
Lord Hastings will be here; this morn I mean
To prove him to the quick, then if he *flinch*
No more but this, away with him at once,
He must be mine or nothing.

Roece. Jane Shore, act iii.

The grave abhor the gay, the gay the sad,
And fatalists pronounce the witty mad.
The sot, who drinks six bottles in a glass,
Swears at the *flinchers* who refuse their glass.

Pitt. Epistle to Mr. Spencer.

Those to whom terror would be most serviceable, being persons of strong spirit, sanguine complexion, and hardy constitutions, able to bear a bang or burn without *flinching*, are little touched with bodily pain.

Search. The Light of Nature, vol. ii. part iii. ch. xxix.

FLING, v. } From the A. S. *flon*, to fly or cause
FLING, n. } to fly. Though Skioner thinks from
FLINOING, n. } the Lat. *figere*, to strike, to dash, (existing in the compounds affligere, configere.) And *Vir. Rec.* (he adds) from *flying*, q. d. to set a thing flying. Serenius says, *Sueth. flegat, jacere, item cum precipitandis ferri*.

To cause to fly, to throw, to cast; metaphorically, to throw or cast, a sarcasm, a scold, a taunt.

The buck in brake his sister costs he *flings*.

Surrey. Description of Spring.

Then darts we gun to *fling*

in wild and wondrous alms;

And then the fiercest sight of all

and combat did arise.

Turberville. An Answer in Dispraise of Wit

Not one henge hath bene in Englands sent the conquest, but they have twygged hym one way or other, and had they false *flygers* at him.

Bale. Apology, p. 142.

The oak'd symple, some up some down descending,

Small scattering flow'rs at one another *fling*.

With simble turn their timber bodies bending,

Cropping the blooming branches lately sprong.

Dragon. The Barons Wars, book vi.

On their heads

Main promontories *flung*, which is the air

Came shadowing, and opprest whole legions arm'd.

Milton. Paradise Lost, book vi. l. 654.

Fresh gales and gentle airs

Whisper'd it to the woods, and from their wings

Flung rose, *flung* odours from the spicy shrub,

Disporting. *Id.* B. book viii.

Quart. If I had said, they had paid me for a captain.

Sage. They had a *fling* at me.

Mayer. The City Match, act iii. sc. 2.

But so disolute they [Persian] he and with the looseness of their joints and wandering pace they keepe such a *flinging* of themselves, and jetting in their gait, that a man would take them to be mere effeminate, whereas indeed they be most fierce warriors, but rather wylie in cunning flight, than hardie in manly fight.

Holland. Ammianus, fol. 217.

To brave Laodocus his arms be *flung*

Who near him wheeling, drove his steeds along

Pope. Homer. Iliad, book xvi.

Nay if that had been the worst, I could have borne: but he had a *fling* at your ladyship too; and then I could not hold: but, faith, I gave him his own.

Congreve. The Way of the World, act iii.

The emperor laughed much, but though a lover of the art, seems to have taken no other notice of Mahomet: whose excesses sometime after occasioned his being *flung* into prison at Middleburgh.

Walpole. Anecdotes of Painting, vol. i. p. 83.

FLINT, }
FLINTY, } A. S. *flint*; D. *flinte*; Ger.
FLINTINES, } *flint*; Sw. *flinta*: which Wachter
FLINT-HEART, } derives from the Gr. *σκληρ-ειν*, to
FLINT-STONE, } strike, because strikers to produce
FLINT-WALL, } fire. Itre does not agree with
this, but has nothing better to
propose. *Flinty* (metaphorically)

is
Very hard, excessively hard or rugged; and thus, cruel, unfeeling, without sympathy or compassion.

And out of flint sprang flood. *Foss folles* and bestes drunken.

Piers Plouman. Viem, p. 237.

FLINCH.

FLINT.

FLINT.

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Which when I heard, and saw how he himself forlaid
Against the ground with bloody strokes himself even there to rid;
Had been my heart of flint it must have melted the;
For in my life I never saw a man so full of woe.

Surrey. The Complaint of a Dying Lover, &c.

Under the conduct of Great Soliman,
Here I born chief commander of an host,
And put the flint-hearted Persian to the sword.

Tragedy of Soliman and Perseus.

The fiercest flint doth in continuance wear:
Yet cannot I, with many a dropping tear
And long intestine, soften her hard heart;
That she will once sympathize my plaint to hear
Or look with pity on my painful smart.

Spenser. Sonnet 18.

From those two stars such streams of lightning glide,
As through men's eyes do pierce the flintest heart,
Which thro' by closing stars is vain to hide,
For through their lids their subtle rays do dart.

Drayton. The Legend of Mithila the Fair.

Pat. The more I admire your flintiness:
What cause have I given you, illustrious madam,
To play this strange part with me.
Beaumont and Fletcher. *The Nice Valour*, act i. sc. 1.

Oe therefore did not thou shalt step forth,
To urge my many merits, which I may
Object unto you, since you prove ungrateful,
Flint-hearted Charolais.

Massinger. The Fatal Dowry, act iv. sc. 4.

Shake earth, and at the presence be aghast
Of him that ever was, and ay shall last,
That glazy floods from rugged rocks can crush
And make soft rills from fiery flint-stones gush.

Shakespeare. Julius Cæsar, act iii. sc. 1.

So stubborn flint their inward best conceal
Till act and force th' unwillig sparks reveal,
And then your skill, from those small seeds of fire
Bright flames arise, which never can expire.

Congreve. To Mr. Dryden on his Translation of Persius.

My flinty heart,
That harnock on which thy father star'd,
Opens its springs of nourishment to thee.

Southern. The Fatal Marriage, act v. sc. 1.

If it be certain the flint will go off, then the flint
will certainly strike fire; and in general the certainty of events infers
the certainty of all causes operating to produce them.

Swiss. Light of Nature, vol. ii. part iii. ch. xvi.

In the poor labourer to be abandoned to the flinty heart and gripping
hand of base self-interest, supported by the sword of law, especially
when there is reason to suppose that the very service of farmers
themselves has concurred with the errors of government to bring
famine on the land. Burke. *Thoughts and Details on Scarcity*.

Where glossy pebbles para the varied floors,
And rough flint-scales are deck'd with shells and ores.

Scott. Epistle 1. The Gordon.

The constituents of FLINT are 98 silica, 0.50 lime,
0.25 alumina, 0.25 oxide of iron, 1, loss. It is found in
primitive, transverse, secondary, and alluvial mountains:
in the first two in metalliferous and agate veins; in
secondary formations in pudding-stone, lime stone, chalk
and amygdaloid; in alluvial districts in gravel or chalk.
Few parts of the world are without it. It is used in
pottery; but chiefly for gun-flints, for which purpose
the yellowish grey flints are considered best. Brogniart
has given a full account of this manufacture.

FLINTSHIRE, a County of North Wales, bounded
on the North by the Irish Sea, on the North-East and
East by the estuary of the Dee and Cheshire, and on
the South and West by Denbighshire. It lies between
North latitude 53° 3' and 53° 31½', and between West
longitude 2° 55½' and 3° 30½'; its greatest length from
North-West to South-East is rather less than 25 miles,
and its breadth about 13. These limits, it must be

observed, do not include a detached part of the County
lying about eight miles to the South-East of the main
portion, and separated from it by the shire of Denbigh.
This detached space stretches from the East bank of
the Dee, and is nearly 10 miles long, and of an average
breadth of about five. It is called the Hundred of
Marlborough Sackney, the Saxon Market, and probably is the
neutral ground on which the English and Welsh were
used to meet for purposes of traffic. When the Romans
invaded Britain, Flintshire was comprised in the territory
of the *Ordovices*, after whose subjugation it was included
in *Britannia Secunda*, and became the seat of a Roman Roman
Station, (*Varræ*.) Being more accessible than the station.
greater part of North Wales, it was early reduced by
the Saxons; at the time of the survey made by William
the Conqueror it appears as an appendage to Chester,
and it was probably not legally considered a distinct
County till the reign of Edward I. Flintshire has an
area of 244 square miles, and according to the last Area and
returns contained a population of 54,900 persons, or Population,
225 to each square mile. The following Table exhibits
the progressive increase of its population:

Years.	Population.	Increase.
1700	19,500	
1750	29,700	
1801	41,000	17 per cent.
1811	48,100	
1821	54,900	14 per cent.

The number of actually resident inhabitants in 1821
was 53,784, of whom 26,733 were males and 27,051
females. In this number was comprised 10,611 families,
of which there were engaged,

	Families.
In agriculture	4421
In trade, manufactures, &c.	3531
In other employments	2659

The surface of Flintshire, though not of such a Surface.
mountainous character as much of North Wales, is
considerably diversified. Most of the hills, however,
fall in gentle slopes; and the vallies are fertile and
well watered. From the shore of the Dee the land
rises for three or four miles in fine inequalities, very
productive in corn and grass, beyond this a mountainous
tract, abounding in minerals, runs for some distance
nearly parallel with the abovenamed river, and the upper
parts of this tract presents a sterile appearance. The
northern part of the County is in general flat, especially
towards the sea, but yields good corn and grass; on the
West there is an elevated ridge running parallel with
the river Clwyd, and forming the East side of the
Northern extremity of the valley of that name. None
of the rivers are navigable, unless we include among
them the Dee, which for a short distance passes within
the borders of Flintshire, just before expanding into
an estuary. The Clwyd enters from Denbighshire, and
terminates in this County its course to the Irish Sea.
The Alun also enters from Denbighshire, and flowing
first North and then South-East passes again into this
County. Its course is rendered remarkable by its
passing under ground in the vicinity of Mould. The
South-Eastern end of Flintshire has the benefit of
water communication, by a cut from the Ellesmere
Canal, called the Talwern branch.

The soil of the County is of various kinds; in the Soil,
vicinity of the Dee and in the maritime parts a strong
loam prevails, and to this succeeds loam of a lighter

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Tillage and
produce.

Cattle.

Minerals.

quality. In the mining districts tillage receives an inferior degree of attention; but the fertility of the other parts is considered to compensate for the deficiency caused by this neglect, so as to render the produce of Flintshire perhaps more than equal to its consumption. To the Eastern portion of the County the making of butter and cheese for export is a principal object with the farmers. The cattle are of a superior and larger kind than the common breed of the rest of North Wales.

Flintshire possesses many valuable minerals. Lead is obtained in very considerable quantities, and from the ore of this metal small portions of silver are sometimes extracted. Calamine and blende are abundant; the lime-stone in some instances is capable of a high polish, and free-stone is not unknown. Chert, which is used in the manufacture of porcelain, is quarried out in large quantities, and sent to the Staffordshire and Shropshire potteries. Marl is also found, and petroleum or rock oil is often met with in the lime-stone strata.

Coal exists in great plenty; but, owing to the export demand for it being less, it is not worked quite to the same extent as formerly. The district of this mineral commencing at Llansia extends in a South-Easterly direction through the Parishes of Whiteford, Holywell, Flint, and Northop, and terminates in Hawarden. The collieries of Bychton and Mostyn have been wrought for several centuries.

Manufac-
tures.

The principal manufacture is that of cotton, carried on chiefly at Holywell; there are also some of copper and brass, and a good deal of coarse earthenware is made for the purpose of exportation.

Antiquities

There are but few antiquities in this County. Some Roman remains, chiefly coins, are the most interesting that have been discovered. On Mostyn hill is an ancient obelisk called *Maen Acherynfan*, or the Stone of Lamentation. Its height is 12 feet, and its width at the base two feet four inches; the sculpture consists of various work in *alto-relievo*. Though several conjectures have been made, the period at which it was erected has never been ascertained with any degree of certainty.

Divisions,
&c.

Flintshire is comprised in the Chester circuit; is divided into the five Hundreds of Coleshill, Maylor, Mould, Prestatyn, and Rhoddlan, and contains 27 Parishes, most of which belong to the Diocese of St. Asaph, the rest to that of Chester. It sends two Members to Parliament, one for the County, and one for the Borough of Flint, in conjunction with Rhoddlan, Overton, Cerrys, and Cwergly.

FLINT, the County Town and a Borough, is a small irregular Town on the estuary of the Dee. In the Castle, the remains of which stand on an isolated rock, in a marsh, near the banks of the river, the unhappy Richard II. was seized and deposed by the Duke of Lancaster, afterwards Henry IV. It was defended for Charles I. by Sir Roger Mostyn, and afterwards dismantled by the Parliament in 1647. The elective franchise of the Borough dates from 27 Henry VIII. Although Flint is the County Town, and possesses a Gaol, built in 1783, the Assizes are not held in it, nor does it form a Parish of itself, but is a Chapelry to Northop, a village about three miles distant. It has latterly been frequented as a Bathing-place. Population in 1821, 1612. Distant from London 204 miles, from Holywell seven.

ST. ASAPH and BANGOR ISGROG have already been described.

Hawarden, or *Harden*, is a considerable Market

Town, distant 196 miles from London, and seven West by South from Chester. Population in 1821, 5052, chiefly employed in the manufacture of earthenware. The Castle of Penry Llweh, built before the Norman Conquest, and a place of great strength, stands between the Town and the Dee. Euloe Castle also is a romantic ruin in the neighbourhood. Hawarden Park is the residence of the Glynne family. The Rectory, in the gift of that family, is one of the most valuable in the Kingdom, and has many singular privileges attached to it. The incumbent grants marriage licences, registers wills, gives probates, and performs all acts of a Suffragan, except ordination and confirmation.

Holywell, *Treffynnon* is a Market Town distant 203 miles from London, and nine North-West from Mould. Population 8309. The Well, from which the Town derives its name, stands at the bottom of three hills. The Legend of its origin states that Wenefride, the daughter of Thewith, a powerful Lord of the district in the VIIIth century, and his wife Wenlo of a noble stock in Montgomeryshire, had been educated by her relation St. Beuno. Cradocus, son of Alane, King of North Wales, was enamoured of her, and being enraged at her resistance, cut off her head; which, rolling down the hill, rested on a spot below the present Church, from which immediately arose a copious stream, irrigating the valley, which from its former drought had received the name of *Sychnant*. St. Beuno picked up the head, and, reuniting it to the trunk, revived the Holy maiden, who lived 15 years afterwards; while Cradocus was struck dead by lightning, and his body swallowed up by the earth. The Legend of St. Wenefride may be found in *Acta S. Wenefride apud Sur.* l. vi.; 3 *Novemb. Brevariarius sec. unum Sarum in lectione S. Wenefride*, and R. B. in a MS. *Life in the English College at St. Omer's*. This spring was endowed with extraordinary sanative virtues, its moss possessed a peculiarly fragrant scent, and the blood of St. Wenefride, which still spotted the stones, assumed colours not observable at other times on each returning 22nd of June, the anniversary of her accident. The water boils up with very great force, inasmuch that 21 tons have been ascertained to rise in one minute. It is received in a basin surmounted by a richly ornamented Gothic vault, supported by pillars, and sculptured with the legend of St. Wenefride and the bearings of the Stanley family; among these a *lon* with a *hop* issuing from it, the rebus of Elizabeth Hopton, wife of Sir William Stanley, who was beheaded in 1495, gives some indication of the time of its erection. A Chapel of older date adjoining, was supplied, in the time of Richard III., by a Priest from the neighbouring Abbey of Basingworth; it is now converted into a Charity School. Two Festivals are still kept in honour of St. Wenefride; the 22nd of June already mentioned, and the 3rd of November, her Translation, in the reign of Stephen, from Gwytherin in Denbighshire, where she was originally buried, to the Abbey of St. Peter and St. Paul in Shrewsbury. The first Sunday after St. James's day is also annually observed as a holyday, under the title *Dydd y Saint*, the Sunday of the Saints. The Well is still frequented by Roman Catholic Pilgrims, and within the vault are suspended votive crutches, and other offerings commemorative of the wondrous effects of the water. James II. visited it in 1686. Even in our own times a Pamphlet by Dr. Milner has appeared avouching its virtues: *Authentic Documents relative to the Miraculous Cure of*

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Winefred White of the Town of Waterhampton, at Holywell in Flintshire, on the 28th of June, 1505, with observations thereon by J. M. In this it is related, that Winefred White walked with much difficulty on a crutch, in consequence of paralysis and a curved spine; after bathing once in the well she regained the use of her limbs, so as to be able to run on the following morning. Fuller (*Worthies of Wales*, 38) long since wrote of the votaries of St. Beuno in terms which may be thought not a little applicable to their present state of belief: "If the tip of his tongue who first told, and the tops of his fingers who first wrote this damnable lie had been cut off, and had they both been sent to attend their cure at the shrine of St. Beuno, certainly they would have been more wary afterwards how they reported or recorded such improbable untruths." Neither the Well nor the Chapel of St. Wenfride are mentioned in *Domesday Book*, nor yet by Giraldus Cambrensis, who lodged a night in the Parish, and wrote his *Tour* in 1187, more than a century after the compilation of that record. One other superstition of the place may be mentioned; that whoever, without drawing breath, can kiss a certain number of times a particular stone, still marked with the Virgin's blood, and placed two feet under water in the pavement of the Well, will have any wish which he frames at the moment gratified, provided he does not indiscreetly reveal it. This task is difficult, in consequence of the violent subullition of the water. The mosses with which the stones are covered, are the *Juncgermania Aspidensis* and the *Hypnum Jolithus*; both are fragrant, and the latter in particular gives a red tinge to the stones on which it fastens.

The stream from the spring, in a course of two miles before it reaches the Dee, turns several mills. On a hill above it once stood a Castle. A very productive lead mine, the *Holywell Level*, is carried horizontally into another hill far more than a mile; the level serving the double purpose of draining the work and forming a Canal for the delivery of the ore. In the adjoining village of *Banneworth* are the remains of a Cistercian Abbey, founded, according to Touner and Dagdale, in 1131; of a Castle; and of a House of the Knights Templars. In the neighbourhood are many distinguished residences: Bagillt Hall, Mostyn Hall, near the village of *Whiteford*, and Downing, from the pen of the late excellent possessor of which mansion, Thomas Pennant, Esq., in his *History of Whiteford and Holywell*, many further particulars of this interesting district may be derived.

Mould, Ya Wyddgig is a Market Town, 194 miles from London, and 13 North-West from Wrexham. Population in 1821, 6268. The Assizes are held in this Town.

Rhuddlan, a contributory Borough, is distant 220 miles from London, on a flat in the midst of the vale of Clwyd. Population in 1821, 1467. It formerly was a place of distinction, and a residence of the Welsh Princes. Three Towers of its once important Castle are nearly entire. This was built before the Norman Conquest. In 1283 Edward I. held a Parliament within its walls, and during a Christmas which he spent there, his Queen Eleanor was delivered in it of a daughter. The King gave its Borough an elective franchise, and endowed it with many privileges. The Castle was defended for Charles I., and dismantled by the Parliament. On a march in the neighbourhood, *Morfa Rhuddlan*, a great victory was obtained in 1795 by Ofl,

King of Mercia, over Caradoc. The conqueror inhumanly massacred all his prisoners.

Davies's *General View of the Agriculture, &c. of North Wales*, 1810; *Beauties of England and Wales*, vol. xvii.; Gough's *Camden's Britannia*, Additions, ii. 590.

FLIP, i. e. FILLIP, q. v.

As when your little ones
Doe 'twist their fingers *flip* their cherry noses.

Browne. *Bricklayer's Poeticals*, book ii. song 3.

When its under question, 'twere as good *flip* cross and pile, as to dispute for't; and to play a game at chess for an opinion in philosophy (as myself and an ingenious friend have sometimes sported) is as likely a way to determine.

Glavet. *The Fanny of Dogmatizing*, ch. xvi.

FLIPPANCY, } Not in our older Lexicographers.
FLIPPANT, } Perhaps from *flipping*; having the
FLIPPANTLY, } nimble motion of any thing *flipped*.
Nimble, quick, pertly heedless.

As for your mother, she was wise, a most *flippant* tongue she had.
Chapman. *All Fools*, act v. sc. 1.

It very ill becomes this gentleman, when he has such large scores of his own, and while he brags under the weight of many innumerable objections, to grow so exceeding *flippant*, and above measure assuming, upon the strength of only two or three stale cards, borrowed from ancient heerees.

Waterland. *Works*, vol. iv. p. 12. A further Vindication of Christ's Divinity.

But this *flippancy* of language proves nothing but the passion of the men who have indulged themselves in it.

Hurd. *Works*, vol. v. Sermon 7.

I should have considered all this as no more than a sort of *flippant* vain discourse, in which, so in an unassuming tone, several persons utter the spirit of liberty to evaporate, if it were not in support of the idea, and a part of the scheme of "cashiering kings for misconduct."

Burke. *Reflections on the Revolution in France*.

FLIRT, v. } See to FLEER; from which *Flirt* or
FLIRT, n. } *Flirt* is probably derived. Flee, FLIRT, adj. } *flee'd*, *flee'd*, *flirt*, and the verb
FLIRTA'TION, } formed upon the past participle.
Skinner thinks it *roz* a *suno* *flecta*.

To toss or throw; to use a quick short action of tossing or throwing; met. to cast or throw a taunt or scuff; to act with giddiness, with wantonness.

Dee you make a *flirt* at the hating of your brother, as though it were a light fault? He that hateth his brother is a murderer.
Edw. John, ch. iii.

By how much I saw them taking little thought for their own injuries, I must confess I took as my part the less to endure that my respected friends through their own necessary patience, should thus lie at the mercy of a coy *flirting* stile; to be grieved with frowns and curial glances, by one who makes sentences by the statute, as if all above three inches long were confutable.

Milnes. *An Apology for Smercyman*.

SANC. Is this the fellow

That had the patience to become a fool,
A *flirted* fool, and on a sudden break,
As if he would shew a wonder to the world,
But as brevity and fortune too?

Beaumont and Fletcher. *Rule a Wife and have a Wife*, act iii. sc. 2.

Bea. Ye brought me on, ye forced me to this foolery;

I am wuh'm'd, I am wuh'm'd, I am *flirted*; ye, I am too.

Id. *The Wild Goose Chase*, act ii. sc. 1.

'Tis not to be fool'd, nor *flirted*.

Id. *The Pilgrim*, act i. sc. 1.

See. You are a scurvy fellow, and I am made a cokes, an ass; and this same filthy cokes a *flirt*.

Id. *The Fancies Chaste and Noble*.

I'll follow her, but who shall we her father then?

One *flirt* at him, and then I am for the voyage.

Beaumont and Fletcher. *The Pilgrim*, act iii. sc. 1.

Thou takest me up at every word I speak,

As I had been a merkin, a *flirt* gillias;

FLINT-
SHIRE.

FLIRT.

FLIRT.

FLIT.

And thou think'st because thou canst write and read,
Our verses must be under thee.
Bramont and Fletcher. The Chaucer, act iii. sc. 1.
Scurion knows, I am none of his *flirt* girls.
Shakespeare. Romeo and Juliet, act 62.

His personal gravity and virtue was great, and he [Sir William Jones] could not bear such a *flirting* wit and liberality as the other was.
Roper North. Erasmus.

From a grave thinking manner, she was grown
The gayest *flirt* that could be found the town.
Felt. Folia. The Young Man and his Cat.
The trembling family they daunt,
They *flirt*, they sing, they laugh, they tattle,
Romance his mother, pinch his nose,
And up stairs in a whorled rattle.
Gray. A Long Story.

Ye belles, and ye *flirts*, and ye pet little things,
Who trip in this frolicsome round,
Pray tell me from whence this impudence springs,
The sexes at once to confound.
Whithead. Song for Ranelagh.

I assisted at the birth of that most significant word *flirtation*, which dropped from the most beautiful mouth in the world, and which has since received the sanction of our most accurate Laureate in one of his comedies.

Chatterfield. Miscellaneous Papers. The World, No. 101.

FLIRT. } See to FLIRT, ante. A common word
FLUTTING, } still in the North of England. Skinner
FLUTTER, } quotes from Chaucer, "That by no craft
I might it *flit*," and explains, "to move, remove, or
take away." *Materiae fluitantis opus*, in Boethius
(book iii. met. 9) is by Chaucer rendered "Work
of *flerting* mater." Aud in book iii. pr. is. *fluitabunt*,
flitteren.

"To *flit*; to remove. Two *flittings* are as bad as
one fire, i. e. household goods are as much injured by
two removals as by one fire. North." Grose. See
also Mr. Brockett.

And *flittings* had ich ye fore. Jai me confesedre.
Piers Ploughman. Vision, p. 201.

So sore it sticked when I was hit
That by the craft I might it *flit*.
Chaucer. The Remount of the Boar, fol. 124.

How passing in the beauty of fleshly bodies! more *flitting* than
movable houses of summer.

Id. The Treatment of Love.

So that his skin was shape all mete
And smiled on the same nose
Where that his scowle should sitte,
Awake him if he would *flute*
The laws for the exercise,
There sawe he redie his Jaine.

Gower. Conf. Am. book vii. fol. 158.
He that ofte tymes *fluttreth*, is lyke a vyrd that forsaketh her nest.
Bible. Am. 1551. Provencal, ch. xxvii.

And (but his learned guide instruct him did, to let go by
These *flitting* tender loves, and not to touch those shippers that flye,
Which nothing but his life, and substance none but (knewe) shines)
He would with them have fought, and vild in vaine to beat he mighte.
Pharr. Virgil. Eclogues, book vi.

For this worde [Galilee] in the Sirian tongue, signifieth a *flitting*
or changing of habitation. *Udall. Mark, ch. i.*

Yet will be rather shide it and suffer, then by the *flittings* from
it, fall in y^e displeasure of God, or leave Golden pleasure unpurged.
Sir Thomas More. Works, fol. 1177. A Dialogue of Comforte.
These tellent my *flittings*, thou pulstest my teares in my bozelle and
shewest them. *Bible, Am. 1551. Psalm 36.*

Those best counted my *wendings*, put my leaves, &c.
Gower. Bible, 1561.

But I am armed, and in achievements brave,
Do rather choose my *flitting* hours to spend,
And to be loof of those that riches have,
Thuss them to have my wife and by their servile slave.
Spenner. Forre Queens, book i. can. 7.

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FLIT.

FLIX.

And therein all the famous history
Of Jason and Medea was ywrit;
Her mighty charmes, her furious loving fit,
His goodly conquest of the golden fleece,
His fabled faith, and love too lightly fit.
Spenner. Forre Queens, book i. can. 12.

Vader such props, false Fortuna builds her bowre,
On sudden change, her *flitting* frames be set,
Where is so way, for to escape the set.
Mirror for Magistrates, fol. 502.

Neither can they any long time endure the same air, nor the tract
of one, and the same soils ever please them thus, the manner of their
life is always in flight and *flitting*.
Holland. Ammanus, fol. 7. Gallus and Constantinus.

They philosophize
Bussing their brains in the mysterious teyes
Of *flutte* motion.
More. Song of the Swat. Psychasthenia, book i. can. 1. sec. 11.

Had we but the same delight as heavenly objects, did we but
receive the truth in the love of it, and mingle it with faith in the
bearing, this world fit that volubleness and *fluttiness* of our
memories, and make every truth as indeleble as it is an essay.
Bishop Hopkins. Exposition of the Lord's Prayer, p. 314.

The rest are forms, of empty ether made;
In primev substance, and a *flitting* shade.
Pope. Homer. Odyssey, book x.

Then Moestheus to the hand his arrow drew
With lifted eyes, and took his aim above;
But made a glancing shot, and mis'd the dove;
Yet mis'd so narrow, that he cut the cord
Which fastened by the foot the *flitting* bird.
Dryden. Virgil. Eclogues, book x.

My undulating life was as
The fabled lights that *flitting* pass
Our shut eyes in deep midnight, when
Fever begins upon the brain.
Dygon. Maestry.

FLITCH, A. S. *flitce*; Fr. *fliche de larde*; a *flitch*
or side of bacon. Perhaps from *flake* in its consequen-
tial application to a broad, flat piece or portion, sepa-
rated from a solid body. Hall speaks of a *flitch* of a
beever.

Thasch Jai den hom to Dorenewe. bats Jai deval hem helps
To followe for Jai *flitcher*, fitcher Jai hit weere.
Piers Ploughman. Vision, p. 180.

Another brought a spicke
Of a bacon *flitche*.
Skelton. Eleanor Ryming.

But woe betide the silly dairy-maid,
For I shall *flitch* their cream-bowls night by night,
And since the bacon *flitchers* as they hang
Amongst them. *Grim, the Collier of Croydon, act ii. sc. 1.*
And warn him not to eat his wester eyes
On grower laces, or salt haberdash,
Or drin *flitches* of some smoked beere,
Hang'd on a wyrtchen wythe since Martin's eve.
Hall. Satire 4, book iv.

While he [Philemon] from out the chimney took
A *flitch* of bucco off the hook,
And freely from the fattest side
Cut out large slices to be fry'd.
Seyft. Elmcie and Philemon.

FLIX, i. e. *flux*, q. v.

There was among the great multitude of people a cartayne woman,
which had been diseased with the bloody *flux* for the space of twelve
yeres, and had spent her whole substance upon physicians, and yet
knewe she none that could heale her disease.
Udall. Matthew, ch. ix.

FLIX, i. e. *flux*, q. v.

No locks Coromandel's, none Malacca's tribe
Adore; but sleek of *flux*, and brown-like deer,
Fearful and shepherdless, they bound along
The sands.
Dyer. The Fleece, book i.

2 A

FLO.
— FLOAT.

FLO. A. S. *fla, flau, from flæ-an*, to fly.
That which *floats*; an arrow.

This Phœbus goes awayward far to wies;
Him thought his waild harte brast s'tro.
His bowe he bent, and set therein a fle;
And in his ire he bath his wil ydain.

Chaucer. *The Monkes Tale*, v. 17144.

In his shooting it happeth oft so
To hurt his frend rather than his foe,
So darst this God with his sherp flewe
The crew sleeth, and leteth this false gæc.

Id. *The Complaint of the Black Knight*.

FLOAT, v. } A. S. *float-an*; Dutch, *vloten*; Fr.
FLOAT, n. } *flotte*; It. *fiottare*; Sp. *flotar*. The
FLOATER, } A. S. *floatan*, from *flæ-an*; whence
FLOATER, } *fluere, flutare*, to flow, to float, or, as
sometimes written, to float.

To flow or swim, keep or support, upon the surface;
to buoy, raise or rise upon, to flow over, or overflow the
surface; to move as if supported by fluid substance;
as to float in the air: met. to float in the mind.

Now ere all on *float*, God gif þam grace to spede.

R. Branne, p. 159.

For she, that doth me all this woe endure,
Naeceeth never, whether I sink or *float*.

Chaucer. *The Knights Tale*, v. 2390.

The came this woful Theban Palamon
With *floaty* berd, and rusy ashy bare,
In clothes blake, drypped all with tere.

Id. *ib.* v. 9885.

But men thus vainly say me begile
My helms mate yee seen, within a while
Right in the banes of Athanes, *floatyng*
Withen ten sepulture and buryng.

Id. *Of Phyllis*, fol. 269.

On this west shore we found a dead fish *floatyng*.

Halliday. *Fynges*, &c. vol. iii. M. Probiaker.

And for the space of fifty leagues before we came hither we alwayes
found swimming on the sea *floats* of wooden of a ship's length, and
of the length of two ships.

Id. *ib.* vol. iii. fol. 415. Francisco de Salta.

And the yere following that sayle yere, a parte of the sayd Gungys
taking shyppage in the north, entengage to sayle towards east
England, met in the see with a *float* of Danys, wherof the cap-
taynes, or ledars, were named Hyngwar and Habba.

Flotys. *Cronycle*, vol. i. ch. 169.

There did a leffe mount at first us greet,

Which did a stately heap of stones upreare,

That seem'd to mind the surges for a *float*,

Much greater than that frame, which as did beare.

Spenser. *John Chet's case*. *Home again*.

The fish, still *floatyng*, did at random range,

And never rest, but evermore exchange

Their dwelling places, as the streames them carrie.

Id. *Parce Quere*. *Of Metastasio*, can. 7.

The river Atax springing out of Pyreneus runneth through the
lake Helenosis and *floats* ever h.

Holland. *Plin.*, vol. i. fol. 55.

Vitellius had a quiet beginning of his journey, a drie shore, and
small *float*; but by and by through a gale of southern winde, the
equinox falling out the same time, and the sea swelling unordinari-
ly; his cruise was tossed thither and thither: the face of the
earth was covered with waters, the sea, the shore, the fields, were all
but one.

Of which kind we conceive the main *float* and *refloat* of the sea
is, which is by consent of the universe, as part of the diurnal motion.

Bacon. *Natural History*, Crat. x. sec. 907.

At this men did startle the more at this time, because it appeared
plainly to bee in the King's nature, and not out of his succession, hee
being now in *float* for treasure.

Id. *Henry VIII*, fol. 139.

————— And for the rest o' th' *float*
(Which I dispersed) they all haue met againe,

And are vpon the Mediterranean *float*
Round saily home for Naples.

Shakespeare. *Tempest*, fol. 4.

This set them so a *float*, that they were readie, as it seemed, in
follow him as the otely protector of their liberaty, in any action,
were it right or wrong, they cared not which way; all was one with
them.

Holland. *Leviathan*, fol. 226.

In some countries the overflow of rivers engender mudstones, and
sandy, at Mytilene, where (by report) they will not otherwise grow
but upon *floats* grounds.

Id. *Plin.*, vol. ii. fol. 8.

While these vast *floatyng* bodies, on either side, moved against each
other in parallel lines, and our countrymen, under the happy conduct
of his royal highness (James, Duke of York, afterwards James II.)
went breaking, by little and little, into the line of the enemies; the
mass of the cannon from both navies, reached our ears about the
city.

Dryden. *Prætor Works*, vol. ii. part i. p. 33. On Dramatick Poetry.

Great God of Waters, whose attended sway

Is next to him whom Heaven and Earth obey:

Let not the salt of Venn thee displease—

Pity the *floaters* on th' Ionian seas.

Eastern. *Grand Miramorphoses*, book iv.

Every thing floats loose and dissipated on the surface of their
mind [i.e. vulgar and trifling] like leaves scattered and blown about
on the face of the waters.

Blair. *Sermon* 2, vol. ii. p. 23.

When we reflect on our past behaviour, we have not in view before
us the state of mind we were actually in at the time of acting,
which is gone and over, but its representative idea; and our ideas
being perpetually upon the *float*, leave room for another representa-
tion to slip in, much more as bear an unfavourable aspect hiding
themselves or taking shelter under others more respectable.

Saunders. *Light of Nature*, vol. i. part ii. ch. xvi.

FLOCCIPEND, Lat. *floci*, and *penderet*, to weigh,
estimate or value, not a hair.

A Latinism in which the old Chronicler Hall in-
dulged.

Many other ridiculous articles they layd to hym, whiche the
ears of sassy honest creature knowlege the dutie of the subject to
his Prince, would abhorre and *floccipend*.

Hall. *Henry VII*. *The fourth Yere*.

By reason wherof he should be *floccipended* and had in contempt &
disregard of the Scottish people.

Id. *ib.* The eleventh Yere.

FLOCK, v. } By transposition of the letter l.
FLOCK, n. } from *flok*; and *flok*, in A. S. *fle*; *fle*
FLOCK-FEEDE, } Dutch, *volck*; from A. S. *flog*-tan;
FLOCK-MELE. } Dutch, *volck*-hen, to follow. See
FOLK. And see *Flock*, and *Folk*, in Junius. First ap-
plied to a company of men congregating together,
afterwards to dumb animals.

Flock-mele, A. S. *flock-mælum*, *gregatim*, (in herds
or *flocks*) from *floc*, *grece*, and *mal*, a part or portion.

To follow, ac. in numbers or multitudes, in crowds.
To collect or assemble, in multitudes; to crowd together
or move in crowds.

Fynd foure fowes in a *flod*, that foweth that reiois

Than haue I tynt al my feet, towehe, and anywe.

Perr. *Fluckman*. *Credo*, sig. D. 3.

Only that point his peple bare so sore,

That *flock*-met on a day to him they went.

Chaucer. *The Clerk's Tale*, v. 7962.

Lo thus to broke in Christs felde,

Waxof the *flocke* without guide

Deuout it is an every dede.

Guar. *Conf. Am*. *Prologus*, fol. 3.

Forw being forsaken of the more parte of his mil crowd not to cast
darts, wherof he hadde plentie prepared vnto his elephant, amongst
them that *flocked* about hym.

Breder. *Quintus Curtius*, book viii. fol. 250.

Then thought I thus, one day the Lord shall sit in dome

To view his *flood*, and chosse the pure; the spotted haue no reuer,

Servey. *Ecdemaster*, ch. ii.

FLOAT.
— FLOCK.

FLOCK.
—
FLOCK.

But it's a damnable dade to guess so greete wages to maintain
the superfluous excess and vicious lyuenge of ylle byshops)
prieates and monies) the trewe flock-finders neglected studies and
scoles not contrived.

Sage. Exposition of Daniel, ch. v.

And some lords, knights, and gentlemen, either for fauour of
the quene, or for loue of themselves assembled in sundry companies,
and wrote flock-wole in harness.
*Sir Thomas More. Works, fol. 43. The Historie of
Richard III.*

By this meanes thre flock'd multitudes, every day more than
other, to Synnagoge: whose eares were tickled, and libred still to
heare such surmises, and were not ynough to give credit thereto.

Holland. Lewis, fol. 525.

As thou our fol'd dost still secure,
And keepst our fountains sweet and pure,
Dri'st hence the wolf, the tode, the beech,
Or other vermine from the flock

Bra Jovian. Hymn 4. To Pan.

About the latter end of July, 1553, she [the Quene] was arrived
as near as Wunstun-hurte, in Here, (which then belonged to the
Lord Rich) where she took up her rest for a few dayes, in order to her
entrance into the city; and there flock'd unto her these great num-
bers of her nobility and gentry.

Sage. Memorials. Quene Mary, Anno 1553.

He sent betwixt him to his evening cure
And, sitting downe, to milk his flocke prepares;
Of half the odder ruse first the duns,
Thre to the mother's teate submits the lambs.

Pope. Homer. Odyssey, book x.

Philo describing the conduct of the Jews of Alexandria, on a
certain publick occasion, relates to them, that "early in the morning,
flocking out of the gates of the city, they go in the neighbouring
shores (for the synagogs were destroyed,) and, standing in a most
pure place, they fill their voices with one accord."

Polyg. Evidences, vol. ii. ch. vi.

The swaine with Daphne's name this toad adorn,
Whose high renown above the skies is borne;
Fair was his flock, he fairest on the plain,
The pride, the glory of the sylvan reign.

Baillie. Virgil. Pastoral 5.

FLOCK. } Fr. *floc*; Dutch, *flocke*, a *flocke* or
FLOCK-REO. } flock of wool. (Minshew.) The Fr.
floc, Menage derives from the Lat. *flocus*. In A. S.
floc-æa is, as rendered by Sommer, *flocini*, *floci-
nicis*; flakes of snow or such like. See FLAKE.

And you have fastened on a thick quilt, or flock-bed, on the outside
of the door. *Bra Jonson. The Silent Woman, act ii. sc. i.*

O my dear Thrushwell, you're gone to sea,
And I suppose must ever bush'd be
From our flock-bed, our garret, and from me!

King. The Soldier's Wedding.

On once a flock-bed, but repaid with straw,
With tape-ty'd curtains, never meant to draw,
The George and Garter dangle from that bed,
Where tawdry yellow shows with dirty red,
Great Villen lies.

Pope. Moral Essays, epist. 3. 301.

FLOERKIA, in Botany, a genus of the class
Hexandria, order *Monogynia*. Generic character:
calyx three-leaved; corolla, petals three, shorter than
the calyx; style bifid; seeds two or three, in a two-
celled, bladder-like seed-vessel.

One species, *F. lacustris*, native of Pennsylvania.

FLOG, from the Lat. *flagellare*. See FLAGELLATE.

To lash or scourge, to strike, to beat.

Then turning he begins his linc'ing wife
With all th' adventures of his early life;
His skill in coachmanship, or driving chaise,
In bilking tavern bills, and sporting plays;
What shifts he us'd, detected in a scrape;
How he was flogg'd, or had the back 'scape.

Cowper. Tirocinium

Reason him by fair means out of all those things, for which he will
not be the worse one; and *flog* him severely for those things only,
for which the law would punish him as a man.

Chatterfield. Works, vol. iv. book ii. p. 131. Letter 78.

By fining in the word little, they can reduce any pain to a bearable
size: for what signifies a little scorching or a little flogging.
South. Light of Nature, vol. ii. part ii. ch. xxi.

As for their intimation, that because Egypt was a country inter-
sected by canals, there never were any herds or chariots in it, they
ought for this to take their part in the next general flogging, at
Westminster school.

Bishop Horne. Works, vol. iv. p. 487. Letter 14.

FLOIT, from A. S. *flit-an*, *contendere*, *rizari*, to
contend, to strive.

The Duke of Bedford, accompanied with the Earl of Merche
and other Lords, had a great *flog* and battay with dyvers carlykes
of Jene and other shippes, were other longe and more fight, y'
honour fyll to hym and his knyghthemen.

Polyg. Orange, vol. i. Anno 1516.

FLOOD, v. } A. S. *flu-an*, to flow. Flowed,
FLOOD, n. } flow'd, flood. Dutch, *stroom*; Ger.
FLOOD-DATZ, } *flut*.
FLOOD-MAKE } That which has flow'd; opposed
to ebb: to milk of water; a mass (emphatically)
to the general Deluge; a deluge, an inundation; met.
abundance, profusion.

Up a cheere ha [Knout] set adoun, al vp þe see sonde,
An maresode hye mane, as hi byoure hym stonde,
So þat þe tyne com of þe see fode,
þat þe tyne to wate wate, as þe tyne to tide.

R. Gloucester, p. 321.

þe bodies with þe goden wer conten vp þe sand,
After an eble of þe fode, euer ilkon þe land.

R. Brunne, p. 106.

And out of stent sprange fode, þat folke and bestes dronken,

Piers Planchman. Fauson, p. 257.

And in the day of Subotin we wester forth without the glote
beside the flood where preice stonde to be, and we sates and spoken
to wyemen that cames byfore.

Wiclif. The Dedes of the Apollis, ch. vi.

And Tantalus, that was destroyed by the woodden of long thurs
displeid the floods to drinke.

Chaucer. The third Booke of Boecius, fol. 225.

After the flood, for whicher Nue
Was made, the world is his degres
Was made in who seith nere agyes.

Grever. Conf. dok, book v. fol. 92.

With which wordes the mortal syghes renewed in Titus, and
the sulte brewe brate out of his eyes, in such abundance, as it had
ben a lunde fode runnyng downe of a melodye after a storme.

Sir Thomas Elgot. Gower, book ii. ch. xii.

Surely, we acknowledge this even flooding [i. e. profuse] man, when
we call him by the name of brave.

Filtham. Renow 53. Of Beauty.

Who first did found the danger of the deep?

But one in all, a'er all, above, about!

The floods for our delight, first calm were set,

But storms and roars, since men did God forget.

Starling. Lovers-day. The first Hour

Out of her germel would the crowell steel

He lightly moulted, and did the flood-gate stop

With his faire germel.

Spenser. Faerie Queene, book ii. can. 1.

When at any time the waters seem to stand and cover the ground
still, they are let out at certain sluices or flood-gates drawn up and
set open.

Holland. Florio, vol. i. fol. 95.

What has bled me from writing to you, was neither ill-health,
nor a worse thing, ingratitude; but a flood of little business which
are necessary to my subsistence, and of which I had to have given
you a good account before this time.

Dryden. Works. Letter 37. To Mrs. Seward.

2 A 2

FLOG.
—
FLOOD.

FLOOD.
FLOOR.

And this much for the first sort of doctrines, which once believed,
like the flood-gates of hell pulled up, lets in a deluge and inundation
of all evil and vice upon the lives of men.

South. *Sermons*, vol. ii. p. 207.

Here, as the virgin turn'd her eyes aside,
On the fair bank a comely youth she spy'd;
Fast by the margin of the flood he lay,
The margin with a thousand colours gay.

Hoole. *Orlando Furioso*, book ii.

They [the fair sex] dare not wait the ripeness above
Thy third-creating steams at length produce;
When wine has giv'n indecent language birth,
And forc'd the flood-gates of licentious mirth.

Cropper. *Conversation*.

FLOOK, Skinner calls it *cor nautica*, the crooked part of the anchor which is infixed into the earth; I know not (he adds) whether from Ger. *pflog*; Dutch, *ploegh*, a plow, from its manifest resemblance to a plow; both in form and in action, act. the action of cutting into the earth.

For heaving with her picked beek-head stricken a Sidenion ship,
with the violence of the blow shake out her own anker, which by
one of the *flookers* [sawe deute] took fast hold as if it had been a
grapling hook by the pro of the other ship.

Holland. *Latina*, fol. 962.

For stray a fathom down he had explor'd,
For treasures lost, old Ocean's erry board;
Oh when the *flooky* anchor stuck below,
He sunk, and lodg'd the captive vessel so.

Roar. *Laron*, book iii.

FLOOR, *v.* } A. S. *flor*, *flor*, *flere*, *flering*;
Ger. *flor*; Sw. *flo*, *flor*; Dntch,
FLOORING, } *vloer*, *vloerer*, *pavimentaire*; Skin-
FLOOR-CLOTH. } *ner* suggests, so called because, at
least in the season of spring, they were strewed with
flowers, (*floribus*). Applied to
The base or basis (within a room or building) upon
which we stand, tread or go.

Myght as noon may gyve) me mete, and sette me onside þe floor.
Piers. *Plowman*. *Fam*, p. 137.

And he schol fully clense his oon *flor*, and ye schol gadre his
wheet into his berne.

Wyclif. *Matur*, ch. iii.

& wyl pouge his *floure*, & gather the wheat into his garner.
Bible, Anno 1551.

The *flor* & bench was paved faire & smoth
With stomps square, of many doers bevo
So wel ioyard, that for to say the seth
Al seemed one.

Chaucer. *The Assembly of Ladies*, fol. 258.

For when I maie hire bond bekip,
With such gladdes I dancere and ship,
Me thinketh I touche not the floor.

Gower. *Conf. Am.* book iv. fol. 79.

These chappels have their *floores* covered, and their walls hang'd
with tapestry of great price.

Hakluyt. *Voyage*, 4to. vol. ii. part i. fol. 169. *The first Voyage to
Constantinople*.

Y^e myl Gouthis, by crafty and false means, caused the *flor*th of
the sayd chambre to falle, by whiche means y^e sayd Patene was
greuously hurt.

Folgate. *Cronicle*, vol. l. part v. ch. acia.

And it was sayd, he had taken on hym to passe through Auzergne,
to go see the Pope and Cardinallis at Anygnone, and to have some of
their *floring*, as we call the Archprelat had done.

Lord Berners. *Proinsart*. *Cronicle*, vol. i. ch. 203.

And under foot *flor'd* all about with dums [in the Palace of Fance]
The reften trumpets admirably clear,
Sounding aloud such name that thair comes,
The crannies tongues, and talking ev'ry where,
And all things past in memory to bear.

Drington. *The Legend of Robert, Duke of Normandy*.

And some after, when they were come to the place aforesaid, they
passed over the river upon a *floored* bridge of ships, and possessed
themselves of the summer land.

Holland. *Armement*, fol. 79. *Constantinus and Julianus*

FLOOR.
FLOOR.

To rest, he layd him downe upon the floor,
(Whilome for ventrous knights the bedding best)
And thought him weary limbs to haue redrest.

Spenner. *Ferris Quere*, book iv. can. 5.

Both of them [sensible and audible] spread themselves in round,
and fill a whole *flour* or orb into certain limits.

Bacon. *Natural History*.

And last it only have opening end windows towards the garden,
and be level upon the floor, so whil awake under ground, to avoid
all dampness. H. *Essay* 45. *Of Building*.

Mosaicque, is an ornament in truth, of much beauty, and long life;
but of most use in pavements and *floorings*.

Reliquie *Wittomann*, p. 63.

These considerations made the lord mayors be very sollicitous to
have able sheriffs chosen, and that created difference between him
and the aldermen on the one side, and the *flour* or livery men on the
other.

State Trials, Charles II. Anno 1683. *Trial of T. Pilkington and
others*.

In the worst inn's worst room, with mat half-hang,
The floor of plaster, and the walls of daub.

Pope. *Moral Essays*, epia. 3. 299.

I sit in my room, and direct my eyes to the door, which appears to
be about sixteen feet distant: at the same time I see many other
objects faintly and obliquely; the floor, floor-cloth, the table which
I write upon, papers, standish, candle, &c. Now, do all these objects
appear at the same distance of sixteen feet? Upon the closest atten-
tion, I find they do not.

Brid. *Enquiry* ch. vi. sec. 18. p. 361.

FLOP, *i. e.* *flap*, *q. v.*

[Fanny] during the examination had *flopped* her hat over her eyes,
which were also bathed in tears.

Fielding. *Joseph Andrews*, book iv. ch. v.

FLOOR, according to a short notice given by Varro,
(*de Ling. Lat.* iv. p. 22. *ed. Nipont*, 1788), was intro-
duced into the Roman Mythology from that of the
Sabines by Titus Tatius. The following different account
is given by Macrobius, (*Saturn.* i. 10.) who has been
copied by Augustin, (*de Civ. Dei*, vi. 7.) *The Edictus*
(Churchwarden) of the Temple of Hercules amused him-
self one holiday by playing at dice. With one hand he
threw for Hercules, with the other for himself. The
stake was a dinner and a mistress; if the God won, the
Edictus was to furnish him with these at his own ex-
pense; if the *Edictus* won, he was, on the other hand, to
provide them for himself out of the treasury of the
Temple. Strange to say, considering who was coxter,
the *Edictus* lost; and he locked up in the cell of the
Temple the promised banquet and Larentia, the most
celebrated courtesan of the day. Hercules visited this
fair one in her dreams, and informed her that she would
find payment for her favours from the first youth whom
she should meet after quitting the Temple. Accordingly
in the morning, Tarutius, a rich young Roman, having
this encountered her, and being enamoured of her
beauty, offered her his hand; and at his death be-
queathed her his whole property. She, on her own
decease, left the Roman people her heir; and in conse-
quence was honourably buried by Aeneas Martius, in
whose reign these occurrences took place, in the *Fri-
brum*; annual rites, moreover, were instituted to her
manes, performed by a *Flamen* bearing her name. In
process of time, however, the Senate became ashamed
of the impure source from which this wealth had been
derived; and by an ingenious fiction it deified Larentia,
as the Goddess of Flowers, under the name of Flora.

Ovid (*Fast.* v.) has invented or adopted a more poetical
legend, which he has treated very beautifully. Flora,
with him, is a Grecian Nymph, the bride of Zephyrus,
and endowed by this God with dominion over Flowers.

FLORA.
—
FLORAL.

In return for a singular favour which her knowledge of the medical virtues of plants conferred upon Juno, ennobling the Queen of Heavens to become the mother of Mars without the usual preliminary process, the God of War commended her as an object of worship to his own citizens.

Her Festival, the *Floralia*, commenced on the 15th *Kal. Maii*, (April 28;) and Pliny (viii. 69) dates its origin *Urbs anno DXVI*, *ex oraculo Sibyllæ ut omnia hinc forearent*. Ovid (*Fast.* v. 330) places it 64 years later, in consequence of a decree of the Senate on the apprehension of a Famioe. It lasted four days, during which if the full moon occurred it was a sure prognostic of abundance; on the contrary, if it happened in the four days intervening between the *Robigalia* and *Floralia*, it was a sign of scarcity. The rites of Flora were accompanied by undisguised and offensive debauchery, which Ovid has endeavoured to veil under the gentle phraseology of *liberior jocus* and *seena lævis*. Naked courtesans were publicly exhibited on the stage, and the *Floralis tuba* summoned the populace to disgusting abominations, well worthy of the meretricious founder of this Festival, and sufficiently accrediting the tradition recorded by Macrobius. Valerius Maximus (ii. 10, 8) has noticed the postponement of these foul extravagances, till Cato of Utica had withdrawn from the Theatre; and Martial, with no little archness and a shrewd penetration of this ostentatious display of superior virtue, has asked, why Cato, well knowing the accustomed licentiousness of the Theatre on this occasion, came into it at all, and whether it was only that he might go out again? (i. 1.) In the *Epistola* prefixed to his Epigrams he had already alluded to the same occurrence.

Ovid (*loc. cit.*) has added, that parti-coloured (*versicolores*) robes were worn on this Festival; that its rites were (naturally enough) extended to night, and continued by torch-light; and that instead of the usual exhibition of wild beasts in the Circus, kids, hares, and such gentle animals were shown to the populace.

FLORAL, } Lat. *flos, floris*, from Gr. *χλῆος*;
FLO'AV, } which according to Vossius is properly, *Vigor herbarum*.
FLO'NIAKE, }
FLO'RID, } *Floral*; of or pertaining to
FLO'RIDLY, } flowers.
FLO'RIDNESS, } *Floral*; bearing flowers; having
FLO'NIST, } the bloom of flowers; blooming;
FLO'SCULOUS, } having the beauty, the gaiety of
flowers; showy, highly adorned or decorated.

The very fresh and scum, in manner of a *floric* [*flos quidem*] that creeps up, some use to put into culprits and medicines for the cure.

Holland. *Pistie*, vol. ii. fol. 197.
In which furnace a man shall perceive these different matters, to wit, the brass itself, which being melted, runneth into pans and vessels ready for to receive it; the refuse, called *scoria*, which flieth out of the furnace; the *floric* that flieth forth [*flos superminat*]; and the diphryges or dross which remaineth behind.

Id. *ib.* fol. 312.
How first began this Hexa's which we behold
Distant so high, with moving fire above d
Innumerable, and which yields or fills
All space, the ambient air wide intercal'd
Inbracing round this *floric* earth.

Milton. *Paradise Lost*, book vii. l. 90.
The rested cock whose clarion sounds
The silent hours, and the other whose gay traine
Adorns him, coloured with a *floric* hue
Of rainbows and starry eyes.

Id. *ib.* l. 443.

And indeed how oddly would the Tuscan or Dacic become the Corinthian culture, or the spruce and *floric* Corinthian a Tuscan sculpture.
Eclogæ. Miscellaneous Writings, p. 412. *Of Architects and Architecture*.

We need therefore the less wonder, that some of the antient Grecians should so much extol it, deriving it not only from the amenity and *floric* of the warm and spirited blond; but deducing it from heaves itself as being practiced there by the stars.

Fethen. *Reverie* 70.
In a late letter from your lordship by my servant, I have besides your own favours, the honour of employments from the King, in a press of his delight; which doth, in concert with the opportunity of my charge here, that it hath given me acquaintance with some excellent *floric*, (as they are titled;) and likewise with more easy disposition, who have ever thought the greatest pleasure to consist in the simplest ornaments and elegances of nature.

Reliquia *Witniam*, p. 317.
For virtue, though a rarely planted flower,
Was in the seed by this wine *floric* known;
Who could forestall, even in her opening hours,
What colours she shall wear when fully blown.

Lockhart. *Gondibert*, book ii. cas. 7.
The solitaires venally delighted in flourishing gardens; many were *floric* that knew not the true use of a flower; and in Plinio's days some had directly treated of that subject.
See Thomas Brown. *Pulgar Error*. *Epi. Dod.* to part ii.

The second a dry and *floric* root, commonly called mace.

Id. *ib.* book ii. ch. vi.
The sprouts and *floric* state, which the blood acquires in passing through the lungs, is easily accounted for, from its own elasticity, and the violent motion before described; the aerial particles in the blood and chyle expanding themselves.

Abraham. *Of Aliments*, p. 25.
Some deep Free-Masons, join the silent race,
Worthy to fill Pythagoras a place:
Some Botanists, or *floric* at the least
Or issue members of an annual feast.

Pope. *The Dunciad*, v. 573.
Mr. Burt assures me, that the four radical leaves (of the Indian spikedard) are hearted and petioled; and it is most probable that the cauline and *floric* leaves would have a similar form in their state of perfect expansion, but unfortunately, the plants at Guya are now shrivelled.

Sir William Jones. *Works*, vol. v. p. 30. *Of the Spikedard of the Ancients*.

And where the trees unfold their bloom,
And where the banks their *floric* bear,
And all effuse a rich perfume
That hovers in the soft calm air. *Son.* Ode 20.
Kingdoms by thee, to sickly greatness grows,
Boast of a *floric* vigour and their own.
Goldsmith. *The Deserted Village*.

When the ornaments, applied to style, are too rich and gaudy in proportion to the subject, when they return upon us to fast, and strike us either with a dazzling lustre or a false brilliancy, this form which is called a *floric* style: a term commonly used to signify the excess of ornament. *Blair. Lecture* 18.

FLO'REN, } A piece of gold, first coined by the
FLO'RENCE, } Florentines, and adorned with the
FLO'RENTINE, } figure of a flower; and hence its name.
Vossius, *de Fittis*, lib. iii. ch. xli. See the Quotation from Camden. Cloths called *Florentines* are mentioned in Statute 1 Richard III. ch. viii. See Rastall, fol. 125. ch. iv.

And fell's flame, wit *floric* yawn.
Pope. *Wit*, p. 32.
And even of those riotous ran,
Till they came to the tree, and there they found
Of *floric* fine of gold peined round,
Weigh an eight bushels, as her thought.
Chaucer. *The Pardoner's Tale*, v. 12704.
But have I found the so bad,
That the m' list to speak a word
Thine own mouth, or of thyn boode
To yee a *floric* me to help.
Geoffrey. *Conf. Am.* book vii. fol. 153.

FLORAL.
—
FLOREN.

FLOREN.

Here is to be noted, that a *florine* is an Italian crowze, of the value of four shillings and sixpence sterling.

Jewell. Defence, fol. 735.

FLO-
RENCE.

The first gold that King Edward III. coined, was in the year 1343, and the pieces were called *florences*, because *Florences* were the city, in Easterling; of sterling money.

Cowden. Reminisc. Money.

If stealing custards, tarts, and *florences*

By some late statuta are created in-son;

How many fellow-centurians can I bring,

Whose long attendance and experience,

Had made them deeper in the plot than I?

Beaumont and Fletcher. The W-m-an Hater, act v. sc. 1.

The Lord of Walburg paid an hundred *florine* in the monastery of Saint Catherine for a large picture of the Salvation painted by him. Walpole. Anecdotes of Painting, vol. 1 ch. iii. p. 103.

The golden *FLOREN* was first struck in 1252, and the flower which it bore on one side was a *fleur de lis*, the impress of Florence; on the other, was an image of John the Baptist. The name soon passed into the coinage of other countries. By an indulture of the English mint, 18 Edward III., a pound of standard gold was to be coined into fifty *Florins*, current at six shillings a piece, or a proportionate number of half or quarter *Florins*. At present it is often an imaginary coin: thus, the French *Florin* = 1s. 3d.; that of the Netherlands, 1s. 6d.; the common *Florin* of Italy, 9d. Of those which really exist, the golden *Florin* of Holland = 2s. 7d. $\frac{1}{2}$. The silver *Florin* of Poland, Prussia, Germany, and Livonia, 1s. 2d.; the Italian *Florin* of exchange, 1s. 6d. $\frac{1}{2}$.

Archibeacon Nares (*ad roc*) has guided us to three receipts for the *FLORENTINES* mentioned in the above Extract from Beaumont and Fletcher. They will be found in May's *Accomplished Cook*, (1660,) p. 259—261. The first is for "a made dish or Florentine of any kinde of tongue, in dish, pie, or patty." This is comparatively simple, but it requires no less than two men's tongues as a basis; and, exclusive of the ordinary ingredients, it is intermingled with chestnuts, marrow, verjuice, and grapes, gooseberries or barberries. The second is for "a made dish or Florentine of Partridge or Capon." This is flavoured with precious ingredients no longer employed by the *modero Apicii*; mink or ambergris dissolved in rose water, orangead, and green citron. The nucleus of the third, "a Florentine or dish without paste or on paste," is a substantial leg of mutton or veal, shaved small, and minced with sweet herbs, the various seasonings still in use, eggs, grated maushets, and oyster liquor. It is then triumphantly served up in a garland of bay leaves.

The Scotch Veal Florentines, according to Jamieson, are "a kind of pie, properly meat, baked in a plate with a cover of paste." In a passage cited by Archibeacon Nares from the *Wife's Interpreter*, (23,) Florentines are identified with Custards, although, if we believe in the above receipts, no two things can be more different. Mr. Weber on the passage in Beaumont and Fletcher observes, that they are "a kind of pie, differing from a patty in having no crust beneath the meat." This is nearer to May, but neither is this altogether vouched for by his authority.

FLORENCE, one of the principal and most celebrated Cities of Italy, and the Capital of the Grand Duchy of Tuscany, is situated on the river Arno, in a rich and beautiful valley, Valdarno, at the foot of the Apennines, North latitude 43° 47', East longitude 11° 19'. Of its rise little can be traced with certainty, but it is known to be a place of great antiquity. Accord-

ing to its Historian, Machiavelli, it derives its origin from the ancient *Fesula*, (now Fiesole,) the walls of which yet remain in the neighbourhood. During the Barbarian invasions it endured a full share of the calamities which desolated Italy; but about the year 1010 it had acquired some degree of strength and independence, and this was first exerted in destroying the place from which it sprang, (see Roscoe's *Life of Lorenzo de' Medici*, ch. i.) After it had shaken off the yoke of the German Emperors, and assumed a Republican form of Government, it rose rapidly into fame and prosperity, notwithstanding its frequent internal dissensions and the wars in which it was engaged. From the XIVth to the early part of the XVth century, Florence forms a very interesting subject of History. During this period it played a conspicuous part in the theatre of Italian Politics; its merchants were some of the most opulent in the world, many eminent men adorned its annals, and Learning and the Arts flourished under the patronage of the Medici Family, at a time when the great Nations of Europe were only beginning to emerge into civilized existence. To this Age mostly are to be referred the structures which ornament its interior, and the collection of those works of Art which now constitute its principal claim to attention. With Lorenzo de' Medici, who died in 1492, the glory of Florence passed away, and in forty years from that period the Republican character of its Government was entirely lost, and Alessandro de' Medici, with the title of Doge, was placed at the head of the State. Cosmo, who succeeded to Alessandro, assumed the title of Grand Duke, and with him commenced a line of Sovereigns which continued without interruption till towards the middle of the last century, when the sceptre of Tuscany was transferred to the Duke of Lorrain, through whose marriage with Maria Theresa it came to the House of Austria. At the beginning of the present century Florence was annexed to the French Empire, and at the general Peace in 1814 it was restored to the Archduke Ferdinand of Austria, who is still denominated Grand Duke of Tuscany.

Florence is, both from its internal appearance and the General appearance, charmed of its situation, one of the most agreeable cities in Europe. It extends on each side of the Arno, which is crossed by four bridges; of these the *Ponte della Trinità*, of three arches, built about 1560, after a design of Ammannati, is remarkable for its lightness and elegance. It has been imitated in the bridge of Trinity College, Cambridge. The streets are of good width and well paved, the houses in general solid, and rather stately, the squares are handsome, and the numerous palaces, though heavy in their style of architecture, have altogether an imposing effect. The churches are in some instances fine specimens of architecture, and in the magnificence of their internal decorations are not easily to be surpassed.

The Cathedral (*Il Duomo*) is a large building, 426 feet in length, 363 in height, having its walls cased with black and white marble, and its interior paved with the same material; it was commenced in 1296, and was completed by Brunelleschi somewhat more than 100 years afterwards. Its octagonal dome, the work of that architect, is justly admired. The dimensions are within a few feet equal to those of the dome of St. Peter's. Close to the front of the Cathedral, but quite unconnected with it, stands the *Campanile* or Belfry, an elegant tower, incased with marble; and opposite the

FLO-
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vincial entrance is the Baptistery, an octagonal building of great beauty, and celebrated for its three bronze portals by Gagini of Pisa, and Ghiberti, which Michael Angelo is said to have denominated the Gates of Paradise. Before the gates of the Baptistery are suspended, from two porphyry columns, the huge chains with which the Pisans in 1406 attempted to close their harbour against the fleets of Florence and Genoa.

St. Lorenzo.

The church of *St. Lorenzo*, by Brunelleschi also, is principally remarkable for the edifices connected with it. The Sacristy contains the tombs of several of the Medici Princes, and is adorned with some of Michael Angelo's finest statues; there is also a most costly mausoleum of the same family, which was commenced in 1604 by Ferdinand I., but has never been completed. In the convent of the church is the famous Laurentian Library of manuscripts, especially to be noticed as including the Florentine copy of the Pandects of Justinian. In the church of *Santa Croce* are to be seen the tombs of many of the most celebrated natives of Florence; the most conspicuous names among them are those of Michael Angelo, Leonardo Bruni, Galilei, Guicciardini, Machiavelli, and Alberi. Pico di Mirandula, and Politiano are interred in the Church of *San Marco*.

Palaces

Of the several Palaces those of *Riccardi*, *Strozzi*, *Corinti*, *Pitti*, and the *Palazzo Vecchio*, are the most worthy of notice. The first was built by Cosmo de' Medici, and was the residence of himself and of his descendants during the most brilliant period of the Republic. Under its present proprietors, the Gallery and Library which it contains are thrown open to Public inspection. The *Palazzo Pitti*, the residence of the Grand Duke, is a spacious and splendid building, and is moreover exceedingly rich in Paintings.

Medicean
Gallery.

The *Gallery of Florence* is deservedly famous throughout Europe. The formation of this Museum was commenced by the Medici Family before they assumed the character of Sovereigns, and it has since been enlarged to such a degree as to rank second only to the great collection of the Vatican. The building in which it is now placed was erected by Cosmo I., about the middle of the XVIIth century, and consists of two corridors, each 450 feet in length, with an open court between, and united at one end by a third corridor of 97 feet. Along one side of each of the two main galleries, and directly opening into them, is a range of saloons in which the choicest works of Art are preserved. Paintings, ancient and modern statues, bas-reliefs, busts, vases, canoes, &c. compose this admirable collection. In the room called the *Trisunc* are some of the best statues, viz. the full-formed *Venus de' Medici*, the *Wrestlers*, the *Medici Appulo*, the *Slave* whetting a knife, and the *Faun* with cymbals. The same apartment also holds several master-pieces in Painting; among them are a *Holy Family*, by M. Angelo; *La Fornarina*, Pope Julius II., and *John the Baptist* in the Wilderness, by Raphael; two *Venuses*, by Titian; and *Hercules* with *Minerva* and *Venus*, by Rubens. Another room is entirely appropriated to the groups of *Niobe* and her children. In other parts of the building *an Hermaphrodite*, a *Ganymede*, and a copy of the *Laocoon* are among the finest specimens of Sculpture; and the Paintings, the merits of which would entitle them to be mentioned, are more numerous than our limits will allow us to describe. There is a description of this Gallery, known by the name of the *Museum Florentinum*.

The *University* was established nearly four centuries ago. The *Florentine Academy*, as it is called, is a junction of two Institutions, the original object of one of which was to make translations from the Classics, and of the other (*Accademia della Crusca*) to improve the Tuscan language. There is also an *Academy of the Fine Arts*, and the *Georgofili*, a *Royal Agricultural Society*. The Hospitals are three in number. The *Museum of Natural History* is extensive and well arranged, and has a *Botanical Garden* connected with it.

Florence is about five miles in circumference, and in form nearly oval; it is surrounded by a wall, and possesses also two citadels. It has fine public promenades, both along the river and in the Boboli gardens. The manufactures of the place are now comparatively trifling, and consist principally of *wool*, *taffetas*, *damask*, *coarse woollen*, *porcelain*, *straw hats*, and *jewellery*; *wine* and *oil* also are exported: its harbour is *Leghorn*, (*Livorno*), about 50 miles distant, and a great part of the trade is in the hands of *Jews*. Florence is the See of an Archbishop, and contains about 80,000 inhabitants. Its distance North North-West from Rome is 145 miles.

The environs of the city are beautiful and populous, and are ornamented with numerous villas; the adjacent Province, called the *Dominio* of Florence, is the best cultivated part of the Grand Duchy. The most interesting object in the vicinity is the town of *Fiesole*, seated on a hill, distant three miles North-East from Florence. It was one of the twelve cities of ancient *Etruria*, and much celebrated for the skill of its *Augurs*. The only mark of distinction which it now retains is that of being a seat of Episcopacy. A few relics of the walls of the ancient city, part of a Theatre, and the site of a Temple, are still discernible. Besides its Cathedral it has an Abbey, founded by the Medici Family, and the spot being much esteemed for its salubrity, the Florentines have villas here, to which they occasionally resort.

Lanzi, *Guide to the Gallery of Florence*, 1782; Martyn's *Tour*, 1791; Roscoe's *Life of Lorenzo de' Medici*; Eustace's *Classical Tour through Italy*, &c.

FLORES, an Island in the Atlantic Ocean, the most Westerly of the group of the Azores, lying in North latitude 39½° and West longitude 31°. It received its name from the Portuguese, on account of the numerous flowers with which its surface was adorned. It is about 30 miles long, and nine broad, and is said to contain 1500 inhabitants. It produces wheat, pulse, and very fine poultry; the cattle are of a small breed, but numerous. Vessels losing their course frequently put into this Island for refreshments. The principal places on it are *Santa Cruz*, and *Lagena* on the East coast.

The little Island *Corvo*, the smallest of the Azores, lies to the North-West of Flores.

FLORICEPS, in Zoology, a genus of *Intestinal* worms, belonging to the group of *Fascicularia*, first established by Cuvier, but further examined by Rudolphi.

Generic character. An external bladder, hard, elastic, enclosing a second and sometimes a third, with soft and thin parietes, which contains a solitary worm, with a long body attached by its hinder extremity to the bladder which contains its head, furnished with two or four holes, armed with four retractile trunks, ending in hooks. Rudolphi has described five species, they live under the peritonum of fish.

FLORID, see FLORAL, ante.

FLO-
RENCE.
—
FLORID
Public in-
stitutions.

Fiesole.

Fiesole.

FLORIDA.

FLORIDA. **FLORIDA** at present principally consists of the long peninsula which proceeding from the South-Eastern part of the North American Continent, on the parallel of the 31st degree of North latitude, extends toward the West India Islands, to within half a degree of the Tropic of Cancer; being upwards of 400 miles in length from North to South, and having an average breadth of about 100 miles. This peninsular portion is now the limit of *East Florida*. The Atlantic Ocean bounds the peninsula on the East, on the South the Gulf Stream divides it from the Island of Cuba, and the waters of the Gulf of Mexico wash the Western shores; the boundaries to the North is the State of Georgia; and from the North-Western angle the remaining portion of the Country, known as *West Florida*, stretches Westward, bounded on the North first by Georgia, and next by the State of Alabama, which also flanks it to the West, the bay and river of Perdido being the boundary. West Florida extends nearly 300 miles from East to West, being however not more than 40 or 50 miles wide from the shores of the Gulf of Mexico on the South, to the boundary lines on the North. The river Appalachicola formerly constituted the Western limit of East Florida, but since the cession of the country by Spain to the United States of America, the division has been moved Eastward to the river Suwannee or Little San Juan. Florida once extended as far West as the Mississippi River, but since the peace of 1783 the bay and river Perdido have been determined as its Western limit. The Floridas, by the most recent published map, (1823,) appear to contain an area of about 50,000 square miles.

Extent and boundaries.

Historical sketch.

Florida was first seen in 1497 by Cabot; but it does not appear that the country was either named or explored, until Don Juan Ponce de Leon landed in April, 1512. His arrival took place, according to Herrera, on Saturday the 2nd of April, 1512, in 30° 8' North latitude, having previously on the Sunday before (Palm Sunday) discovered an island off the coast from which he had been driven by bad weather. Palm Sunday in Spanish is called *Fiesta de Resurreccion*, or commonly *Flores*; whence, observes the Historian, De Leon, seeing that the country he had discovered was very beautiful, with flowering groves, and fair (Florida) to look on, as well as in devout remembrance of the holy season at which he had achieved his wishes, he called it Florida.* Ponce de Leon was so well satisfied with his discovery, that he repaired to Spain, and obtained permission to conquer and govern it, and in 1513 returned with three vessels; but instead of reaping the rich reward for his toils which he expected, he encountered a courageous race of Indians, who repulsed all his attempts, and, having slain the greatest part of his

army, forced him to hasten his return to Cuba. Seven years afterwards, the pilot, Mirvelo, visited the country, and having been favourably received, reported such wonders, that several of the rich merchants of San Domingo equipped two ships to traffic with the natives. Some of these unhappy natives were cajoled on board these vessels, which immediately sailed with them, and a few pearls, skins, and some silver, which the adventurers had obtained. Only one of these corsair ships arrived in Hispaniola, and the unfortunate Indians it carried afterwards died of despair. After this visit, Vasquez Lucas De Ayllon in 1524 solicited permission to establish the Spanish power in Florida. His request was granted by the Emperor, and Ayllon, with Mirvelo, set forth from San Domingo. He was repulsed, as De Leon had been, by the valiant Aborigines; but this new misfortune did not hinder Panfilo de Narvaez from invading their country in 1528. He perished during his navigation of the coast.

Fernando de Soto in 1539, with a very considerable force, and assisted by Moscoso, attempted the conquest of Florida. After a long and very able trial, he, as well as his fore-runners, was totally foiled. The History of his wars is written by a Portuguese gentleman of Elvas, who accompanied him, and had Soto succeeded, he would have deserved equal notice with Cortez and Pizarro.

On the failure of Soto, many chieftains applied to Charles V. for leave to conquer these Indians; but the Emperor would not permit any new attempts, and in 1549 he sent Canel Balbastro, a Dominican friar, as superior, with missionaries, who undertook their conversion. Balbastro was killed with two of his fraternity, and the rest flying to their ships, hastily left the coast, and returned to Spain; telling the Emperor as their excuse, according to Garcillaso, that they had left the Barbarians because they found their hearts hardened, and that they took no pleasure in hearing the word. Mehendez and several others tried their fortunes in Florida afterwards, but the Spanish power never gained a very firm footing in the country until in comparatively recent times.

From the year 1543, when the remnant of Soto's force under Moscoso reached Mexico in their flight from Florida, the French, the English, and the Spaniards, were continually at variance about that country. In 1564 it was partly occupied by some French adventurers, who were attacked by Spanish troops from the West Indies, and defeated. Such prisoners as were taken were hung with labels about their necks, bearing the inscription, *Not as Frenchmen but as Heretics*. Domiole de Georges, a native of Gascony, fired with indignation at this outrage, disposed of his property, built some vessels, and choosing a band of determined spirits like himself, sailed to avenge his slaughtered countrymen. He overthrew the Spaniards at all points, and after displaying great valour he also hung all his prisoners, with this sentence attached to their necks, *Not as Spaniards but as Assassins*, destroyed all the fortified places, and, being unprotected by France, left the country. Thus the settlement of the Spaniards in Florida did not finally succeed until 1663, when they fortified the Capital,

* *Le temsaron la Florida, parqu' tenia un sienda visto de narchas y flores arborescentes, y era llana y paraiso: y porque tambien la descubrieron en tiempo de Pasqua Florida, se quito Juan Ponce de Leon en el nombre, con estos dos rrazones.* The learned French Traveller of the Florida del Yucan has thrown away much trouble and calculation, in endeavouring to prove that the fact was wrong in stating that this country was discovered on the 27th of March, 1613, on which day, he observes, Palm Sunday did not occur. The fact is, that the second voyage of De Leon for his first discovery.

FLORIDA. St. Augustine. This place suffered repeated attacks from the Buccaneers and neighbouring Colonists, and was besieged ineffectually by the Governor of Carolina for three months in 1702.

In 1740 it underwent another siege from the English troops under General Oglethorpe; but the Floridas remained Spanish colonies till 1763, when they were ceded to Great Britain in exchange for the Havana. They were, however, recovered by Spain in 1781, and confirmed to her by the Peace of 1783. In 1810 a revolution broke out in West Florida, and the leaders sent a request to the United States to be admitted to the Union. Measures were taken to occupy the country, in pursuance of a claim which the Government of the United States asserted it had on that portion of Florida since the year 1801, when it purchased Louisiana from France. Whilst these events were occurring, a Treaty was set on foot with Spain, for the cession of East Florida; and the American Cabinet, unable longer to throw a veil over its desires, despatched General Jackson with a force to take possession of Pensacola, which he did in 1818. This act was afterwards disavowed by the President, though with how little truth has since been discovered; as the territory of Florida has been annexed to the Union, through the weakness of impoverished and impotent Spain, and the difficulties in which so many years of war had plunged the rest of Europe.

Face of the country.

The prevalent feature of the Floridas is flatness: sand and lands covered with the pine growth, present to the eye of a stranger at its first aspect an appearance of sterility, which on examination is found to have conveyed a false impression. A remarkable characteristic of the country is the majestic and imposing appearance of many of the rivers for a short distance from their mouths, which give the promise of a vast length from sources originating in interior mountains. After pursuing their course upwards for a short distance the stream contracts, and soon dwindles into a narrow creek, issuing from some interminable marsh. The rivers St. John and St. Lucia are striking instances of this kind; as are all the rivers on the Southern coast. Florida possesses also a peculiarity of formation, on the Atlantic shores, common to Georgia and the Carolinas, namely, a natural chain of water communication parallel to the sea-coast.

Inland navigation.

From the North of the river St. Mary's an inland navigation exists, between the sea islands and the ocean, to St. John's River. A creek entering this river, flows parallel to the shore towards the head of another creek which falls into the harbour of St. Augustine, and a very short cut made here would complete the inland navigation from this town to Charleston. A similar passage between the islands and the main land proceeds to the Southward as far as Matanzas. A short cut is here requisite to complete the communication to Tomoka. From the latter spot the navigation is uninterrupted, (with the exception of a small portage behind Cape Canaveral, of 660 yards,) for 200 miles. These channels receive the name of river, narrow, sound, or lagoon, according to their appearance. At Jupiter Inlet, in latitude 27° North, the chain is once more interrupted, and would require a short artificial opening. Hence a series of lakes and creeks continue the natural line of boat navigation, with little or no interruption, to the inlet of New River, within a very short distance of the Cape Florida settlements. During the period in which piratical cruises remained on the coast of Florida, General Coppinger, the Governor resident at

Augustine, communicated with the Havana by means of this series of water courses. A light boat, manned with six stout and trusty men, and commanded by an experienced pilot, to whom the despatches were intrusted, went down the narrows from St. Augustine to Matanzas Inlet, and passing out to sea, kept within a few boats' length of the shore, until opposite the head of the next inland navigation. The boat was then beached, and hauled for a quarter of a mile over the portage, and again launched. This was repeated at the harbour near Cape Canaveral. On arriving at Jupiter Inlet, (the mouth of which is generally closed,) the canoe was hauled over the beach, and put to sea. Hence the messengers crept along the shore until they were opposite the nearest practicable navigation, and thus proceeded to Cape Florida; here they procured a larger boat, and navigating among the keys, kept out of the influence of the Gulf Stream, until opposite the Havana, which they reached in a few hours' sail, at night. In this manner the writer of this Paper explored the rivers and coast in 1821, 1822. There is a somewhat similar formation existing on the coast of West Florida, from Appalachia to Pensacola Bays, but it is by no means so connected. The Eastern coast of the interior Provinces North of Mexico from Galveston Bay to Tampico, have a similar series of natural waterways running parallel to the sea-coast. It is further remarkable, that the long strips of land next the sea are low, flat, and sandy, while the edge of the main land is almost invariably formed into a low bluff, about eight or ten feet above the surface of the water, and sometimes rising into high sand-cliffs.

The country to the Westward of the river St. John is the most interesting part of Florida. It is intersected by an irregular ridge, or rather an extent of undulating ground, which separates the waters discharging into the East and West sides of the peninsula. Spurs or branches run up between the several streams that run parallel to each other, and on both sides of isolated rivers. To the Southward this plateau of broken ground expands very considerably, and was formerly covered with Indian villages, some of which still exist; but the ridges gradually sink, until they are lost in the vast Savannas behind Tampa Bay. Most of this part of the country is beautiful and fertile, containing large bodies of oak and hickory lands, with pine-bearing lands of a rich soil, based on lime-stone. Over the whole surface, and also in some parts of West Florida which resemble this district, Nature has scattered a number of wells, holes, and ponds, of all sizes and various depths, many of them sufficiently deep, when protected with the shade of the surrounding growth, to resist the exhausting evaporations of the summer sun, becoming reservoirs of water which is cool in the warmest day. Some of them have their banks of such a slope as to allow cattle to descend to the water; others are of so perpendicular and so narrow an aperture, as to form complete natural wells, which require the use of a rope and bucket; and all are distinguished by a tuft of hummock trees, growing around even the smallest, giving a pleasing variety to the monotony of the pine woods. Besides the smaller ponds, a larger kind are often met with, romantic in their appearance, and approaching to the dignity of lakes. In some of these are islands, abounding with groves of the wild orange trees.

The great Savannas of Florida form one more predominant feature on the face of the country. After periods of heavy falls of rain, they become deeply inundated.

SAVANNAH.

dated; when the warm seasons have evaporated this deluge, they are so denuded, that whenever fire is put to the exterior it sweeps down the tall grass instantaneously, and a fresh covering of tender herbage or odoriferous flowers succeeds. It was soon after one of these burns that the elder Bartram, in 1764, 1765, saw the great Alachua Savanna, of which he has given so glowing a description. Bartram, as a Botanist and an enthusiast, has written his celebrated *Travels* in so florid a style as to have created a suspicion of his veracity. The writer of this Paper, however, has invariably found his facts, when abstracted from the flowery embroidery of his language, to be correct, and in the town in which the veteran traveller still lives, his name and Truth appear to be identified.

Soil and natural growth.

The soil of the Floridas is almost universally light; sands of various granulations, and sandy loam based upon lime-stone at very different depths; and from this lightness the lands are probably, with some exceptions, not capable of bearing a succession of exhausting crops; but when thrown into fallow, or, according to the phrase of the Southern States, into *old fields*, a fertilizing principle generated by the saline particles brought from the sea on both sides of the peninsula, which pervades the air, and subsides to the earth, quickly renovates the soil.

The different qualities of Florida lands may be classed distinctly under the following heads:

High Grounds.	Low Grounds.
Flat Pine Lands.	Pine Land Savannas.
Undulating Pine Lands.	Hummock Savannas.
Low Hummock.	River Swamps.
High Hummock.	Cypress Swamps.
Oak and Hickory Lands.	Fresh Marshes.
Scrub Lands.	Salt Marshes.

The *Flat Pine Lands* are of two kinds: one sort covered with a thick undergrowth of berry and palmetto bushes and dwarf laurel, the pine trees being only sparingly scattered on the ground; the other sort has no undergrowth, but abounds in savannas and cypress ponds, —the herbage is luxuriant.

The *Undulating Pine Lands* are healthy and beautiful, the timber is tall, straight, and of a fine quality; succulent grass grows luxuriantly, no undergrowth is seen, except around the pools before described.

The *Low Hummock* is the richest soil, and capable of producing for many successive years abundant crops of sugar, corn, hemp, or other equally exhausting productions. The growth upon them is principally the cabbage tree or palmetto, (of which it may be observed that none are found except in the peninsula part of Florida,) ash, mulberry, dogwood, Spanish oak, lime oak, white oak, swamp hickory, sweet hay, sassafras, cedar, magnolia (*Grandiflora*) fig, orange, prickly ash, and a vast number of other kinds with numerous varieties of each: in the more Southern latitudes the torch tree, gum guaiacum, mastic, tamarind, red-stopper, pigeon plum, cocoa plum, sea grapes, zizwood, &c. A thick vegetable mould from one to two feet in depth covers the surface; below, black sand, gradually becoming paler as the depth increases.

The *High Hummocks* are even more dense in the growth than the others, but the coat of vegetable matter is thin, and the white sand lies within 12 or 18 inches of the surface; notwithstanding, the lands continue productive for a length of time. In addition to most

of the trees found in the low hummocks, we may add laurel, red oak, chestnut oak, Chinquapine or dwarf chestnut, beech, persimmon, cinnamon, laurel, bestdard ash, myrtle, locust, and a numerous list of other trees: countless parasitical plants interweave and fold round the trees: the vine shoots up to a most surprising height, and the stalk is commonly found seven and eight inches in diameter.

The *Oak and Hickory Lands* produce almost exclusively these two forest trees, occasionally mingled with gigantic pines; the undergrowth consists of sucker saplings of oak and hickory. The black oak is most abundant: the soil is a rich, deep, yellow, sandy loam.

The *Scrub Lands* are generally undulating; a small and ferruginous sand covers their surface, an infinite variety of dwarf oak shrubs and creeping plants form their covering; occasionally clusters of the spruce pine grow on the highest ridges, which die after attaining the height of 20 or 30 feet. Water is scarce, and the whole appearance is forbidding, presenting no probability of advantage to the settler, except that of raising hogs, which would thrive on the acorns of the dwarf oaks, and the roots of the sandy plants.

The *Pine Land Savannas* are merely ponds or drains in winter, covered in the dry season with rich crops of natural grass.

The *Hummock Savannas* are more fertile; fossil broken shells are embedded in the rich black mould, based on clay. Pasturage of the most luxuriant kind is afforded by these grounds.

The word *swamp* is in the signification now adopted in America peculiar to the country; a *swamp* is understood to be a tract of land lying low, but with a sound bottom, covered, however, in rainy seasons with water.

River Swamps are annually overflowed, and when brought into cultivation require embankments. The growth common in these swamps are oaks, maple, tupelo, elder, willow, swamp magnolia, black birch, sumac, cypress, black and white poplar, Florida holly, sycamore, hawthorn, &c. Sometimes the land immediately on the river banks is high, and the back swamp very low, and always inundated.

Cypress Swamps are mostly near the heads of rivers, and in a constant state of inundation; with no underbush, but crowds of the cypress shoots or *knees*, pointing up like small pyramids. The *Fresh Marshes* are distinguished into hard and soft, and, when drained and embanked, are fertile, particularly the latter.

The *Salt Marshes*, both hard and soft, are similar to those of Georgia and South Carolina; but in that part of the peninsula South of Mnsquito, the mangrove takes the place of the marsh grass and reeds, increasing in size as it approaches the Tropic. In latitude 29° the mangrove is but a bush; on the banks of the Orinoco it becomes a gigantic tree. When the main stem of a mangrove gains a little height it sends down to the water a new shoot or rest, and each horizontal branch as it puts forth does the same, surrounding the parent trunk like the offspring of the Indian banyan tree; these downward shoots, as they approach the water, branch into several points, which again subdivide almost ad infinitum; these become closer interwoven with similar ramifications from the surrounding trees, and often totally obstruct the narrow channels or creeks whose waters, in times of freshets and floods, once through the roots as through a thousand miniature arches.

Four strata usually compose the soil of the Florida

FLORIDA.

FLORIDA lands an upper coating of vegetable mould or earth; below, sand; beyond, a layer of marl or clay; and lowest, indurations of shell and lime-stone rocks. This order is varied; some of the High Hummocks have deep beds of rich loamy, black sand, thickly over-spread, and mingled with decomposed fossil and periwinkle shells, and below sand only. As a general remark, it is certain that the clay and lime-stone retain the moisture from oozing through the sands, which are therefore fertile when based on these harder substrata.

The various trees before mentioned appear to be natives; but it was doubted whether the orange was an indigene, for although found in every part, yet it is only where the Indians may have scattered the seeds; in those places which these wanderers have seldom frequented, though far South, the orange is rarely, if ever found; where man has not penetrated with the fruit in his hand, the tree is unknown. The two kinds of Florida orange most common are the sour and the bitter-sweet, or Seville orange. Galls are produced in the dwarf oaks. Hops are said to be indigenous, but they are seldom met with; the starchy aniseed, or *somo* or *skimmis* of Japan and China, has been found, and many plants of these two Countries are commonly met with in Florida.

Such is the natural growth of Florida, the products of artificial culture are very numerous. The cotton plant has been already extensively cultivated, and its produce is well known in the markets of Charleston and Savannah. Sugar is already successfully produced, and will become the great staple product of the Country. Tobacco, if renewed frequently by fresh seed from Cuba, equals the produce of that Island. The grape, the olive, the Levant currant (*Vitis asprena*) will succeed; in short, the list of fruits, gums, and medicinal plants would fill pages. Indian corn, buck wheat, and Guinea corn, are the principal bread stuffs. Rye and oats have been introduced. The artificial grasses, particularly the Carolina dog-grass, will grow in every situation. It is highly probable the tea plant would succeed, but the attempt is yet unmade.

The climate of the whole of Florida during eight months of the year, from October to June, is delightful, and our continued Spring; the range of the thermometer in the hot summer months is only from 84° to 88° of Fahrenheit; and the intense sultry weather of Carolina and Georgia is seldom felt, except during a South or South-West wind, which impedes on the Atlantic side the action of the sea breeze, and acts as a sirocco.

The Spring and summer are usually dry; the autumns changeable; and the winters mild, and even serene. Snow is scarcely seen at St. Augustine twice in a century, but the black frost is an occasional visitant, though at the severest times the ice has never formed thicker than the sixteenth of an inch; beyond Cape Canaveral it is unknown, but the nipping of the white frost is felt in some years as far as the extreme capes of Florida. The duration of frost or cold lasts but a few hours, occurring usually in January. The coldest winds are from the North-West.

In the peninsula of Florida rain is foretold one or two days before it falls, either by an immoderate dew, or on a calm night by a total absence of the dews; the North-East winds are cool and moist, with frequent rain, but almost invariably when the passing shower has fallen, the heavens clear up, and the breezes which brought the moisture blow free and unsaturated

with clouds. The rains and dews, without being troublesome, create at most seasons such a luxuriant vegetation, that the surface of the earth is never without good verdure. The long absence of the sun in these latitudes gives the ground time to cool and to recover from the daily evaporations; hence also the delightful freshness of the nights in the most sultry periods of the year.

In the course of the first American war, the IXth regiment of British Infantry was stationed in various parts of East Florida, and during a period of 20 months it did not lose a man, except from accident. The night air is not hurtful at any season; the inhabitants and strangers constantly walking till late on summer and autumnal evenings with impunity.

The principal river of East Florida is the *St. John's*, which will be best described from its mouth upwards; this embouchure lies in latitude 30° 16' North, longitude 81° 24' West, with 12 feet water on its bar at ordinary tides, the breadth being one mile. For 30 miles the course is at right angles to the shore, with large expansive reaches filled with islands. At the Cowford Ferry the stream narrows to 1000 yards, and the direction becomes parallel to the line of the sea-coast, the current flowing due North; for the next 30 or 40 miles a succession of deep bays characterises the stream, being from three to six miles in breadth. In the old maps these indentations are delineated and named as actual lakes. At the Alachua Ferry the river begins to contract and wind in reaches, but it soon expands again at the mouth of the Ochlawaha River. Lake George is a beautiful piece of water, 18 miles in length, and eight or nine wide, and terminates the chain of lakes; the river beyond is narrow, not exceeding the breadth of the Thames at Richmond. Above Hope Hill settlement, where the first sugar cane was planted in East Florida, the stream is from the South-East, rapidly contracting, and at length, on reaching a lake of about three miles in diameter, is totally lost in latitude 26° 40' North. This lake is situated in the midst of a marsh, on which the water is several feet in depth, flowing through the reeds and grass with considerable velocity. The extent of this marsh is scarcely defined, but there is but little doubt that it extends longitudinally and parallel to the coast as far as the great Southern morasses. The *St. John's* is navigable for sloops to Lake George, and for boats drawing five feet water to the head lake. The distance from which to the sea, including the sinuities of the stream, is little less than 180 miles.

The *Suwanee*, or *Little St. John's River*, ranks next in importance. Three principal branches from a stream; the chief, or Eastern, extends through and forms the sole outlet for the great Oke-fin-o-cou Swamp. This swamp has formerly received various other names, but the orthography appears now to be settled. (See EXAMPANDA.) The middle branch takes the name of *Alapaha*, and has numerous arms coming from the Southern part of Georgia. The Western arm is called the *Onithlacucly*. The conjoint waters flow nearly South, and discharge themselves into the Gulf of Mexico in latitude 29° 23' North, longitude 83° 22' West, after a course of 200 miles.

The river *Ocklockonne* is another large river flowing out of Georgia; it is already a stream of importance when entering Florida, and after running South-West 40 or 50 miles it turns to the South-East, and falls into Appalachia Bay, behind James's Island, in latitude 30° 9' North and longitude 84° 17' West.

FLORIDA. The river *Appalachicola* is formed by the junction of two larger streams at Fort Nichols, in latitude 30° 43' North, longitude 84° 54' West, where it enters Florida, precisely at the South-West angle of Georgia. The course is thence nearly South; it receives the Ocala and Wemico from the Westward, rolls down a vast volume of water to its mouth behind Cape St. Blas in the Gulf of Mexico, in latitude 29° 50' North, longitude 84° 49' West.

Numerous other rivers water the plains of West Florida, of which the principal, the *Ekanfuna*, discharges itself into the head of St. Andrew's Bay; the *Choctaw*, a powerful river, falls into Santa Rosa Bay; the *Yellow Water* and *Escambia Rivers* empty themselves into the Bay of Pensacola; and the *Perdido* into the bay of that name.

The *Santa Fe* or *Santaffa*, is a large branch of the Suwanee, coming from the Eastward, and almost uniting with the head branches of one of the tributary creeks of St. John's River.

The *Ocklawaha* is the principal branch of the St. John's; its course is semicircular, having its source in about latitude 28° 20', in similar and connected marshes with that river. Length about 140 miles.

The *Amanina* River is a small but beautiful stream, emptying itself into the Gulf of Mexico, in about latitude 28° North. The *Hillsborough* and *Manatee Rivers* empty themselves into Tampa Bay.

Charlotte River which falls into Charlotte Harbour and *Gallivan River*, discharging itself into Chatham Bay, on the Gulf of Mexico, both originate from a collection of waters known as Lake Macaco, or Spirito Santo, the exact situation of which is unknown. It is most probable that this lake is a low spot among the many marshes of the interior of the Southern point of the peninsula of Florida.

From the mouth of the Gallivan, behind Cape Romano, in latitude 26°, on the Western coast to the same parallel on the Atlantic Ocean, and still further Northward, all the streams originate in one vast swamp or inundated region, known as the Glades, *The Ever Glades*; the general appearance is a flat sandy surface, mixed with large stones and rocks covered with water to various depths; among which grows a remarkably strong water grass, shaped like a bayonet, and jagged at the edges, and so thickly set as to impede any passage even in a boat, unless where a current exists. This curious region is sprinkled with pine and hummock islands, and indented by promontories from the surrounding coast or shore. Towards its Northern extremity it becomes considerably contracted, and sends out several branches, one of which runs parallel to the Atlantic shore, and gives birth to many small rivers, and another gradually changing its character extends to the great swamps and Savannas which form the sources of the rivers St. John and Ocklawaha. The main body of this immense reservoir is supposed to cover an area of nearly 3000 square miles; and the branches contain, probably, nearly as large a surface in their aggregate extent.

Of the numerous rivers emanating from the Ever Glades, the following are the most remarkable: *Hijuelo*, or *Young River*, terminating in Chatham Bay; *Shark River*, emptying itself immediately to the North of Cape Sable, the South-West point of the peninsula; *Lemon River*; the *Rio Ratones*, at the back of Cape Florida, in latitude 25° 38' on the Atlantic shore; and all

the other rivers on that coast as far as Jupiter Inlet. A singularity attends the mouths of these rivers, which is, that they are frequently closed. Their languid current is often unable to keep open the rapidly accumulating beach constantly thrown up by the Gulf Stream, which rushes past between Cape Florida and the Bimini Islands with a velocity of six or seven miles an hour. After heavy rains, the beach is broken through, and the waters mingle with the sea, but in general they form large lagoons lying parallel to the coast.

Indian River is a beautiful sheet of water or lagoon, formed in this manner by the waters of the many streams, extending upwards of 100 miles along the coast, with a narrow inlet scarcely 20 yards across, and only four or five feet water on the bar.

Mosquito Lagoon lies immediately North of Indian River, separated by a long narrow isthmus, scarcely a quarter of a mile in breadth.

Nassau River collects all the waters between the *Nassau* St. John's and St. Mary's Rivers, and discharges them about midway between their mouths.

St. Mary's River forms the boundary between Florida and Georgia. Until within these few years it was always supposed to originate in the Oke-in-o-cau Swamp, but recent surveys have satisfactorily proved that this is not the case. The source of the St. Mary's River is in latitude 30° 35' North, longitude 82° 17' West, and the mouth between Amelia and Cumberland Islands, in latitude 30° 48' North, longitude 81° 37' West. The length of its course, which is very circuitous, is nearly 100 miles.

Some of the Florida rivers which pass through the lime-stone country have natural bridges spanning the stream, where it has forced its way through some original fissures in the rock. The *Santaffa* has several such; and in one place is said to run subterraneously for two miles. But no authentic account has yet been obtained on this head.

The lakes are numerous. *Lake George* and *Lake Lakes*. *Macaco* are the principal.

There is no good Harbour on the Eastern coast of Florida, except that formed by the mouth of St. Mary's River, which affords entrance to vessels drawing 22 feet water. The Harbour of Key West, on the Florida reef, is good, but difficult of approach. Charlotte Harbour and Tampa Bay have both very excellent anchorage, and all quite landlocked. St. George's Sound, within Appalachia Bay, will hereafter become a place of resort for shipping, and the Harbour of Pensacola has long been well known.

The Civil divisions have not become sufficiently permanent to be recorded; and it is highly probable that the portion of West Florida adjacent to Alabama will shortly be annexed to that State. At the time of the cession to the United States the population of East Florida did not exceed 3000; that of West Florida might perhaps have amounted to 1500; and the small remnant of Indian population to 1000 or 1200. The greatest number of inhabitants was therefore barely 6000. Since 1821 this number has probably increased, and if the total is assumed to be at present 10,000, it will probably be nearly just.

The chief, in fact the only, Towns of Florida, are Chief St. Augustine, Pensacola, and Fernandina. Various Towns others have been laid out lately, particularly Tallahassee, the new Capital; but as yet the woods on which it is to be built are scarcely felled.

The Ever
Glades
Morass.

Rivers
rising from
it

FLORIDA.

Indian
River.

Mosquito
Lagoon.

Nassau

St. Mary's
River.

Natural
bridges.

Civil divi-
sions and
Population.

FLORIDA *St. Augustine*, the Capital of East Florida, was built in 1565, and is undoubtedly the oldest Town on the American continent, except those on the Mexican settlements. In 1763 some of the original houses remained with the date 1571 upon the front, and all were without chimneys or glazed windows. Sir Francis Drake pillaged the Town in 1586, as did the Indians in 1611, and Captain Davis in 1665. St. Augustine was besieged unsuccessfully by the British Colonists in 1702, in 1725, and in 1740, and likewise by the Insurgents in 1813. Its preservation was owing to the Fortress of St. Marc, a regular square fortification with bastions, built of the shell stone of the country. So costly have been the outlays on this fort, that the late King of Spain once inquired whether it was built of gold.

Fort St. Marc.

St. Augustine is situated on a neck of land formed by its own Harbour and a tributary creek, with the Island of Anastasia between the Town and the sea. It is regularly laid out, forming a parallelogram somewhat more than a quarter of a mile from East to West, and three quarters of a mile from North to South. The streets are narrow; the houses next the Harbour are built of the shell stone found in the quarries on Anastasia Island, with only one story above the ground floor; these latter are invariably laid with a layer of *tabia*, a mixture of sand and pounded shells, and are used for store rooms, &c., the families living in the upper story. The dwellings of the poorer kind are built of wood with *tabia* floors. St. Augustine has long been celebrated as the Montpellier of North America.

In 1764, when re-ceded to Spain, the beauty and high order of the gardens, the neatness of the houses, and the air of comfort and cheerfulness every where around, were the admiration of the invalids and other strangers who resorted thither. Neglect and consequent decay attended this interesting Town during its occupancy by the Spaniards; and in 1821 it appeared ruinous, dirty, and forbidding. The houses built of wood are not so eligible for a residence in this Town as those constructed with the shell rock. This remarkable formation consists of deep beds of small indurated bivalve shells, cemented together either by original pressure, or the gluten from the gristle of the hinge of the shells, which are often detached unbroken. When quarried, the rock is soft, but it hardens by exposure to the atmosphere. It is found all along the coast as far as Cape Florida, and appears in a few places on the Island of Cuba, and then is no more known. The population of St. Augustine in 1821 was about 1500. At present the number of inhabitants are nearly 3000. Latitude 29° 51' North, longitude 81° 27' West of Greenwich. Distant 316 miles South-West from Charleston in South Carolina, and 240 from the entrance of the Gulf of Florida.

Pensacola.

Pensacola, the Capital of West Florida, appears to have been founded sometime previous to 1696. It was frequently taken and retaken by the French and Spaniards, and was finally restored to Spain in 1722. The prosperity and decay of Pensacola seem to have been similar to those of its sister City. The population in 1821 was about 1000; at present it is nearly doubled. Latitude 30° 35' North, longitude 87° 13' West of Greenwich.

Fernandina.

At the North end of Amelia Island is the small Town of *Fernandina*, which sprang up during the American embargo in 1808 and the subsequent war; the excellence of its anchorage, and its proximity to St. Mary's, made it the resort of the vessels who came to procure

the Georgia cotton which was smuggled across the **FLORIDA**, river. The population was not more than 500 in 1821. Its geographical position is that of the mouth of the river St. Mary before-mentioned.

A small village has been erected under the walls of St. Marc. *Fort St. Marc*, near the head of Appalachia Bay, and on the river of that name. It is little more than a military post. Latitude 30° 12' North, longitude 84° 11' West.

Micampy is a new Town in the heart of the country. Micampy.

Many Towns have been built in Florida, and abandoned in consequence of political and other changes. *New Smyrna*, or *Mosquito*, is one of them; and remains of settlements and villages made by the Spaniards in the XVIIth century are found in many places, but their records are lost.

The Indians were formerly very numerous in the **Indians**, Floridas, probably as much so as in Mexico; the histories of the earliest travellers assure us of this fact, and the vestiges remaining to the present day attest it.

From various causes, however, they have gradually, and within the last 40 years rapidly, disappeared, particularly from East Florida; and the once numerous Tribes are now reduced to a few bands of indolent, dirty vagabonds, the broken remnants of the Seminole Tribes and refugees from the Creeks and Choctaws, and some few of the Euchees. This impoverished remainder of the aboriginal inhabitants is about to be concentrated in one part of Florida, and in a few years probably will be extinct.

The general Florida reef commences at Cape Florida on the Eastern coast, in latitude 25° 35' North, and trends away about South-West to Bay Honda, 25 or 30 miles South of Cape Sable, whence it sweeps nearly West, until terminated by the Tortugas Bank. The edge of soundings, which are chiefly 100 fathoms, is nearly parallel to the outer edge of the reef; within which, between the banks and the Keys or islets, is a channel with about 15 feet of water.

The *Keys* are numerous small islands lying within **Keys**, the great reef, and frequented by navigators who earn their livelihood by watching for the vessels which the tempests prevalent in the Gulf Stream drive on to the shoals; these are chiefly heavy laden European ships, laden with colonial produce, and the salvage on their cargoes pays the speculating wreckers, who are generally inhabitants of the Bahama Islands. The *Keys* were the great rendezvous for the piratical cruisers so prevalent on this coast some years since, and also formed a safe retreat for the Buccaneers of old.

Very few of the *Keys* are fit for cultivation. *Key Largo*, which in fact is a long peninsula attached to the main land of Florida, was formerly abundant in mastic, lignum vite, and logwood, which have long since been cut down. Upon *Old Matcombe Key* are some fine natural wells of fresh water in the solid rock, which are well known to the pilots on the coast. The ship-wrecked crew of a large French Indianman, 300 in number, was destroyed here formerly by the Colonoas Indians, a Tribe now extinct.

The most important of the group is an island called *Key West*, by the Spaniards *Cayo Hueso*, (*Bone Key*), and by the English *Key West*; since the cession it has been named *Thompson's Island*. *Key West* extends six or seven miles East and West, being two miles wide at most; the West point is fertile, and contains fresh water pools and wells; the Eastern half is barren. The Island abounds in natural salt ponds, generally allowed

Shell rock of Florida.

Florida Reefs and

Key Largo.

FLORIDA. to be of the very best kind ; and sufficient, if properly managed, to supply all North America with salt. It is remarkable that no salt ponds exist in any other of the Keys. Key West possesses a good anchorage, ground or roadstead, with 24 feet water. Hence to the Havana the distance is only 25 leagues.

Among the long catalogue of fishes which haunt the Florida Keys, are turtle and a remarkable species of prawn, found in the holes of the coral rocks, beautifully spotted with red, yellow, green, gray, and black, and of the size of a lobster.

Key Tavernier. *Key Tavernier* is the principal resort of the wreckers. The duties to the British Government, collected at Nassau upon sales of property recovered by these people from vessels wrecked on the reef, produced £15,000. annually.

The works best worth attention on Florida are *La Florida del Yaca, Historia del adelantado Hernando Soto, escrita por el Yaca, Garcilaso de la Vega, 1591, (edition in 4to, en Lisboa, 1605 &c.)* in French by Richelet, Leyden, 1726; *Relation of the Invasion and Conquest of Florida by the Spaniards under Fernando de Soto, by a Portuguese Gentleman of Elvas, in 1539, London, 8vo, 1686, from a rare and curious Manuscript; De Gallorum in Floridam expeditione, et insigni Hispanorum in ea servitio exemplo. Brevis Historia, (appended to Benzoni's work on the New World, entitled Novæ Orbis Historiæ, Geneva, 1578, 8vo, and given in Calveton's translation in French, as Une petite Histoire d'un Massacre commis par les Espagnols sur quelques Français en la Floride, Geneva, 1579 &c.)* *Historia General de Yndias, por Herrera, 4 vols. folio, (Madrid edition, 1730 &c.)* *Histoire Naturelle et Morale des Isles Antilles de l'Amerique, par Rochefort, second edition, 4to, Rotterdam, 1685, in which is a long and very interesting account of the ancient Floridians; A Relation of a Discovery lately made on the coast of Florida by William Hilton, giving an Account of the Nature and Temperament of the Soil, the Manners and Disposition of the Natives, and whatsoever else is remarkable therein; together with Proposals made by the Commissioners of the Lords Proprietors to all such Persons as shall become*

the first Settlers on the Rivers, Harbours, and Creeks **FLORIDA.** *there, London, 1664, 4to; Purchas, Pilgrimage, vol. iii, p. 807, vol. iv, p. 1532, and vol. iv; Virginia richly valued, by the Description of the Main Land of Florida, her next neighbour, 4to, Dat. from my lodging in the College of Westminster, 15 Ap. 1609, Richard Hakluyt, (this is a translation from the Portuguese of the second work we have mentioned, and is now very scarce;)* Book viii. of *Purchas his Pilgrimage* also contains a collection of Voyages to Virginia and Florida, London, 1625; Hakluyt, p. 543 and p. 679; *The Generall Historie of Virginia, New England, and the Summer Isles, from their first beginning Anno 1584 to the present 1625, by Captain John Smith, sometime Governor in those Countries and Admiral of New England, London, folio, 1627; Historie Italia Occidentalis Hieronymo Benzoni Itale et Joanne Lelio Burgundo, testibus oculatis autoribus, Urbani Calvetonia et G. M. Studio, conversi, 1636, 8vo; A Description of the English Province of Carolina, by the Spaniards called Florida, and by the French La Louisiane, &c. by Daniel Caxæ, London, 8vo, 1727; Cardenas, Ensayo Cronologico para la Historia General de la Florida, Madrid, folio, 1733; Bartram and Stock's East Florida, 4to, London, 1769; Roberts and Jeffery's First Discovery and Natural History of Florida, 4to, London, 1763; Bartram's Travels in East and West Florida, &c. in 1773, 8vo, London; Catesby's Natural History of Carolina, Florida, and the Bahama Islands, by Edwards, 2 vols. folio, London, 1771; Alcedo, Geographical and Historical Dictionary of America, by Thompson, 5 vols. 4to, London, 1810; Robin, Voyage dans l'intérieur de la Floride Occidentale, &c. 1802—1806, 3 vols. Paris; Touron, Histoire Générale de l'Amérique depuis sa Découverte, 14 vols. Paris, 1768—1770; Major Sudard's Louisiana; and Carey and Lea's American Atlas, give some recent but limited accounts of this Country. A good modern Geographical, Natural History, and Statistical account, is a primary want amongst the many other desiderata on the subject of South America.*

FLOSCOPA, in Botany, a genus of the class *Hexandria*, order *Monogynia*. Generic character: calyx funnel-shaped, inferior, three-cleft; corolla, petals three, ovate, erect; germen compressed, ovate, two-lobed; capsule two-celled, one-seeded.

One species, *F. scandens*, a climbing shrub, native of the mountains of Cochinchina. Loureiro.

FLOTA, Sp., a fleet. See the Quotation from Swinburne.

The *flota* is a fleet of large ships, which carry out the goods of Europe to the parts of America, and bring back the produce of Mexico, Peru, and other kingdoms of the New World.

Senadores. Travels through Spain, Letter 28.

While Geneva's breast could virtue's stores afford,
What envied *flota* bore so fair a freight?

The mine compar'd in vain its latent hoard,
The gem its lustre, and the gold its weight.

Senators. Elegy 16. To Lord Temple.

She [France] will fit out armaments upon the cease by which the *flota* itself may be intercepted, and thus the treasures of all Europe, as well as the largest and surest resources of the Spanish monarchy, may be converted into France and become powerful instruments for the annoyance of all her neighbours.

Barker. On the Present State of Affairs.

FLOTE, see **FLEET**.

Such cheeses, goodly Cisle, 3^d Aired too high.

Tuam. A Lesson for Dairy Maid Catey.

FLOTSAM, *flotzen, flotzam or flotzon*, (says Mioshew.) are any goods that by shipwreck be lost, and lie floating or swimming upon the top of the water.

Flotsam is where they [spoils] continue swimming [i. e. floating] on the surface of the waves.

Blackstone. Commentaries, book l. ch. viii.

FLOTSAM, in Law, is a barbarous term, an explained above, for goods which float upon the sea when a vessel is wrecked. *Jetsam* are such as float when thrown over in order to lighten a vessel, which nevertheless perishes. *Lagan* or *Ligan*, are such heavy goods as having been thrown overboard under the same circumstances, are tied to a buoy to insure their recovery. When a vessel is lost, the owners of which are not known, the King claims *Flotsam, Jetsam, and Lagan*. The owners are entitled to a year and a day for the establishment of their claim. Foreign liquors and tobacco when *Flotsam, Jetsam, or Lagan*, are still liable to duties of Customs.

FLOUNCE **FLOUNCE, v.** Sw. *fluisa, immergere*. From **FLOUNCE, n.** } Dutch, *plonsen*, to plunge, to dip; a word. Skinner thinks, formed from the sound.

FLOUR To plunge, to dash or throw about; to move with a tossing, dashing air or action.
Also, to dress with *flouraces*: to affix a *flourer*, i. e. a *flourishing* appendage to the dress.

Now, when her dew near unto the banks of the river, going about a certain ditch standing full of *mouch* water, to see where he might pass over, he ventured upon it, and after his horse had *floured* and *flourished* with his heels in the soft and clammy mud, her got out of it at length.

Holland. *Ammonius*, fol. 77. *Constantine and Julianus*.

Old Lady Mearwell's chamber-door,
Just on the stairs of the first floor
Blood open; and pray who should come,
But Knowall, *flouring* in the room.

King. *Art of Love*.

She was *floured* and furbelowed from head to foot; every ribbon was crinkled, and every part of her garments in curl

Adrian. *Spectator*.

Not unbelighted by the boundless Spring

Are the broad manners of the flaming deep;

From the deep cone and gilded cavern round

They *flounce* and tumble in unworldly joy.

Thomas. *Spring*.

Her keys he takes; her doors unlocks;

Through warlike and through closet passages;

Peeps into every chest and box;

Turns all her furbelows and *flouraces*.

Prior. *The Doctor*.

But thou, vain man! begin'st by Popish shows,

Dustiest on ribbands, *flouraces*, furbelows.

Guy. *Esquaire. The Exposed*.

FLOUNDER, v. perhaps immediately from *flounce*; Dutch, *plonsen*. To plunge. See the first Citation in **FLOUNCE**.

To move with large and clumsy action; to throw about the limbs awkwardly and violently; to plunge or struggle without aim or object.

Sora. Then if she *flounder* with you,

Clap spurs on, and this you'll deal with temperance.

Beaumont and Fletcher. *The Woman's Prize*, act ii. sc. 3.

Then guess'd his pen, then dash'd it on the ground,

Sinking from thought to thought, a vast profound!

Plung'd for his sense but found no bottom there,

Yet wrote and *flounder'd* on in mere despite.

Pope. *The Dunciad*, book i. l. 120.

But he sinks and *flounders* under this false bottom, that whetstone was clearly revealed to the Prophets, was so revealed, in order to be communicated to others.

Warburton. *Works*, vol. xi. p. 400. *Rom. on Occasional Reflections*.

FLOUNDER, n. Sw. *flundra*

A flat fish found in most of the European seas, and entering rivers. It is a species of the *Pleuronectes* of LINNÆUS.

Let us consult, and thou shalt find what silly snipes,

These witty gentleness call prava, and is

Their own confusion too, or I'll cry *flounders* also.

Deverant. *The Wit*, act ii.

Morra. Stay and stand quietly or you shall fell else,

Not to stir up your belly *flounder-hke*, but never

To rise again.

Manning. *The Rivalry*, act iii. sc. 1.

The *flounder* inhabits every part of the British sea, and even frequents our rivers at a great distance from the salt waters.

Præmont. *British Zoology. The Common Flounder*.

FLOUR, or Skinner says, *Flower, pro farinâ*, **FLOUR, n.** } q. d. *flor farina*, (i. e.) *farina purissima*, vel *potius*, q. d. *flor frumenti*, (i. e.) *purissima rjus pars, glumia et furfure purgata*; the flower of the corn,

i. e. the purest part of it, after the husk and the bran are cleansed away.

FLOUR **— FLOURISH.**
Bread of fyne *floure* of wheate, bayage no leys, is dowe of digestion, and makehe slippy humours, but it souryssh moche; if it be leysed, it digesteth sooner.

Sir Thomas Elton. *The Castel of Helth*, book ii. ch. vii.

He that is thankfull and recompensed, offerth fyne *floure*.

Bible, James 1561. *Ecclasiasticus*, ch. xxxv.

— The matron with oilified eyes

Attestes th' All-seeing Sovereign of the skies;

Then studious she prepares the choicest flour,

The strength of wheat, and winnes so ample store.

Pope. *Hours. Odegy*, book ii.

In the price of flour or meal we must add to the price of the corn, the profits of the miller and the wages of his servants.

Smith. *The Wealth of Nations*, book i. ch. vi.

FLOURISH, v. Fr. *flourir*; It. *florire*; Sp.

FLOURISH, n. } *florere*; Lat. *florere*: *flor*, from the Gr. $\chi\lambda\omicron\sigma$, propriè *vigor*

FLOURISHING, } *herbarum*.

FLOURISHINGLY, } To have the vigorous growth,

the bloom or beauty, the showiness or gaudiness, the elegance or splendour, of *flowers*; and thus, generally, to be in vigour or prosperity; to embellish, decorate or adorn; to move in a showy, wanton, vaulting manner.

Dere brother, quoth *Pence*, ye Denil is fol quere,

To escombe Holy Chirche, he cestered fol hardie

And *flourished* his falsnesse.

Piers Plowman. *Credo*, sig. D. 2.

Afterward spoke we of scoring, which is a wicked sinne, and earnestly, when he scorneth a man for his good warren, for certes swiche scorers fare like the foule tode that may not endure to smell the sweete savour of the vine when it flourisheth.

Chaucer. *The Parson's Tale*, vol. ii. p. 338.

It smoothen not you more to tellen

To make you in long dwellen

Of these yates *flourishinges*,

No of companies, ne of knowinges.

M. *The third Booke of Fame*, fol. 281.

Then let al that be in *Jury*, the *flourishinges*, and mount famous parte of the country, bye unto the desertes and wylde mountaynes.

Udall. *Marke*, ch. xlii.

She is in lyke case *flourishingly* deckt with golde, precious stone, and pearles, not only in her many fold kyndes of ornaments as in her coopes, corporals, cherybles, twicles, stooles, fawncas and miters, but also in austeritie of countenance galliannes.

Bale. *Image*, part ii. sig. X. 3.

He, noble lord, his grandchild's lively byrre,

Under the shadow of thy countenance

New grines to shoute up fast, and *flourish* hym

To leasure sties, and goodlie governance.

Spenser. *The Ruines of Time*.

Sir, you had

By these gay *flourishes* how wretched trevill

Inclines to willing rest.

Ford. *Perkin Warbeck*, act iv. sc. 2.

Like a mountebank's juggler, with big swelling words in your preface, you raised our expectation, as if some mighty matter were to ensue; in which your design was not so much to introduce a true narrative of the King's story, as to make your own empty intended *flourishes* go off to the better.

Milton. *A Defence of the People of England*, ch. i.

Also when they would cloak and extenuate the imperfection of other passions, by calling out a promptitude or forwardness to a thing: it wemeth, that by a *flourish* of fine words they devise shifts, evasions, and justifications, not philosophical but sophistical.

Holland. *Plutarch*, fol. 62.

He [North] was not an orator, as commonly understood, that is, not a *flourisher*, but all his speech was fluent, easy, and familiar, and he never used a word for ornament but for intelligence only.

Roger North. *Life of the Lord Keeper North*.

This is the true *flourishing* of a land, other things follow as the shadow does the substance; to teach those were mere palpity to them.

Milton. *Of Reformation in England*.

FLOU-
RISH.
—
FLOW.

Though wild Ambition has just vengeance feels,
She wars to save, and where she strikes, she heels.
So Pallas with her javelin smote the ground,
And peaceful olive flourish'd from the wound.

Broome. On the Seat of War in Flanders.
Patriots, alas! the few that have been found,
Where most they flourish, upon English ground,
The Country's need have scarcely supplied,
And the last left the scene, when Clitander died.

Cowper. Table Talk.

By continual advances in sacred writings, a man as naturally im-
proves and advances in holiness, as a "tree" thrives and flourishes in
a kindly and well watered soil.

Rushy Horse. Works, vol. ii. p. 3. Commentaries on the Psalms.

FLOUT, v. } Flout, the noun, Tooke says, is the
FLOUT, n. } past participle of the A. S. *flit-an, jur-*
FLOUTER. } *gari, contendere*, to chide, to quarrel.
Skinner says, *Flout or fite*, to chide. Ray (in his N. C.
words) to *fite*, to scold or brawl. Grose, *Flight*, a
scolding match.

To chide, to rebuke, to scoff at.

For three days (he) suffered with landstilt misery to be laughed
at, and flouted by Hildebrand among his parsons and monks.

Bale. Fragment of Pope, book v. p. 84.

Vouchsafe (my friend) thine aid to amend

That is amiss, remember that our sect

Is sure to be with flouts always infected.

Gauegar. Don Bartholomew of Bath.

But such was the disdain of the Frenchmen against this William
Langenspe and the Englishmen that they could not abide them, but
flouted them after an opprobrious manner with English tales.

Hakluyt. Voyages, 4to. vol. ii. part 1. fol. 34. William Langenspe.

At length, when they had flouted him their fill,

They gave to eat what penance him to give.

Spenser. Faerie Queene. Mabinion, can. 6.

For all this foul stire they kept flouting and reviling them under
their very trench and hard at their gates.

Holland. Livius, fol. 74.

And not as some (whose throats their envy faying)

Cry loudly, all he writes, in raving;

And, when his plays come forth, think they can flout them,

With saying, he was a yeere about them.

Ben Jonson. The Fox. Prologue.

If you observe the purport and occasion of the promise of this
spirit, in the 4th of Job, it was when our Saviour was treating with
the woman of Samaria, a great sinner, v. 18, utterly ignorant,
v. 10, 23, a flouter of him, v. 15, and as yet (when Christ spoke these
words) purely in his natural estate.

*Goudier. Works, vol. v. fol. 36. Of the Work of the Holy Ghost
in our Salvation, book i. ch. vi.*

CLARE. And now you have found him,

Declare what business, our embassador.

O. LART. What's that to ye good man flouter.

Beumont and Fletcher. The Little French Lawyer, act ii. sc. i.

They were men, it is true, but they were withal great and good
men; a character which none will never arrive to, who presume to
flout or despise them.

*Waterland. Works, vol. v. p. 429. Remarks on Dr. Clarke's
Exposition of the Church Catechism.*

Thos' the new practising critics are of a sort unlikely ever to under-
stand any original book or writing; they can understand, or at least
remember, and quote the subsequent reflections, *flouts*, and jeers
which may accidentally be made on such a piece.

Shakspere. Miscellaneous Reflections, misc. 5. ch. ii.

With whom I least I do not fawn,

Nor if the folks should flout me, faint;

If would welcome be withdrawn,

I took to kind of a complaint.

Byron. Caroline Contest.

FLOW, v. } A. S. *flow-an*; Ger. *fließen*;
FLOW, n. } Dutch, *vlieden*; Swe. *flyta*. Skin-
FLO'WING. } ner thinks, from the Lat. *fluere*.
FLO'WINGLY. } Wachter seems to think a foreign
FLO'WINGNESS. } origin not necessary, and Tooke is
decisive that the Latin is from the A. S.

To move as water from its spring or source; to issue;
to move or glide equally, smoothly, without stop or
stay; to rise to fullness; and thus, to abound; applied
met. to a style of writing, smooth, easy, and copious.

The sea eke, with his stern waves

Each day flourish o'er again

And by concourse, of his waves

The ebbe flourish in continue.

Chaucer. Certaine Balades, fol. 341.

And there went longe fyery beames like a founteyn of fyre flourishyng
out of him.

Jeye. Expurgation of Daniel, ch. vi.

It is a proverb, by which is signified that in this world is nothing
stable, peremptory no; durable, but like as the see doth constantly
flowe and ebbe.

Udall. Flowers of Latine Speaking, sig. G 1.

If God had not sent vs another helpe, we might have wandered a
whole yere in that labyrinth of rivers, yet we had found any way,
either out or in, especially after were gone past ebbeing and floweing,
which was in foure days.

Hakluyt. Voyages, 4to. vol. iii. fol. 642. Sir Walter Raleigh.

Ne is the water in more constant case;

Whether those same on high, or them belows.

For th' occasse moreth still from place to place;

And every river still doth ebb and flowe.

Spenser. Faerie Queene. Of Maliducine, can. 7.

So lovely fair thou art, that sure dame Nature

Meant that the pattern of the female creature:

Besides all this, thy floweing wit is such,

That were it not, thine 't had been too much

For woman kind.

Shakspere. Upon Mrs. A. J.

Now my weeten pecke I show

That to ladies four seekes low.

Now my gold

And treasures that can ne'r be told,

Shall bless this looke, by my rich flow.

Beumont and Fletcher. The Fair One, act iii. sc. 2.

— I do love

To note, and to observe: though I live out,

Free from the active torrent, yet I'd mark

The currents, and the passages of things,

For mine owne private use; and know the ebbe,

And flowe of State.

Ben Jonson. The Fox, act ii. sc. i.

And this (you will see) will is, no great a person amount to, and
become the matter of a full just satisfaction indeed, even to a *flowing*
over.

Goudier. Works, vol. iii. part ii. fol. 110. Of Christ the Mediator.

His graces are said to be, and to dwell in our hearts; because the
Spirit first and primarily, who is the author of them, doth so: As the
beams do therefore dwell in this visible world, or the heavens, because
the sun doth first and originally dwell there, whose emanations and
fluences forth they are.

*Id. B. vol. v. fol. 57. Of the Work of the Holy Ghost in our Sal-
vation, book i. ch. ix.*

O could I flow like thee, and make thy stream,

My great example, as it is my theme!

Though deep, yet clear; though gentle, yet not dull;

Strong without rage, without o'erflowing full.

Drake. Captain's Hall.

The winds were hark'd, the water was made was cast,

As awfully as when God's people pass'd:

Those, yet accreted on whose sails to blow,

Thence, where the wealth of nations ought to flow.

Dryden. Annus Mirabilis.

Great air, your return into this station in the 12th year of your
reign, resembles the *flowing* of the river Nile in the 12th degree;

that year was crowned with the extinction of your royal person.

*Parliamentary History. Charles II. Anno 1685. Speaker's Speech
to the King.*

A flow of wealth, which, regulated by the essential qualities of a
virtuous people, would have set it to rights, will serve only to ex-
tend the luxury, to encourage the dissipation, and to inflame the
insolence and riot of a lawless crew of miscreants.

Warburton. Sermon 34.

FLOWER.

FLOWER, v.

FLO'WER, n.
FLO'WRETT,
FLO'WERING,
FLO'WERLESS,
FLO'WERY,
FLO'WER-DR-LUCE,
FLO'WER-EMBROIDERED,
FLO'WER-KNOVEN,
FLO'WER-GARDEN,
FLO'WER-PAINTER,
FLO'WER-WOVEN,
FLO'WERY-KINTLED,
FLO'WERY-FOOTED,
FLO'WERY-TEMPTING.

Fr. *fleur*; It. *fiore*;
Sp. *flor*; Lat. *flor, oris*;
from the Gr. *χλῶς*, *pro-*
spiciō vigor herbarum. Vos-
sius. See FLOUR.
To throw forth, to bear
flowers; to bloom or
blossom; to be in vigour
or beauty, (as a plant
flowering;) to come or
issue forth, to rise up, (as
as *flowers* or blossoms,) and
thus applied, by
Bacon, to beer, when it
foams or froths.

And Sijze Wauwin so coewu, *flower of courtesy*.

R. Glouceter, p. 213.

For Ingles and Normast or stalworth men in *flower*,
It is folk valiant, ourt eile þei bere þe *flower*.

R. Branne, p. 116.

þane is flesh a *feal* woode. In *flowering* tyme
þere lecherie and luste. so leude he cunneþe blowe.

Piers Plouman. Vision, p. 306.

And how þe *flower* in þe brith. comeþ to feyre bewes.

Id. B. p. 238.

For ech frische is hei, and al the glorie of it is as *flower* of hei: the
key frische up, and his *flower* lide clow, but the word of the Lord
dwelleth without end.

Wiclif. 1 Peter, ch. i.

For all fleis is as grane, and all the glorie of man is as the *flower*
of grane. The grane withered, and the *flower* falleth away, but the
word of the Lord endureth ever.

Bible, 2 Peter 151.

As wel la got as bedy, chate was she,
For which she *flowered* in virginite.

Chaucer. The Doctor's Tale, v. 11978.

And if I unto you misse other bede
For misse excuse, a excuse shall be my dede
Your chere *flower*, but it wol not need.

Id. The Assembly of Ladies, fol. 257.

And certainly a man hath most honour
To dien in his excellence and *flower*,
Whan he is sicker of his good name.

Id. The Knight's Tale, p. 3059.

For out iclad in silke was he
But all in *flowers* and *flowers*
Iprioted all with amorettes.

Id. The Roman of the Rose, fol. 120.

And in his beke of colours aise
As herb he brought *flower*like all grene.

Id. Drenne, fol. 364.

Dwene by a *flower* grene it went
Fol thick of grane, full soft and swete.

Id. B. fol. 241.

Whan covein is the very Maie,
He apert his wings and vp he fleeth,
And vnder all aboute he seeth
The fyre lute *flower* spraye.

Gower. Conf. Am. book ii. fol. 30.

Or als of that noble clerke of Almayne, whiche late *flowered*, called
Agreids: whose werke prepareth inuention, telleþ the places from
whence in arguments, for the proufe of say matere maye be taken with
lytell studye.

Sir Thomas Elyot. The Governour, book i. fol. 34.

The numbers all of beades, vnto the cite came with pence,
To King Latineus coud, and brought in sight the bodien wayne,
Of Almon *flower* lad, and good Galeses fully aise.

Phaer. Virgil. Eclogues, book vi.

And when they were wel charged with wiae, at the mone rising
they set garlandes of *flowers* vpon their heades, & mounted into
galleys, not only with hope of victory, but with a trophy made before
hand.

Brande. Quintus Curtius, book iv. p. 61.

He was in the pryme *flower* of his youth, & through other men's *flower*.
feare fled away amongst those horsemen, which were amazed at
Philora's torments.

Brande. Quintus Curtius, book vii. fol. 147.

Thou hasten ground, whom Winter's wrath hath wasted,
Art made a meadow to behold my play;
Whilome thy fresh Spring *flower'd*, and after lasted
Thy summer power with discoloured light.

Spenser. Shepherds' Calendar. January.

The one was in her *flowering* age,
The other in too old;
The first with beauty did allure,
The latter with her gold.

Waller. Alinda's England, book ii.

Immortal Amaranth, a *flower* which once
To Paradise fast by the tree of life
Began to bloom, but soon for Man's offence
To Heav'n's remond where first it grew, there grows,
And *flower* aloft, shading the fount of life.

Milton. Paradise Lost, book iii. l. 353.

The young men, the *flower* and moshod in general of the citie,
be [Tarquin] wrought and won to himself with gifts: and so partly
with raising slaunders vpon the King in all places and charging vpon
him odious crimes, he grew very great and mighty.

Hallam. Lewis, fol. 33.

And other whilles vaine luste she would devise,
As her fantasticks wit did most delight:
Sometimes her head she fondly would agize
With gaily girls, or fresh *flowers* right
About her necke, or rings of rubies bright.

Spenser. Faerie Queene, book ii. can. 6.

No more shall trenching warre chase her fields,
Nor bruise her *flowers* with the armed bootes
Of hostile paces.

Shakespeare. Henry IV. First Part, fol. 46.

But then note, that an extreme clarification, doth spread the spirits
so smooth, as they become dull, and the drink dead, which ought to
have a *flowering*.

Bacon. Natural History, Cent. iv. sec. 312.

Whilome I sode (as thou right well dost know)
My little flocks on western downs to keep,
Not far from whence, Sabrina's streams doth flow;
And *flower* banks with silver liquor stre.

Spenser. Daphnida.

What sweet delight a quiet life affords,
And what it is to be from bondage free,
Far from the madding worlding's hours disordred,
Sweet *flowering* place, I first did learn of thee.

Drammond. Sonnet 49.

Here, all along the *flower*-crown'd vale,
The silver Trent on pebbly sands doth slide.

Dryden. The Burell's Wars, book vi.

No sooner hath the rose plaid his part, but the blue-blow entered
the stage: and after him the Pasceflower or *flower-gentle*.

Holland. Flaming, vol. ii. fol. 92.

With *flower*-inweave tresses torn
The Nymphe in twilight-shade of tangled thickets mourn.

Milton. Ode. Christ's Nativity. The Myra, v. 20.

— I have oft heard

My mother Circe with the Sirens three,
Amidst the *flower*-border'd Naiades,
Culling their potent herbs, and balisam drugs,
Who, as they sung, would take the prince's soul,
And lap it in Elysium.

Id. Comus, l. 564.

And in the azure *flower*-de-hi appeare
Celestiall contemplations, which aspire
Above the skie, vp to th' immortal light.

Bowmont. On the Feasts of the Annunciation, &c.

The *flower*-de-hi and the round sparks of dew,
That hung vpon their azure leaues, did show
Like twinkling stars, that sparkle in the evening blue.

G. Fletcher. Christ's Triumph over Death.

As boys on bulyards let loose to play,
Lay waggon traps for girls that puse that way;
Then about to see in dirt and deep distress
Scene tilly cit to her *flower*-d foolish dress.

Dryden. On Easy upon Scurr.

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VOL. XXII.

FLOWER.

FLOYT.

'Then party-colour'd flowers of white and red
She wore, to make a garland for her head:

This done, she sang and chirr'd out so clear,
That men and Angels might rejoice to hear.

Dryden. Poems and Arctis.

Sweet Mure, who lov'd the single Spring,
Hither thy sunny flow'rets bring,
And let thy richest chaplet shed
In fragrance round my Lamin's head.

Francis. Horace. Ode 26. book 1.

Last night, when after many a heavy sigh,
And many a painful thought, the God of Sleep,
Invisible and soft, had stole upon me;
Misthought I found me by a morn'g's brook,
Reclin'd at ease upon the flow'ry margin.

Rowe. Ulysses, act iii.

To meet winding flow'ers-embrace her'd
Far from the dull importuness of man.

Thomson. Spring.

The more flower-painter is, we are, oblig'd to study the form of festoons, and to make use of a peculiar order, or architecture of vases, jars, candeliers, pedestals, and other inventions, which serve as machines, to frame a certain proportionate assemblage or united mass according to the rules of perspective, and with regard as well to the different shapes and sizes of the several flowers, as to the harmony of colours resulting from the whole.

Scheffersbury. Works, vol. iii. p. 349. The Judgment of Hercules. Introduction.

— Thus the warm youth
Through flow'ry-tumpling paths, or leads a life
Of sever'd rapture, or of cruel ease.

Thomson. Spring.

In King Charles's collection was a miniature in oil of this Queen [Mary] by Antonio Mure, painted on a round gold plate, in blue flower'd velvet and gold tinsel with sleeves of fur, two red roses and a pair of gloves in her hand.

Walpole. Anecdotes of Painting, vol. i. ch. vi.

And thou, fair Freedom, taught alike to feel
The rabble's rage and tyrant's angry steel;
Thou tributary, flow'rs, like undine
By proud contempt, or favour's fostering sun.

Goldsmith. The Deserted Village.

Return, celestial Muse!
By whose bright fingers e'er my infant hand,
Lull'd with immortal symphony, were spread
Fresh bays and flow'rets of a thousand lands.

Johnson. The Muse Recalled.

It is the flower species, as remarkable for its weakness and momentary duration, that gives us the brilliant idea of beauty and elegance.

Barke. On the Sublime and Beautiful.

— New parting Spring,
Parent of beauty and of song, has left
His mantle, flower-embroider'd, on the ground.

Mallet. The Excursion, can. 1.

Simon Varelt; a real ornament of Charles's reign, and one of the few who have arrived at capital excellence in that branch of the art, was a Dutch flower-painter.

Walpole. Anecdotes of Painting, ch. i.

— With brooks as wild
As ev'ning dews, (when flow'ry-fleeted May
Leads on the jocund Hours, when Love himself
Flutters in green.)

Thompson. Sockens, book ii.

It chanc'd it is the dog-days he sat at his ease
In his flow'ry-wooden harbour to cry in you please.

Farmer. The Brown Jay.

FLOYT, } i. e. fluting, playing on the flute.
FLOYING. } See FLUTE.

Singing he was, or flouting all the day,
He was as fresh, as is the month of May.

Chaucer. The Partridge, v. 91.

And many a fold and liting horse

And pipes made of greye corne.
Id. The third Booke of Piers, fol 280.

FLUCTUATE, } Fr. *fluctuer*; It. *fluttuare*; Sp. *fluctuar*; *fluctuar*; Lat. *fluctuare*, from FLUCTUATION. } *fluctus*, a wave; (*fluere*, to flow.)
To flow or float, to and fro; to have the motion or action of a wave; to waver; to be unsteady, inconstant, unsettled, irresolute, undecided, undetermined.

FLUC.

TUAT.

FLUENCE

The Tempter
New parts puts on, and so to passion mov'd,
Succurs himself, yet cruelly and in act

Rais'd, as of some great matter to be said.

Milton. Paradise Lost, book ix. v. 688.

[The Papist] leave her [the Church of Christ] to be driven about with the whirlpools of a fluctuating conscience, or to be torn'd with the hurricanes of irritations, and at last to suffer shipwreck.

Goodman. Works, vol. iv. part ii. fol. 119.

The first describeth the uses of the militant church, whether it be *fluctuant*, as the ark of Noah; or movable, as the ark in the Wilderness; or at rest, as the ark in the Temple; that is, the state of the Church in persecution, in remove, and in peace.

Racyn. Of Learning, book ii. vol. i. p. 49.

The fluctuation or peccability of the bowels, from the agitation of the waves of the sea, and from the wind puffed about the diaphragma, are alike: therefore such as are troubled with the hypocondriacal wind, does often dream of agitation, and agitation upon the waters.

M. B. by G. Wied, book ii. ch. i.

So sounds, so fluctuates, the troubled sea

As the expiring tempest plows its way.

King. Ruffians; or the Favourite.

Teach me how I came by such an opinion of worth and virtue; what it is which at one time raises it so high, and at another time reduces it to nothing; how these disconcerts and fluctuations happen.

Scheffersbury. Works, vol. i. p. 303. Advice to an Author, part iii. sec. 2.

Wanting those principles, discoverable only by Revelation, which teaches man's true end, and which excites his endeavours to the attainment of it, humane knowledge only fluctates in the head, but comes not near the heart, where peace of mind is engendered.

Warburton. Works, vol. 8. Sermon 32.

The eccentricities, it is true, will still vary, but so slowly, and to so small an extent, as to produce no inconvenience from fluctuation of temperature and season.

Paley. Natural Theology, ch. xxii.

FLUE, of unknown Etymology. Fluer renders *Concha* by this word.

Pegge, "Flue; a narrow outlet for smoke, to increase the draft of air." North.

Grose, "Flue; the coping of a gable or end wall of a house. Norf."

Him Tryton combres bare, that paleon blew with wheel'd shell,
Whose wrinkly wrinkled flue, did fearful shrill in seas outbell.

Fluere. Virgil. Aeneid, book x. sig. D d 4.

FLUENCE, } From *fluens*, *entis*, the present
FLUENCY, } participle of the Lat. *fluere*; A. S. *flouian*, to flow, q. v.
FLUENT, } *Fluence*, *fluency*, *fluent*, and *fluently*, are applied (in general) met.
FLUENTLY, } to a flow or course of style in writing
FLUENTLY, } or speaking, as, an affluence,
FLUENTLY, } copiousness, readiness of speech,
FLUENTLY, } without hesitation in delivery.

He is conceived to have a voluble and smart fluency of tongue.

Milton. Annusdomini upon the Remonstrance's Defence. Preface.

We know that S. W. hath great fluency in the declamatory style,

and that Henry VIII. was no saint.

Hammond. Works, vol. ii. fol. 130. A Defence to the seventh Chapter of the Trost of Schism.

And worse those haughty throst's deep they abhor,

With fume, from Hecuba's ancient fighters brought;

Vain fume, the people's trouble-ore!

Whose speech (too fluent) their mistakes has wrought.

Devoiant. Goodenight, book iii. can. 2.

FLURNEC

Such as extraction Daniel counselled the King to draw out of his perishable felicity, and by this method, while the matter of worldly goods remaineth *fluid* and transitory, these may be great utility derived even from the consideration of these qualities.

Montague. Devoute Envy, Treat. ii. sec. 2.

For when this humour of mediocrity springeth in the head of the company, it runs *fluently* in to the less noble parts.

Id. Ib. Treat. 2. sec. 2.

Of which, as long, as both the grace and power
His person entertain'd; she lov'd the man;
And (at the *fluents* of the ocean
New earth's extreme bounds) I dwell with him.

Chapman. A Hymn to Venus.

The *fluents*, and contemplative of time has not this inconvenience, to deny as the taking a dimension of it.

Montague. Devoute Envy, Treat. 12. part ii. sec. 3.

Yet is it [the sea] not capable (being a liquid *fluently* body) in the greatest depth and wideness of such elevations as we see in high mountainous regions.

Purcell. Pilgrimage, ch. xlii. book v.

While the humour is attenuated, it is more *fluid*, than it was before, and troubleth the body a great deal more, until it be dried up and consumed.

Bacon. Natural History, Cent. i. sec. 68.

To this [Bayle] adds a close history of *fluidity* and *fluency*, which tends mightily to the elucidation of those useful doctrines.

Glaser. Essay 3. p. 39.

We reason with such *fluency* and fire,
The heave we baffle, and the learned fire,
Against her Prelates plead the Church's cause,
And from our Judges vindicate the Laws.

Ticket. An Epistle from a Lady to a Gentleman at Avignon.

By fathy billows thousands float the stream
In combous mail, with loon of further shore;
Confiding in their hands, that sealous strife
To cut the outrageous *fluant*.

J. Philips. Bionicleu.

It is nevertheless certain, that in order to follow him in his quotations, they must find *fluens* from *fluens*; and in order to find *fluens*, they must first know what *fluens* are.

Berkeley. Works, vol. iv. part ii. p. 71. The Analyst.

I knew him well, he was sagacious, cunning,
Fluent in words, and bold in peaceful councils,
But a cold, unactive hand in war.

But. The Fair Penitent, act ii.

He ought to trust of the effects of different sorts of alimentary substances upon the *fluens* and solids of a human body.

Arbuthnot. On Aliments. Introduction, p. xxiii.

For there may be corpulence of such a nature as considerably to lessen that agitation of the minute parts which the *fluency* of liquors and the warmth of other bodies, are maintained.

Bayle. Works, vol. iii. p. 750. Of the Positive or Primitive Nature of Cold.

It may be doubted whether in case water be not *fluid* upon the account of a concrete motion in the corpuscles it consists of; its *fluidity* may not proceed from the agitation of the ambient air, either immediately contiguous to the surface, or communicating its agitation to the water by propagation of its impulse, through the vessel, that intercepts betwixt them.

Id. Ib. vol. ii. p. 571. The Experimental History of Cold, tit. 14.

I could indeed more patiently bear to be accused of wanting genius, *fluency*, or elegance, than of wanting diligence in the exercise of that office to which your authority hath called me.

Leath. Lectures, vol. i. p. 2. lect. 1. Of the Use and Design of Poetry.

Vain is the flow'ry verse, when reasoning sags
And other prurges fill the studious page;
Enough if there the *fluens* numbers please,
With odour clearness, and instructive ease.

Mason. Freney's Art of Painting.

For the dragon, a wordy race,
Not barren'd with religious grace,
Spoke *fluently* the subtle tongue.

Copier. Fer-Peri, can. 3.

The second supposition is, that the earth being a mixed mass somewhat *fluid*, took as it might do, its present form, by the joint action of the mutual gravitation of its parts and its rotatory motion.

Bayle. Natural Theology, ch. xxi. Astronomy.

Were it not for the presence of heat, or for a certain degree of it, all *fluens* would be frozen.

Id. Ib. ch. xxi. The Elements.

The grand importance of this dissolving power, the great office derived of fire in the economy of nature, is keeping things in a state of solution, that is to say, in a state of *fluidity*.

Id. Ib.

Meditation is that that doth take away the darkness of the understanding; and then for the *fluency* of the understanding, because it is apt to spring from one thing to another: Meditation in its very nature is the taking of it.

Blair. Works, vol. iii. p. 129. On Divine Meditation, ch. iv.

FLUGGEA, in Botany, a genus of the class *Dioecia*, order *Pentandria*. Generic character: male flower, calyx five-leaved; corolla none, the rudiment of a pistil: female flower, style two-parted; stigma recurved, two-lobed; berry four-seeded, seeds arillate.

One species, *F. leucopyrus*, native of the East Indies. Willdenow.

FLUME, Lye has "A. S. *flum, flumen*," Lacombe, "Fluir, *flume, rievre*," *flumen*, from the verb *fluere*; A. S. *flum-an*, to flow.

A stream, a river.

And at the centre of Judea waste out to him, and all the men of Jerusalem, and they were baptised in him in the *flum* Jordan, and knowledges his eyes.

Wiclif. Mark, ch. i.

FLUMMERY, probably a corruption of *Frumenty*, q. v.

I allow of orange and better-milk porridge, of roasted apples, *flumery*, or of any other light and cooling thing they call for.

Bayle. Works, vol. v. p. 590. Experimentis, &c. Observationes Physicæ, tom. i.

The fifth book of peace-porridge; under which are included, frummary, water-gruel, milk-porridge, rice-milk, *flumery*, rice-about, and the like.

King. Art of Cookery.

FLUARRY, v. } Perhaps a corruption of *Flucture*,
FLUARRY, n. } (q. v.) A. S. *floteran, flucture*,
volitare, leviter a frequenter movere.

To waver, to move lightly and incontinently; to agitate, to toss.

We therefore trusted ourselves to the mercy of the waves, and in about half an hour the boat was overtaken by a sudden *fluery* from the North.

Swift. Works, vol. ii. p. 3. A Voyage to Lilliput.

But Fortune, not minding her ladyship's thunder,
And winking her forehead, cry'd "well may you wonder
To see me thus *fluery*!"

E. Moore. Emj and Fortuna. A Tale to Mrs. Garrick.

We were at first quite *fluorid* and confounded with the hurry in the garison, the perpetual noise of cannon, and the reports of the soldiers going through their firing exercise.

Swoborne. Spain, Letter 29.

They are so very noisy and impatient till the show [the ball-light] begins, and in such a violent commotion while it lasts, that one is kept in perpetual alarm and *fluery* of spirits for the first or second time of attending at this diversion.

Id. Ib. Letter 40.

FLUSH, v. } See *Flood*.
FLUSH, n. }
FLUSH, adj. } Ger. *fliesen*, to flow; *flus*, a flood.
To *flush*; to come or rush on as a
FLUSHING. } *flod*, rapidly, violently; to overflow;
to have or give a quick or sudden motion, to rush, to start; to *flush*, as the blood to the surface of the body; and thus, to give a bloom or redness; to redden; to give a warmth, to warm, to animate.

And it sounded noisy me even as it hadde bene the *flushings* noise of many waters.

Bayle. Image, part iii. sig. D7.

FLURNEC

FLUSH.

FLUSH.

But while he and his compaⁿie like greedy wolves were selyng after
their prey, the wynde blew high and a great tempestuous rage and
hurric storm suddenly flusht and drove out of his great shippes.

Ball. Henry IV. The first Vere.

And all her viall powers, with motion oomble
To succour it [her heart] themselves gas there assemble;
That by the swift recourse of *flushing* blood
Right plain appea^r'd, though she it would dissemble,
And tryed still her former sturgy mood,
Thinking to hide this depth by troubling of the flood.

Spenser. Faerie Queene, book li. can. 6.

As when a falcion bath with nimble flight
Flies at a *flush* of ducks forby the brooke,
The trembling fowle duncy'd with drowsie night
Of death, the which them almost overtook,
Doe hide themselves from her anatomye looks
Amongst the flags and covert round about.

Id. B. book v. can. 2.

There is Christ's body indeed now, and some few bodies else, Elias,
and Moses, and Enoch, who perhaps are there now in their bodies;
but the shoul and the *flush* of mankind, when all the things there are
prepared for, and prepared from the beginning of the world, they shall
not come into it till after the Resurrection.

Goodwin. Works, vol. ii. part iii. p. 112.

Now the time is *flush*
When crouching morn in the boar strong
Cries (of a self) no more.

Shakespeare. Timon of Athens, fol. 57.

Many hot torodes
They make in Italy, the borders maritime
Lacks blood to think on't and *flush* youth result.

Id. Antony and Cleopatra, fol. 344.

It was not properly a passion, which is a substantive *flushing*: in-
deed that his solatory was from such a *flush* of passion; but this of
Urbia's murder was a more continued distemper, sedately stirred, and
restrained and considered of.

Goodwin. Works, vol. v. part ii. fol. 163.

But is a man that there is a sympathy and fellow moving of the
body, together with the motions of the passions, may be proved by the
pale colour, the red *flushing* of the face, the trembling of the joints,
and panting and lumping of the heart in love and anger.

Holland. Pictor, fol. 63.

Afterwards in the progress of the dispute as men are apt especially
when *flushed* with victory to grow both warmer and bolder, he [St.
Austin] ventured to proceed further, and to lay it down for a maxim,
that any baptism was good by whomsoever administered in the form
of words, in the name of the Father, Son, and Holy Ghost.

*Waterland. Works, vol. x. p. 149. Second Answer in Reply to Mr.
Kerbell's Answer.*

And so he view'd her modest, o'er and o'er
Love, gratitude, and pity, wept at once;
Cousin'd and frighten'd at his sudden tears
Her rising beauties *flush'd* a higher bloom.

Thomson. Autumn.

Rob. A burning purple *flushes* o'er my face.

Race. The Royal Concert, act v.

Morn. Is this your game? I would not give sixpence for it! What,
you have a passion for her pay-money; ou, ou, country ladies are not
so *flush* of it.

Farquhar. The French Husband, act ii. sc. 1.

The signs of the functions of the stomach being depraved, are paine
in the stomach many hours after repast, sickness, hiccup, vomiting,
a *flushing* in the countenance, insatiable of the tongue.

Arbuthnot. Of Measles, &c. ch. i. p. 8. prob. 2.

Clodius, *flushed* with this victory, set fire with his own hands to
the Temple of the Nymphs; where the books of the Censors and the
public records of the city were kept, which were all consum'd with
the fabric itself.

Melville. Life of Cicero, vol. i. p. 434. sec. 5.

But now the seeds of population fall,
No cheerful nurseries flourish in the gale,
No busy steps the grass-grown footway tread,
But all the blooming *flush* of life is dead.

Goldsmith. The Deserted Village.

A *FLUSH* of Ducks, is used in the Citation from
Spenser above, in an obsolete Sporting expression,
which may be readily drawn from the original meaning.

A *Flush* at Cards, in like manner, signifies a hand
entirely composed of one and the same suit. Misheiw
refers this last adaptation of the word to *FLUX*.

FLUSH.

FLUTE.

FLUSTER, n. Probably a corruption of *Flush*;
FLUSTER, n. in its consequential usage.
FLUSTERED. To warn, to animate; to heat;
and thus, to intoxicate; to confuse or throw into confu-
sion; to bluster, to bustle.

Three also of Cyprus, noble swelling spirites,
(That hold their bosoms in a wary disease,
The very steaks of this warlike isle.)
Have I to night *flushed* with flowing cups,
And they watch too.

Shakespeare. The Moore of Venice.

The Apostle seems here most peculiarly to have directed this anec-
dote of the Gospel, as a defence to the philosophers of his time, the
flushing val-garious Greeks, who pretended so much to sagacity,
and even adore the wisdom they professed.

South. Sermons, vol. iii. p. 213.

But when Cæsar adds to his natural impudence the *flush* of
a bottle, that which souls called free when he was sober, all men
abhor as outrage when he is drunk.

Tatler, No. 252.

Being pilled with two or three other imaginary bumpers of dif-
ferent wines, equally delicious, and a little vexed with this fantastic
treat, he pretended to grow *flushed*, and gave the Barmecide a good
box on the ear, but immediately recovering himself, Sir, says he, I
beg you ten thousand pardon, but I told you before that it was my
misfortune to be quarrelsome in my drink.

Guardian, No. 162.

When full of trial and Aristotle,
And *flushed* by the second bottle,
He taught the orator to speak
His periods in correcter Greek.

Coarburn. The Antiquarian.

The parish need not to have been in such a *flush* with Molly.
You might have told them, child, your grandmother were better
than any new out of the shop.

Fielding. The History of a Foundling, ch. ix.

FLUSTRA, in Zoology, a genus of *Flexibile* or *Car-
tilaginous* corals, established by Linnæus, and restricted
by Lamarck and Lamarous.

Generic character. Corals, incrusting or leaf-like,
composed of short tubular cells, placed side by side
along their whole length, or hollow in the expansion of
their support, and separate from one another; they are
sometimes imbricate.

Pallas has changed the name of this genus to *Echara*,
which name has only been adopted by Bruguière.

The genus contains several species, which want
further examination; some are common on our coast,
as *F. foliacea*, and *F. truncata*.

The curious marine substance called *Flustra arena-
cea*, has been lately proved to be the oviduc of the eggs
of a species of *Natica*; see *Linn. Trans.*; and probably
several other species may be of the same origin.

FLUTE, n. Written by Chaucer, *Flout*; Dutch,
FLUTE, n. *Fluyten, fluyte*; Fr. *flûte, flute*; It.
FLUTING. *flauto*; Sp. *flauta*; Low Lat. *flauta*.

The Dutch *Fluyter* (says Junius) is, Tibicen, *tibium*
inflans, whom for this reason they also called *flator*,
a *flando*; the Fr. *flute* is formed thus by Menage,
flar, flatum, flatus, flutulo, flutulare, flutare.

To *flute*, is *tibium inflare*; to blow into a pipe.
To *flute*, (in Architecture,) to form hollows resem-
bling the hollow or concavity of a pipe, when divided
lengthways.

Nowe flawing sounded by the drums, trumpets, and *flutes*, which
would have encouraged any man, had he never so little heart or
courage in him.

Hobday. Voyages, &c. vol ii part i. fol. 131. John Ford

FLUTE.

The holy, sagbi deep, recorder, and the flute:
Even from the shrillest slum into the flute:
Dryden. Polyolicon, song 4.

Asot they move
In perfect phalanx to the Doran mood
Of flutes and soft recorders.

Milton. Paradise Lost, book i, l. 556.

The oars of silver, which kept strike in rowing after the sound of
musick, of flutes, horeboys, citherns, viols, and such other instruments
as they played upon in the barge

Sir Thomas North. Plutarch, fol. 763. Antonius.

If fluted, with as many as the Ionic, half as deep as large; the
lute or space between the grooves, a third of the depth; yet not so
precisely, but that according to the compass and station of the column
the flutes may be augmented to thirty and above.

Keeling. Miscellaneous Writings. Of Architects and Architecture,
p. 408.

The catulculi, the bell or harn under the leaves resembling Calli-
mactus's basket, under which they are car'd, full exactly with the
bellow of the flutes.

Id. ib.
If a stage player, be it a man or woman, a choriste, gladiator, race-
runner, a fencer, a practitioner of Olympian games, a flute-player, a
luteist, a harper, a dancer, an alchemist, come to turn Christian;
either let him give over these professions, or else be rejected.

Prynne. Histrio-Mastix, part i act vi. sc. 3.

The breathing flute's soft notes are heard around,
And the shrill trumpets mix their silver sound.

Pope. Journey and May

From yon high cliff I plunge into the main;
Take the last present of thy dying strain;
And cease my silent flute, the sweet Musalain strain.

Dryden. Virgil. Pastoral 6.

A Flute before me stood;

A flute he held, which, as he softly blew,

The feather'd warblers in the wind he drew;

Then to my hand the precious reed came.

Sir William Jones. Arcadia.

The Translators of our English Bible have in two in-
stances employed the word *Flute* to render the Hebrew
name of some instrument of music; but, as it would
seem, with very little precision. It occurs first in the
account of the anointment of Solomon as King; "and
all the people came up after him, and the people piped
with pipes." (1 Kings, i. 40.) to which in the margin is
appended *Flutes*. The same word in Jeremiah, xlviii. 36,
is rendered *pipes*, without any marginal reading; which,
perhaps, might have been advantageously omitted in
the first instance. The original Hebrew is כִּנֹּרִים;

the radix of which, כִּנֹּר, means, as the Lexicographers
interpret it, *perforari, and saltare*; two distinct senses,
the connection of which is not very obvious; and of
which the second has been adopted by the Septuagint,
ῥαψοδον *iv xopoi*; and by the Translators of the Chal-
dee Paraphrase, *canebat choris*. Flutes are again
mentioned among the instruments which accompanied
the adoration of the golden image set up by Nebuchad-
nezzar, (Daniel, iii. 5, &c.) The Hebrew מְנַחֵם
is derived from the radix מָנַח, *stabilire*; and in the sense
of *hining*, which scarcely belongs to the Flute, it is
employed in Job, xxvii. 23, and Zechariah, x. 8.

Of the wind instruments of Greece and Rome which
have been translated *Flutes*, little or nothing can be
asserted with certainty; and we shall refer our readers
at once to the elaborate work of Bartholinus, *de Tibia*
Veterum, rather than attempt any abridgement of the
numerous and contradictory opinions which have been
advanced respecting them. Thus much, however, is
plain, that the *Traverse*, *Helvetian*, or German Flute,
the invention of which has been ascribed to the moderns
by Galilei and Merseennus, was plainly not unknown in

Rome. There is a statue, celebrated as the *Piping*
Faun, in the hands of which this instrument is found;
and it is also represented in a tessellated pavement of a
Temple of *Fortuna Firdis* at Rome, erected by Sylla.

Sir John Hawkins has adopted from Borel an amus-
ing derivation of the word. There is a small Eel in the
Sicilian Seas, *Fluta*, which has seven holes on each
side below the gills; and as the holes of the Flute are
the same in number, it is thought to have been named
from this Fish.

The modern Flute is of two kinds: 1. the Flute
a *ber*, with a *beak* or mouth-piece, known also as the
English Flute, *Flauto dritto*, and *Pistula dulcis*, which
is now seldom to be met with; although Hawkins
informs us that it once was a constant appendage to
a man of fashion. He very ludicrously describes a
portrait of the Poet Hughes, painted when he was
about twenty years of age, (he was born in 1677.)
"wherein he is represented in a full trimmed blue suit,
with scarlet stockings, rolled above his knees, a large
white peruke, and playing on a Flute near half an ell
long." (*Hist. of Mus. iv. 481.*) 2. The German Flute,
which is blown from a hole in the side.

The Flute must be distinguished from the Recorder,
although it is often confounded with it. The latter is a
Flageolet, as may be plainly known from Lord Bacon's
Natural History, (Cent. ii. 187; iii. 221.) As late as
the year 1704, in which *The New Flute Master* was
published, the musical notation for the Flute was re-
presented by dots. A stave of eight lines answered to
the holes of the instrument, the uppermost being for the
thumb; and according to the position of the dots, the
holes were to be stopped or opened. Thus, eight dots
would signify F, all the holes being stopped, and so on.

Hawkins appears to have entertained but little toler-
ation for this instrument, which he describes as always
being out of tune, and therefore as excluded from
concerts. There is, however, a smaller and less imper-
fect instrument, which has been admitted under the
name of the *Concert Flute*.

FLUTTER, v. } A. S. *floteran*; D. *vleddern*;
FLUTTER, n. } G. *flattern*, *flotteren*; S. *fladern*;
FLUTTERING. } *Volitare*, *levisiter* et *frequentius*
motere, *palpitare*; to fly or flit, to move lightly and fre-
quently. A frequentative from the A. S. *flow-an*, to
flow or float.

To move as any thing *floating*, when shaken by the
wind; and thus, to shake quickly; to vibrate; met.
to be unsteady or inconstant; to waver in uncertainty.

Vain-glorious man, when *fluttering* with does blow
It has light wings, is lured up to sky.

Spenser. Faerie Queene, book ii. can. 3.

Suddenly an insupportable light

Of harmful fowls from thence *flattering* circle,

And with their wicked wings them all did smite,

And sore annoyed, groping in that grisly night.

Id. ib. book ii. can. 12.

ALSO. Set the grave counsils up upon their shelves again, and
strag them hard, lest their various and jangling opinions put their
heaven into a *flutter*.

Milton. An uncorrected copy of Remonstrance to His Majesty, &c. vol. i. fol. 83.

I may be applauded by the lookers on, as brave and full of fortitude.
When the bees and *flutterings* of a conscience within shall blow up
coals, and kindle setting but flames that shall consume me.

Psalm. Remedy 11.

Our thoughts are like a bird in a cage, who *flutters* the more because
of its confinement, so our thoughts are apt to run restlessly out,
when we confine them to such a duty as this [service meditation] is.
Baker. Works, vol. iii. p. 125. On Divine Meditation, ch. iii.

FLUTE.

FLUTTER.

FLUTTER.

FLUTTER.
—
FLUX.

So have I seen in black and white
A prating thing, a magpie's light,
Magnetically stalk;
A stately, worthless animal,
That plies the tongue, and wags the tail,
All flutter, pride and talk.

Pope. *Artimisia*.

But all the gender morals, such as play
Thro' life's more cultur'd walls and charm the way,
Three, for discern'd, on not-run plains lie,
To sport and flutter is a kinder sky
Goldsmith. *The Traveller*.

It's now thou 'st nightly seen to add
Our insect to the suffering crowd;
And still this trifling heart is glad,
To join the vain, and court the proud.
Byron. *Poems*, vol. iv. p. 247. *To a Youthful Friend*.

She say'd to hear the mountain sing,
The rest, to nature true,
The flutter of the gayer wing,
The vacant song pursued.

Lordon. *Sonnet*.

FLUX, *v.* } *Flux* (the disease) is sometimes
FLUX, *n.* } in our old authors written *Flux*. Lat.
FLUX, *adj.* } *flux-us*, from *fluere*, *fluxum*, to flow.
FLUXATION, } To *flux*, is to reduce from a solid
FLUXIBLE, } to a fluid or liquid state; and thus,
FLUXILITY, } to melt; also, to pass out, clear or
FLUXION, } cleanse out, to purge.
FLUXIONARY, } *Flux*, the noun, is a *flowing*
FLUXIST, } (away); an issue or passage; a
FLUXIVE, } *flowing* (together,) a confluence, a
FLUXURE, } concourse.

For *fluxions* in *Mathematics*, see the Treatise on THE
DIFFERENTIAL AND INTEGRAL CALCULI.

And weneh ich drinke late
Ich have a *flux* of a foul mouth, wyl syf dayes after.
Piers Plouman. *Vision*, p. 95.

And feeded hem fro foul wretches, fawers and *fluxes*.
Id. *ib.* fol. 369.

And to a woman that hoolde a blouk *flux* twelve year neighde
hithyle & toschide the beeme of his clouk.
Wiclif. *Matthew*, ch. 12.

The 29th, [Jan. 1535] at four of the clocke in the morning, our
General, Sir Francis Drake, departed this life, having bene extremely
ucke of the *flux*, which began the night before to stop on him.
Hakluyt. *Voyage*, &c. vol. iii. fol. 588. Sir Francis Drake.

For in the nyght they could suffre no thyng on them, and so slept
all naked, and in the morninge cokke take them or they were ware,
and that casto them into fevers and *fluxes* without remedy; and as
well dyed good men as weane prynces.
Lord Berners. *Frontenot*. *Crangle*, vol. ii. ch. 103.

Some saine that these should be the catenets of husses, which
were all opened at Noe's flood, But I thinke them rather to be such
fluxions and eruptions as Aristotle, in his booke de *Mundo*, saith to
chance in the sea.

Hakluyt. *Voyage*, &c. vol. ii. part ii. fol. 21. Mr. John Lock.
Surely, that God is mercifull, that will admit offences to be ex-
piated by the sigh, and *fluxed* eyes.
Pitkern. *Review* 89.

The next year was calamitous, bringing strange *fluxes* upon men,
and encrease upon cattle.

Milnes. *History of England*, book vi.

I. OPTAL. 'Tis not the wind, sure;
That's still and calm, no noise, no *flux* of waters.
Bromston and Fletcher. *The Pilgrim*, act iii. sc. 4.

The sectaries of Thales and Pythagoras, together with the Stoicks,
do say, that the matter is variable, mutable, alterable, and *fluxible*,
all wholly throw the universall world.

Holland. *Plutarch*, fol. 666.

But the evanes deawes cirne them [pearles] to be soft and
fluxile.
Holland. *Ammonius*, fol. 230. *Salmus*.

For the *fluxibility* of human nature is so great, that it is no wonder
if errors should have crept in, the ways being so many; but it is
a great wonder of God that some should ever creep in.
Hammond. *Works*, vol. ii. p. 653. *The Lord Fontland's Reply*.

The dog hath need of no such testimony of his genius, for false it is
and counterfeited, because it is the smell of itself and scent of the nose,
which by the tract of the foot and the *fluxion* of the odour coming
from the beast, sheweth him which way it flid.
Holland. *Plutarch*, fol. 786.

And this is wrought the rather, by means of those *fluxions* which
rest upon waters, looking-glasses, or any such mirrors by way of re-
percussion.
Id. *ib.* fol. 594.

Their arguments are as *fluxure* as liquor spilt upon a table; which
with your finger you may draine as you will.

Ben Jonson. *Discoveries*, fol. 104.

These after both'd she in has *fluxure* eyes,
And often kind'd, and often 'gan to tear.
Shakespeare. *A Lover's Complaint*.

Longer from tears that could not stay a whit,
Whose influence a [leaves's] on every lower source,
From the swells *fluxure* of the cheeks doth shake
A rank impotence upon every lake.
Dryden. *The Rivals' Wren*.

Then he that gave our Senate *purges*,
And *fluxed* the House of many a baron.
Beller. *Hoteliers*, part ii. can. 1.

Apollo heard; and suppliant as he stood,
His heavenly hand restrain'd the *flux* of blood.
Pope. *Monks*. *Book*, book vi.

They [the Siam-see] believe a continual *fluxion* and transmigration
of souls from earth.

Leslie. *Short Method with the Deists*.

Our experiments seem to teach, that the supposed *expansion* of
nature to a vacuum is but accidental, or in consequence, partly of the
weight and fluidity, or at least, *fluxure* of the bodies here below.
Boyle. *Works*, vol. i. p. 75. *New Experiments, Physico-Mechanical*,
Touching the Spring of Air.

Habit to food! there is, in short,
Nothing but salvation here!
But what can salvation do?
It has been *fluxed*, and refuted too.

Byron. *Verses on a Black Bob Wip*.

Our argument for such a translation is the *flux* nature of living
languages.
Archbishop Newcome. *Essays. Translation of the Bible*, p. 233.

The only idea probably which this term [disorder] raised in the
reader's mind, was that of fire melting metals, rears, and some other
substances, *fluxing* ores, running glass, and assisting in many of
our operations, chymical or culinary.
Paley. *Natural Theology*, ch. xxi. *The Elements*.

Although it be scarcely possible to penetrate to the fountains of this
celestial Nile, yet it may surely be allowed as to pursue the *anarchy* of
the stream, to mark the *flux* and reflux of its waters, and even to
conduct a few rivulets into the adjacent plains.

Lewis. *Lectures* 2, vol. i. p. 46.

The method of *fluxions* is the general key, by help whereof the
modern mathematicians unlock the secrets of geometry, and conse-
quently of nature.

Berkeley. *Works*, vol. ix. part ii. *The Analyst*, p. 6.

Even so it cannot be denied that you may apply the rules of the
fluxionary method.
Id. *ib.* p. 52.

Qu. 43. Whether an algebraist, *fluxionist*, geometrician, or
demonstrator of any kind can escape intelligences for obscure principles
or incorrect reasonings.
Id. *ib.* p. 84.

Why human (as 'tis ever) we thus define it,
To be a quality of air or water.
And in itself holds these two properties,
Moisture and *fluxure*.
Fielding. *Works*, vol. xiv. p. 118. *The Covent Garden Journal*,
No. 55.

FLUX.

FLY.

FLY, V.
FLY, N.
FLY'ER.
FLY'ING.
FLY-ATTEN.
FLY-BLOW, V.
FLY-BLOW, N.
FLY-BOAT.
FLY-CATCHER.
FLY-FISH.
FLY-FISHER.
FLY-FISHING.
FLY-FLAP.
FLY-KIND.
FLY-MAKING.
FLY-SLOW.
FLY-TIME.

A. S. *fly-an*, *fly-an*; *volare*;
D. *vliegen*; Ger. *fliegen*; Swe.
flyga. See FLEE, and FLYING,
and.

To *fly* and to *fly*, are by usage
distinguished: the former very
commonly implying the motion of
wings, the latter not.

To move, go or pass away,
quickly, speedily; with the speed
or quickness of a bird on the
wing; to move or remain, or cause
to move or remain, in the air, like
a bird; to escape, to evade, to
avoid.

And so he was ykowne an boy, & ne coude be not a knyght,
A doon mid so pret aise to be erpe he fel and pigre,
pat al to puses he to not, but paret hym buide the
floure he leved þer doun, þan pletred to to fye.

R. Glouceter, p. 29.

The fox answered, in faith it shal be don;
And as he spake the word al solently
The cok braki from his mouth dounvery,
And high upon a tree he flew anon.

Chaucer. *The Nunnes Priores Tale*, v. 15423.

Alain answered; I count him out a fly.

Id. *The Hoves Tale*, v. 4190.

And the fowles that flew forth.

Piers Planchman. *Fision*.

But this Neptune his herte in vayne
Hath upon robberie sette,
The leid is flew, and he was let,
The fayre made is hym escaped.

Gower. *Conf. Am.* book v. fol. 117.

But I dare take this on bonde,
If that she had wynges on her,
She woulde have flowne him the.

Id. B. fol. 104.

But to conclude, much worth is litle writte,
The highest flying hawk will steepe at last.

Chaucer. *Don Bartholomew of Bath*

That is to witte, the grounde & foundation of fayth, without which
had ready before, all the spiritual comfort that any man maye speake
of can neuer avayle a fly.

St. Thomas More. *Works*, fol. 1143. *A Dialogue of Comfort*.

The 15th we had leave to depart with a fly-bait laden with sugar
that came from Sant-Thomas.

Hobbes. *Poetry*, 4to. vol. ii. part ii. fol. 122. *The State of Angles*.

— Ha with a constant mind

Man's beamishness so lively, that flying human kind.

The black and darkness nights, the bright and gladsome days
Indifferent are to him, his hope on God that stays.

Dryden. *Polydorus*, song 13.

Of all the race of silver-winged fies

Which does possess the empire of the aire,

Between the centred earth, and store skies

Was none more favourable, nor more fair.

Spenser. *Maispotaun*.

With courage charge, with countenance retire,
Make good their ground, and then relieve their guard,

Whilst the ent're, then pursue the fyer,

New form their battle, shifting ev'ry ward.

Dryden. *The Second Wars*, book ii.

Is vaine the Welsh wold mountains fence

The fyer from his foe,

Or Gerath castell, when as flames

Throughout the buildings goe.

Warner. *Albion's England*, book iv. ch. xix.

So also faith is expressed by coming to him, which implies not so
much a persuasion that a man's sins are forgiven by God, as a recourse

to him, to forgive them, as a flying to him that is gracious, and chosen
by God on purpose. *Guineus. Works*, vol. iv. part ii. fol. 76.
For thy wiles a pretty slight drollery, or the sterc of the prodigal,
or the Germane beating in waterworks, is worth a thousand of these
bed-hangings, and these fly-bitten lapins.

Shakespeare. *Henry IV. Second Part*, fol. 80.

— Poets, O fools!

Thinkst thou these slaves, having no finer a muske,

Wou'd not be shooting? yes, they wou'd, they have,

Evadne is fly-blowne, I cannot love her.

Romans. *The Rebellion*, act iv. sc. 1.

So poor in practice too, that you would please

A newly client's came, for a star'd hee,

Or half a little less of woe, though fly-blown.

Bonmont and Fletcher. *The Spanish Curate*, act iii. sc. 1.

I've got you there as fast, and thick as fly-blown.

Id. *The Custom of the Country*, act iii. sc. 1.

Captain George Weymouth made a voyage of discovery to the
north-west, with two fly-boats set forth by the Musconic company.

Parchon. *Polypragme*, book vii. ch. iii. sec. 3.

Which at th' high altar did the chalice vail

With a broad fly-flap of a peacock's tale.

Hall. *Satire 7*, book iv.

Rien. Norfoll: for there remains a braider down,
Which I with some awilingness pronounce,
The fly-slow leaves shall not determinate

The distance limit of thy dire exile.

Shakespeare. *Richard II*, fol. 26.

— She knows your love!

CLAUDE. She must have known it long,

But warily affects an ignorance

That flies the notice of.

Scottish. *The Spartan Dame*, act i. sc. 1.

The fiers now a deceitful light maintain

While the fier horse in squadrone scour the plain.

Lucas. *Lucas*, book iv.

The youth was puzzled—should he go

And scale a convent? would that do?

Is sun's flesh always good and sweet?

Fly-blown sometimes, not fit to eat.

Somerville. *The Inquisitive Bridgeman*.

Tis true, they writ with ease, and well they say;

Fly-blown are gotten every summer's day;

The Fox does but buzz, and there's a fly.

Dryden. *Epilogue to the Husband for ever*.

There was more need of a Brutus in Domitian's days to redeem or
need, than of a Hercules, if he had been living, to laugh at a fly-
catcher.

Id. *Dedications to Juvenal*, fol. 89.

I shall next give you some other directions for fly-fishing, such as
are given by Mr. Thomas Barker, a gentleman that hath spent much
time in fishing.

Walton. *Angler*, part i. ch. v.

I will freely give you such directions as were lately given to me by
an ingenious brother of the angle, an honest man, and a most ac-
celent fly-fisher.

Id. *Id*, part i. ch. v.

The fly-kind, if under that name we comprehended all other flying
insects, as well such as have long as such as have but two wings,
of both which kinds there are many subordinate genera will be found in
multitude of species, to equal, if not exceed, both the formation's
kind.

Ray. *On the Creation*, part i. p. 23.

And if he hit to make his fly right, and have the luck to hit, also,
where there is steep of trout, a dark day and a right wind; he will
catch such store of them, as will encourage him to grow more and
more in love with the art of fly-making.

Walton. *Angler*, part i. ch. ii.

"You can," said Quintinus, "is needless; they will not fly;
they come to die at the feet of their sovereigns." So should be the
disposition and resolution of the disciples and soldiers of Christ.

Bishop Horne. *Works*, vol. i. p. 271. *Sermons and Thoughts on*

various Subjects.

On the forehead he [Heliois] painted a fly, and sent the picture
to the person for whom it was designed, the gentleman struck with the
beauty of the piece, went eagerly to brush off the fly, and found the
deceit.

Walpole. *Anecdotes of Painting*.

199

FLY.—
FLYING.

I have seen a curious engine compounded of wheels, screws, and pulleys, whereby a lady with a single hair of her head might raise a stone of two hundred weight: the bait was fastened to a wheel something like the *flyer* of a jack.

Source. *Lepidif. Naturæ*, vol. i. part i. ch. iii.

During our course from Tenefice to Bonafida we saw great numbers of *fly-ship*, which from the cabin windows appear beautiful beyond imagination, these having the colour and brightness of burnished silver. Cook. *Feyger*, vol. i. book i. ch. ii. p. 17.

In teasing *fly-time*, dank and frosty days,
With unctuous liquids, or the lens of oil,
Rub their soft skin between the parted locks.

Dyer. *The Fleets*, book i.

A *Fly-boat* or *Flicht*, in the above citation from Purchas, is a large flat-bottomed Dutch vessel with a high stern. They are chiefly used in the Coasting trade, and their burthen sometimes amounts to 800 tons.

Dædalus.

Natalis Comes (vii. 16) has not ill explained the probable origin of the celebrity which has been assigned to Dædalus as the inventor of a method of FLYING. Ships, he says, before the time of that artist, were impelled only by *unus*; when Dædalus escaped from the tyranny of Minos, he employed sails. He himself succeeded in the adoption of the expedient, but his son Icarus was unhappily wrecked by the unskillfulness of his helmsman, and the fancy of the Poets readily ennobled the adventure into its present received form.

Flying
Automata

Of the wooden Dove of Archytas (*maris et terræ men-
sor*) we have already made mention, together with some other similar pieces of mechanism, under the head AUTOMATON; and they have been commemorated by Du Bartas also in the following lines, to which we shall append Joseph Sylvester's version, as a proof of the extraordinary power possessed by that laborious writer, of transmuting into another language not only the meaning but even the very dullness of his original.

Mais l'artifice humain ne produit seulement
Une main sans une, un corps sans mouvement;
Ainsi il pouffe les ours d'un volent écarote,
D'armes légères: le Turcien, Archite,
(Prince docteur et vaillant) fit son Pigeon de bois
Qui poussa par l'accord de divers contrepoids
Se gaudant par le ciel. Qui diray-je de l'Anglais
Dont un docteur, Africus le nom, notre siècle fit
Anglais qui, désignant de la machine son
Aile l'on avoient d'un Empereur German:
Et l'ayant reconstruit, soudain d'une aile accorte
Se tournant le regard jusqu'au sein de la porte
Du fort Nuremberg, que les piliers stores,
Les toitures cédèrent, les arcs ébranlés,
Les fondemens sautèrent, ay la jeunesse lasse,
N'y le clerc Novat, s'honorèrent tout comme elle,
Un jour que cet Ouvrier, plus d'eloque, que de mots,
En prit festoyant ses rigueurs plus amers,
Une Mouche de fer, dans sa main redoublée
Fit sans aide d'autrui sa goularde voler,
Fit une course ronde, et pais, d'un cercueil las,
Comme agitant jurement, se percha sur son bras,
Expiant égarment divin, qu'il dussent l'estroit espace
Un corps d'un moucheur tout braver pour le place
Pour tout de contrepoids, charnières et ressorts,
Qui lui servait d'espri, d'esperon, et de mort.

Le système joint de la repousse.

But th' art of Man men only can compass
Femur and form to this life and motion tack;
But also fill the air with painted shadows
Of flying creatures (artificial fowls).
The Inventors' valient and learned lord,
Archytas, made a wooden Dove, that now'd
Above the Weirite, by th' accorded sleights
And contrivance of sundry little weights.
Why should I not that wooden Eagle mention,
(A learned German's late admired invention)
Which mounting from his fist that framed her
Flue flew to meet an Almain Emperor;

FLYING.

And having met him, with her nimble train,
And weary wings, taring about again,
Followed him close unto the castle pier
Of Nuremberg; when all the chambers of state,
Streets bag'd with arms, arches curious built,
Loud thundering canons, columns richly gilt,
Gray-headed Senate, and youth's gallant
Gaze! not so much as only this device.
Once, as this artist (with more mirth than most,)
Feasted some friends that he esteemed great,
From under his hand an iron Fly flew out;
Which bearing down a perfect round-about,
With weary wings return'd unto her master,
And (as judgment) on his arms she plac'd her
O divine wit! that in the narrow womb
Of a small Fly, could find sufficient room
For all those springs, wheels, counterpoise and chains
Which should sustain of life, and spar, and reins.

The Eagle and the Fly described in the above lines are attributed by Peter Ramus (*Schol. Math.* ii. p. 62, Ed. 1599) to Regiomontanus, Jean de Montrolay, so called from his native place *Mons Regius*, or Königsberg in Franconia, though his simple and less dignified name was John Muller. The Emperor was Charles V.; for whose attachment to mechanical works and amusements of that kind wherewith Turriano supplied him, during his retirement at St. Justus, we may again refer to AUTOMATON.

Among other legends relative to Simon Magus, pre-Simon served by Hegesippus, is one respecting an attempt to Magus Fly, which occasioned his destruction. The populace of Rome, being indignant at the discovery of his impostures, prepared to stone him, had not Saint Peter, by whom he had just been vanquished in a contest of miraculous power, interfered to save his life. Simon Magus made one more effort to recover his lost influence. *Turquetator Magus Apolloni gloriæ. Collegit esse, atque omnem christianis carminum suorum potentiam, congregat populum, offensumque se dicit a Galileis, rediturum se urbem, quam tunc soleret. Diem statuit, pollicetur volatum, quo supernis sedibus inche-
retur: cui quando vellet eorum potest. Consensit, statuto die, montem Capitolinum, ac de rupe deiectus, volare cepit. Mirari potius (populus) et venerari; plerique dicentes, Dei esse potentiam, non Homini, qui cum corpore volataret; nihil tale fecisse Christum. Tunc Petrus in medio stans, ait: "Jesu Domine, ostende et tuas artes suas esse, ne hinc precipi populus iste, qui creditur tibi, decipiant. Decidat, Domine, sic lamen, ut nihil se potuisse cernere recognoscant." Et statim in voce Petri, implacitis remigiis alarum, quæ supererat, corruit, nec exanimatus est, sed fracto debilitatoque crure Arriam concessit, atque ibi mortuus est. (De cecidit Urb. Hieronymianæ, lib. ii.)*

Roger Bacon, in his most curious *Treatise of mirabili potestate Artis et Naturæ*, has recorded his conviction of the possibility of framing a machine whereby a man shall be enabled to Fly. His object, however, (as indeed it appears to have been throughout this little work, probably from a feeling that his contemporaries were not sufficiently ripe to bear his knowledge,) seems to have been much rather to excite wonderment than to offer instruction; for his statements are all couched in the highest form of paradox. His scheme, as far as it is intelligible in the following short sentence, singularly coincides with that of one of the latest Projectors of Flying, concerning whom we shall have occasion to speak presently. *Pomunt fieri instrumenta Volandi ut homo ascens in medio instrumenti, revolvat aliquid ingenium, (viz. a lever with a crank) per quod aile artificialiter*

Roger
Bacon.

FLYING, composita aerem verberant ad modum avis volantis, (Ed. Colinae, 1542, p. 42.) and again, a little onward, certum est quod sit instrumentum Volandi, quod non videtur, nec hominem qui videtur cognovi, sed sapientem qui hoc artificium exegitavit explicitè cognovo.

Hermannus. In a little Tract *De Arte Volandi*, *ex vijs ope quibus homo sine periculo, facilius quam ullum volucrum quocumque libet semetipsum promovere potest*, authore *Friderico Hermannio Playdoro, Poetæ, Professore et Bibliothecario Tübingen*, 1627, a fearful picture is drawn of the enormities which would result from the possibility of human Flying, by an opponent of the Art, Johannes Ulricus Pgritzerus. *Quotisque amator*, he exclaims, *auribus pennarum, noctu volaret ad Amaniæ, sive Damasci, non secus ac olim Jovis aureus imber*; and he contends, that if such an attainment were within the reach of Man, the fatter the body, the more readily would it Fly. Hermannus in reply first defends the morality of his Art, and then asserts that wings and feathers would by no means detract from the beauty of the human form, unless indeed among those who prefer a plucked to a feathered fowl. Pgritzerus had challenged the disputant to produce any authentic instance of the exercise of wings, and had thrown in his teeth the fabulous tale of Dædalus. The histories which Hermannus adduces in support of his position, must be given in his own words.

Gutières de Torres. *Estat libellus, cuius titulus Compendium Miraeolorum, Hispano idiomate conscriptus a nobilissimo quodam Alvaro Gutières de Torres de Toledo. Hic Hispanus author elegantissimè et admirabilem sanè Historiam recitat de quodam monacho Volante: dicto Elmero et Malinberby: qui cetera quidem, in maturiori delucata esse, fuerat omnium doctrinæ; ita ut etiam Cometarum infusum postra terrarum omen, longè ante quæ ævorum prædixerit: in juvenute vero planè eudæmonum hoc facinus aggressus est. Adoptavit magnibus penans, ratus se certissimum Volandi Artem invenisse: instar Dædali, cyjus fabulam, citio Humanæ gentis, esse veram arbitrabatur. Quid sit? Et turri ventum capti, et Volando, ultra unius stadii, hoc est ultra centum viginti quinque passuum intercellum, exagatus, tantum (tandem?) tamen, partim impetu atque turbine ventorum, partim audacissimi hujus incepti metu, ad terram concussus est, ut tibis effractus, mirram dinceps vitam vixerit, unicamque hujus turpissimi lapsus causam hanc fuisse dixerit, quod, scilicet posteriori corporis parti caudam fuerit oblitus. Similiter Ernestus Burgartzius, medicus hujus sæculi plane admirabilis, in Principibus et Physico Vulcaniæ, libro omnium rarissimo, Noribergæ quendam fuisse seneciorem scribit præventorem, qui geminarum remigia alarum in ære clatus, instar albis evolabat devalabatque: quicquid enim aliæ natio que rotule, Volatum contritantes, aut implicabantur, aut non rite applicabatur præcepit lapsus, brachia et pedes diffingebat. Cui simile et Lactius Parisiorum, memoriam Parentum contigisse memoratur. Taceo quod et Johannes Sturmius in Lat. Lingua resolventæ Ratiæ scribit, quendam Venetiæ e turri D. Marci omnium altissimæ se clatum demisisse.*

Hermannus, perceiving that all the instances which he has cited had a most unfortunate termination, adds, that these adventures were in *hæc Arte Volandi tantum adhuc Noritii d. throna, nam si rectè atque ut oportet Volassent, certè nec cecidissent nec quicquam corporis frigerent*; a position which it would require no little dexterity to overthrow. Surely to our disappointment, the Tübingian Poet concludes without offering any

specific machinery of his own: merely intimating his firm conviction, that any one who, as a boy, should fasten wings to his shoulders and commence by short Flights, *primum tantum a terrâ subilando et summis pedibus inder Volandum, instar anseris, ingreditur*, would in the end be able to sustain any Flight he pleased.

Connected with the Art of Flying there is a very agreeable little Romance, from the pen of Francis Godwin, Bishop of Hereford, published in 1638, under the title of *The Man in the Moon, a discourse of a Voyage thither*, by Domingo Gonsales; a piece which there can be no doubt Swift must have had in remembrance, when he was framing the machinery of Gulliver's voyage to Laputa. As this work of Bishop Godwin's is not commonly known, we are induced to give a brief abstract of such part of its contents as relate to the subject immediately before us.

Gonsales is represented as a Spaniard of noble parentage, born in Andalusia in 1552. In a voyage from the East Indies in 1597, he is put ashore at St. Helena, on account of ill health; and we cite his description of that island, because it is couched in language to which our ears have been little accustomed since the captivity of Napoleon: "It is," he says, "the only Paradise, I think, that the earth yieldeth. Of the healthfulness of the airs there, the fruitfulness of the soil, and the abundance of all manner of things necessary for sustaining the life of man, what should I speak, seeing there is scant a boy in all Spain that hath not heard of the same?" Here he found great store of a certain kind of wild Swin, having one claw like a water-fowl, the other like an Eagle, and feeding partly on fish, partly on birds; these he tamed very easily, having taken some while young; and amongst other things he used them by little and little to Fly with burthen, and come back to his call: "Having prevailed thus far, I began to cast in my head how I might do to joyne a number of them together in bearing of some great burthen; which if I could bring to passe, I might enable a man to Fly, and be carried in the ayre to some certain place safe and without hurt. In this cogitation, having much laboured my wits, and made some trials, I found by experience, that if many were put to the bearing of one great burthen, by reason it was not possible all of them should rise together just in one instant, the first that raised himself upon his wings, finding himself stayed by a weight heavier than he could move or stirre, would by and give over, as also would the second, third, and all the rest. I devised therefore at last a meanes how each of them might rise carrying but his owne proportion of weight only, and it was thus.

"I fastened about every one of my Gansas a little pulley of corke, and putting a string through it of meetly length, I fastened the one end thereof unto a blocke, almost of eight pound weight, unto the other end of the string I tied a payse weighing some two pound, which being done, and causing the signall to be erected, they presently arose all, (being four in number,) and carried away my blocke unto the place appointed. This falling out according to my hope and desire, I made prooffe afterwards, but using the help of two or three birds more, on a Lambe, whose happinesse I much envied, that he should be the first living creature to take possession of such a device," (25.)

At last, after divers trials, Gonsales was surprised with a great longing to make experiment in his own

FLYING.

Bishop Godwin.

His Man in the Moon.

FLYING. person, and upon a time, having provided all things necessary, he placed himself with all his trinkets upon the top of a rock at the river's mouth, and confiding to his engine, which seems to have been little more than a board as a seat, the birds, 25 in number, arose and carried him over lustily, to a rock on the other side, about a quarter of a league distant.

On the arrival of the Indian fleet, he communicated his great discovery to the Captain, with strict promises of secrecy; and obtained storage for his birds, with the intention of conveying them to Spain, where he calculated that they would make his fortune. Accordingly they set sail on the 21st June, 1509. Off the Canary Islands they were desecrated and chased by an English squadron, and the Captain having determined to run his vessel to shore, which was most rocky and dangerous, Gonsales betook himself to his Gansus, and harnessed them to his engine. When the ship struck they rose at the first shock, and carried him straight to land. Hence, in order to escape the savage natives, he again took flight, but the Gansus proved unruly for the first time, and carried him up to the Peak of Teneriffe, a place where they say never man came before, "being in all estimation at least 15 leagues in height perpendicularly upward above the ordinary level of the land and sea." Burton in his *Anatomy of Melancholy* (li. 2, 3) gives some authorities for a yet greater elevation. "The Pike of Teneriff how high it is? Seventy miles? or fifty, as Patricius holds? or nine, as Sallustius demonstrates in his *Eratotheneus*?"

It was now the time of migration among the Gansus, and as Gonsales settled himself once more on his machine, to his unspeakable fear and amazement they struck bolt upright, and continued so for above an hour, till he found that himself, his apparatus, and his carriers, were all beyond the sphere of gravity, and had no manner of weight remaining. To be brief respecting his adventures, (which it is not our purpose to detail beyond their relation to the Art of Flying,) after eleven days passage he was deposited on the Moon; the point to which the Gansus always took an annual flight. After describing his abode on this planet, at the proper period of renunciation, he returned to the earth. He descended in China after a pleasant voyage of nine days, with three birds less than accompanied his ascent; and in due time he made his way back to his native country.

Bishop Wilkins, "Cestria's mitred Lord," who appears next as a staunch advocate of the possibility of Human Flying, had read Bishop Godwin's *Man in the Moon*, but not until he had written his own *Discourse that the Moon may be a World*; and also had expressed his conviction that means might be found of visiting it. The coincidence in pursuits between these two Divines is not a little remarkable. Besides their joint addition to Flying, Bishop Godwin wrote a Tract which he called *Nuncius inanimatus*, containing various modes of conveying intelligence secretly, speedily, and safely. Bishop Wilkins, in like manner, published, on the same subject, a work more generally known than its predecessor: *Mercury; or the Secret and Swift Messenger, Shewing how a Man may with Privacy and Speed communicate his Thoughts to a Friend at any distance*. In his *Discovery of a New World*, in which Bishop Wilkins argues that the Moon is habitable, the XIVth and last Proposition affirms, "that 'tis possible for some of our Posterity to find out a conveyance to this other World, and if there be inhabitants there to have com-

merce with them." Kepler, as he admits, had anticipated him in this hope, and, urged by an uncontrolled effervescence of Patriotism, had gravely expressed his conviction, that as soon as the Art of Flying should be discovered, some of his own Countrymen would become the first Lunar Colonists. (*Disert. cum Nun. sid.*) The difficulties chiefly apprehended by Bishop Wilkins were three: 1st, the heaviness of our bodies and the length of the way. Nature not having intended us for this motion, there is no Fowl, however slow, which could not beat us; and again, the least distance laid down between the Earth and the Moon amounting to 52 semidiameters of the former, = 179712 miles, if a man could constantly keep on in his journey thither in a straight line, and travel at the rate of 1000 miles a day, nevertheless he could not arrive at his destination in less than 180 days. For diet, Philo has supposed that the music of the Spheres might suffice; but to this unsubstantial fool Bishop Wilkins is reluctant to trust. Luggage, the Flyer must do wholly without, and for sleep there is equally scanty provision; "notwithstanding all which doubts," continues the undismayed Philosopher, "I shall lay down this position, that supposing a man could Fly, or by any other means rise himself 20 miles upwards or thereabouts, it were possible for him to come unto the Moon." Accordingly he meets these objections by averring the diminution of gravity in proportion as a body recedes from the Earth; so that if a man were above the sphere of this magnetic virtue, (the extent of which he learnedly investigates, and shews must fall far within 20 miles of the Earth's surface,) he might stand as firmly upon the thin air as he now does upon the solid ground; and moreover, being without any gravity, he would be able to move in all directions much quicker than any living creature here below. This absence of gravity will also prevent the necessity for much repARATION by food, so that we may exist like those animals which are usually accounted dormant, Bears, Serpents, Crocodiles, Cuckoos, and Swallows; like Epimenides whose nap lasted 75 years; or like the German Boar who fell asleep on a hay-rich in the summer, and continued there without nourishment during the following autumn and winter. (Mendoza, *Virid.* iv. 24.) Or we may fast voluntarily, like the Papists; or feed on smells, as Diogenes Laertius (i. 9) recounts that Democritus, for many days running, could support himself on the fumes of hot bread; or we might be nourished by the pure ethereal air, (*resuscitur aether*, according to Virgil,) like strung onions, Chameleons, and Birds of Paradise, which last having no legs, are never seen upon the ground till they are dead; and which, in order to preserve their species, lay their eggs upon one another's backs, and sit there till the young are fledged. But to apply this reasoning more closely to the human subject, "Rondeletius (in his Book *de Piscibus*, li. 13,) from the History of Hermolus Barbarus, tells us of a Priest, of whom one of the Popes had the custody, that lived 40 years upon mere Air. As also of a Maid in France, and another in Germany, that for divers years together did feed on nothing but this: nay, he affirms, that he himself had seen (and who can dispute such evidence as this?) one who lived till 10 years of age without any nourishment." Mendoza (*Virid.* iv. 23, 24) furnishes many similar examples; and even if these do not meet with sufficient credit to relieve the apprehensions of the future Moon-seekers, the Bishop has yet one saving clause, that

Bishop
Wilkins.

His Dis-
covery of a
New World.

FLYING "there may happily be some possible means for the conveyance of other food."

"Again, seeing we do not then spend ourselves in any labour, we shall not, it may be, need the refreshment of sleep. But if we do, we cannot desire a softer bed than the air, where we may repose ourselves firmly and safely as in our chambers."

The 1st great obstacle would arise from the extreme coldness of the æthereal Air. To this he answers, that although the second region is much colder than the first, as being fitted for the production of Meteors, it by no means follows that all the air above it, which is not adapted for that purpose, should also be colder; indeed, that the greatest Meteorologists have held it to be "freed from having any quality in the extreme."

11thly That its great tenuity must render it unfit for respiration; and this difficulty is overcome by reasoning similar to that employed against the last objection.

The modes of Flying which he proposes in the end, are 1st by wings, "as Angels are pictur'd, as Mercury and Daedalus are feign'd, and as hath been attempted by divers, particularly by a Turk in Constantinople, as Busbequius relates."

2dly, "If there be such a great Rock in Madagascar as Marcus Polus the Venetian mentions, (iii. 46.) the feathers in whose wings are 12 feet long, which can scoop up a Horse and his rider, or an Elephant, as our Kites do a Moose, why then 'tis but teaching one of these to carry a man, and he may ride up thither, as Ganymed does upon an Eagle." This suggestion leads to an honourable mention of Bishop Godwin's Romance, respecting which Bishop Wilkins speaks with evident pleasure, of sundry particulars wherein his own later project doth "unwittingly agree with it;" and although he characterises the Voyage to the Moon as therein recounted, to be no more than "a pleasant and well contriv'd Fancy," it is quite manifest that he does not consider the method by which that voyage was effected to be by any means impracticable, or to be other than food for the sobriety of experiment.

The 3d Proposition is a Flying Chariot, the construction of which he has explained more at large in a subsequent work, *Mathematical Magic*. In the 11th Chapter of that Treatise much of his former reasoning is repeated; and he adds a 3th probable mode of Flying, by Spirits or Angels, like Elias, Philip, and Halleluk; or by Devils, as our Saviour in the Temptation, as Samon Magnus in the history which we have already recounted, or as Erastus, Acosta, and Kepler, inform us, Witches are occasionally transported. But unfortunately "none of all these relations may conduce to the discovery of this experiment, as it is here inquired after, upon natural and artificial grounds."

He then cites some of the attempts which we have before seen given by Hermannus Playdenus, and apologizes for their failure as follows, concluding by words which show that the Tract of that writer was familiar to him: "Though the truth is, most of these artists did unfortunately miscarry by falling down and breaking their arms or legs, yet that may be imputed to their want of experience, and too much fear, which must needs possess mer in such dangerous and strange attempts. Those things that seem very difficult and fearful at the first, may grow very facile after frequent trial and exercise. And therefore he that would effect any thing in this kind must be brought up to the constant practice of it from his youth. Trying first only

to use his wings in running on the ground as an Estrieh, or tame Geese will do, touching the Earth with his toes; and so by degrees learn to rise higher, till he shall attain unto skill and confidence. I have heard it, from credible testimony, that one of our own nation hath proceeded so far in this experiment, that he was able by the help of wings in such a running pace to step constantly ten yards at a time."

In the following Chapter (viii.) he passes on to "a resolution of the two chief difficulties that seem to oppose the possibility of a Flying Chariot," namely, 1. "whether an engine of such capacity and weight may be supported by so thin and light a body as the air? 2. Whether the strength of the persons within it may be sufficient for the motion of it?" The first point he proves in the affirmative, provided the Chariot can be constructed so as to be lighter than the quantity of air which it displaces; on the second he argues much as he did before respecting the decrease of gravity, in proportion to which the labour of movement would be decreased also. "The uses of such a Chariot," he continues in a tone bespeaking his confidence that such a Chariot may be launched, "may be various; besides assisting discoveries in the Lunar world," it would afford unspeakable convenience for travelling. "If the place which we intended (to visit) were under the same parallel, why then the Earth's revolution once in 24 hours would bring it to be under us; so that it would be but descending in a straight line, and we might presently be there. If it were under any other parallel, it would then only require that we should direct it in the same meridian till we did come to that parallel; and then (as before) a man might easily descend unto it." Again, as the upper air is always quiet and serene, we should be perfectly freed from all inconveniences of wind and weather, not having any extremity of heat or cold, or tempests to molest us.

It was most probably from these speculations that the author of a Romance, which first appeared about 80 years back, (*The Life and Adventures of Peter Wilkins a Cornish Man*, describing his connection with a nation which possessed the ability of Flying,) borrowed the name of his Hero.

In Hooke's *Philosophical Collections*, (No. 1, p. 14.) The Sieur reprinted in Dr. Hutton's *Abridgement of the Philosophical Transactions*, (ii. 476.) is an account of a mode of Flying proposed by the Sieur Besnier, a smith of Sable, in the Province of Maine, which he practised between the years 1670 and 1680. His apparatus consisted of two poles having at each end of them an oblong wing of taffety, folding from above downwards, like the frame of a folding window. When the person designs to fly, he fits these poles upon his shoulders, so that two wings may be before him and two behind. When the right hand struts down the right wing before, A (Mixed Mechanics, Pl. XLII. fig. 1) the left leg by means of the string, E, pulls downward the left wing behind, B; then immediately afterwards the left hand pulls down the left wing before, C, and at the same time the right foot by the string, F, pulls down the right wing behind, D; and so on, always taking care that the diagonally opposite wings move down together.

Hooke's objections to this machine are the want of some material sufficiently light and extensive to support the weight of a man's body in the air; and also of a tail which may act as a rudder. The Sieur Besnier did not pretend to be able to raise himself from the Earth, nor

FLYING. even to sustain himself for any length of time, from want of strength and quickness in his legs and arms to want the wings often enough; nevertheless, he avowed his confidence, that from a sufficient elevation he could pass over a river of considerable breadth, "having already done as much from several heights and at several distances," which feats might be supposed sufficient to advance his confidence into certainty. "He began his trials first by springing out himself from a stool, then from the top of a table, then from a pretty high window, then from a window in a second story, and at last from a garret, from which he flew over the houses of his neighbours."

Fr. Lana.

In the same No. of the *Philosophical Transactions* (p. 18) is given an account of Fr. Lana's Flying Ship, abridged from his *Prodromo*. To this project we have already alluded under the head *Aëronautics*. Although the plan which Lana proposed is not perhaps practicable in all its details, it is extremely ingenious and curious; and contains in it much to which succeeding experimentalists in Balloons cannot but have been largely indebted for their success. Albert of Saxony (*Phys.* iii. 6, 2) and Francis Mendoza (*Firid.* iv. 47) have proposed somewhat similar schemes. As Lana's work is not of common occurrence, we shall exhibit a short specimen of his style. In two Chapters on Flying are the *Viti*, *In qual modo si possono fabbricare uccelli che da se volino Volino per l'aria*, in which he speaks of all the *Volanti Automata* which we have already mentioned; and the *Viti*, *Fabbricare una nave che camini sostenuta sopra l'aria a remi o a vele, quale si dimostra poter riuscire nella pratica*. He begins by enumerating the various attempts at Flying which have been made, and mentions that a person in his own time (his *Prodromo* was published at Brescia in 1670) flew over the lake of Perugia, but in alighting with too much violence was killed. This person, probably, was Joanne Battista Dante, who, we believe, practised his Flights a century before the days of Lana, and was killed, not in his passage of Thrasymenus, which was successful, but in consequence of breaking his leg while flying from a Church Tower.

Battista
Dante

Lana, after stating that the principles of his machine can all be demonstrated by the *Xth* Book of Euclid, and describing it, (see Plate I. to *Aëronautics*;) thus naively expresses his wonderment at his own theory: *Ma miute riferisco questa cosa, rido tra me stesso, parendomi che sia una favola non meno incredibile e strana di quelle che uceirono dalla volontariamente pazzia fantasia del terribissimo capo di Luciano; e pure d'all altro canto conosco chiaramente di non avere errato nelle mie prove, particolarmente havendole conferite a molte persone intendenti e savi; e le quali non hanno saputo ritrovare errore nel mio discorso, et hanno solo desiderato di poter vedere la prova in una palla che da se stessa salisse in aria; quale haverci fatto volentieri prima di pubblicare questa mia invenzione, se la povertà religiosa che professi mi avesse permesso lo spendere un centinaio di ducati, che sarebbero d'avantaggio per soddisfare a sì dilettevole curiosità.* Having then honestly started, and to his own satisfaction clearly answered certain Philosophical objections, he concludes by mentioning one obstacle, which he thinks far less likely to be overcome than the rest.

Altre difficoltà non vedo che si possono opporre a questa invenzione, tollane una, che a me sembra maggiore di tutte le altre, è che Dio non sia per mai permettere, che

una tale macchina sia per riuscire nella pratica, per impedire molte conseguenze che perturbarebbero il governo civile e politico tra gli uomini. A somewhat scanty enumeration of these ill consequences, to which every reader's imagination will readily supply countless additions, brings the Chapter to a close. These, however, together with their counterbalancing advantages, are no where better given than in a short Latin Poem, *De Arte Folandi*, signed P. Harding, and printed in the *Muse Anglicanæ*, l. 79.

FLYING.

Of Hooke himself we learn from Aubrey, that "at Schoole here (Westminster) he was very mechanical, and (amongst other things) he invented thirty several ways of Flying; which I have not only heard him say, but Dr. Wilkins, at Wadhams Coll. at that time, who gave him his *Mathematical Magicque*, which did him a great kindness." (*Lives of Eminent Men* by John Aubrey in the Appendix to *Lectures Written by Eminent Persons in the XVIIth and XVIIIth Centuries*, ii. 404.) Aubrey adds on this subject, "I remember Sir Jonas (Moore) told us that a Jesuite (I think 'twas Grenber-geron of the Roman College) found out a way of Flying, and that he made a youth performe it. Mr. Guescoigne taught an Irish boy the way, and he flew Mr. Guescoigne over a river in Lancashire, (or thereabouts,) but when he was up in the ayre the people gave a shout, whereat the Boy, being frighted, fell downe on the other side of the river, and broke his legges, and when he came to himselfe he said that he thought the people had seen some strange apparition, which fancy amazed him. This was A. 1635; and he spake it in the Royal Society upon the account of the Flying at Paris two years since. See the *Transactions*." (*Ibid.* 461.)

Grenber-geron

Guescoigne

Rogt Flyers

Before we come to the theories of our own days respecting Flying, we must notice some Professors of a spurious branch of this Art, who have descended from great heights with the assistance of a rope and wings attached to their shoulders, in order to break the force of their fall. Such, probably, were the exhibitors in the Roman Circus described by Salvianus (*de Gub. Dei*, vi.) by the barbarous and grotesque word *petamarii*, (*veridicus*.) Of one of these, Holinshed speaks during the Coronation of Edward VI.

"Now as he rode throught London toward Westminster, and passed on the South part of Paul's Churchyard, an Argosine came from the battlements of the steeple of Paul's Church, being made fast to an anchor by the Dean's gate, lying on his breast, aiding himself neither with hand nor foot, and after ascended to the middest of the cubic, where he tumbled and plaid manie pretie toies, whereat the King and the Nobles had good pastime." *Edward VI. ann. regni i.*, a. d. 1547.

The old Chronicle facetiously observes of this feat in the margin, "Paul's steeple laie at anchor." Another person, in like manor, descended from St. Giles's steeple in Edinburgh in 1598, not having been deterred by a second attempt from St. Paul's in the reign of Mary, which terminated fatally. About the middle of the last century these exhibitions appear to have been in great vogue. The *Grub-Street Journal*, No. 142, for September 21, 1732, tells us, that on Friday the 15th of the same September, during a very high wind, a Sailor flew from the top of the Monument to an upper window in the Three Trees Tavern, Grace-Church Street, which feat he accomplished in less than half a minute. Not the least remarkable circumstance accompanying this Flight was the careless hardihood of a Waterman's boy. His

FLYING. had been admitted with others to ascend the Monument, and finding that, from the numbers thronging up the stairs, the descent in the common way would cost him more time than he could conveniently spare, he swung down, outside, by the rope preparing for the Sailor, which was then hanging loose. In the following No. of the same Journal, (143,) the news given from Cambridge is, that "on the 9th inst. a man Flew down from the top of St. Mary's steeple upon the shambles, and up again with great dexterity, firing two pistols, and tossed his flags when he was midway, and hung by his feet, and acted the tailor and shoemaker." On the 16th he fixed his rope to the top of Chesterton steeple, and had nearly pulled part of it down, so the Churchwardens would not let him proceed. In No. 144, "on Tuesday the 26th, the Flying man attempted to Fly from Greenwich Church, but the rope not being drawn tight enough, it waved with him, and occasioned his hitting his foot against a chimney, and threw him off the same to the ground, whereby he broke his wrist, and bruised his head and body in such a manner that 'his thought he cannot recover'—"on Saturday he died;" but whether he really died or not we cannot now determine, for his death is afterwards contradicted. On the 26th of September also, in the same year, another man is related, in the above-named Newspaper, to have been grievously injured while Flying from the top of All Saints Church in Stamford; and Dr. Brewster has stated an instance which "happened at Shrewsbury in the year 1739, where one, who was no mountebank, having successfully performed several tricks on a rope extended from the top of St. Mary's steeple, attempted to descend it across the river, when it broke, and he was dashed to pieces by the fall." In our own times, not many years back, we remember to have seen a handbill, announcing that on a given day a Flight would take place across the Thames, from the Windmill Hill at Gravesend to Tilbury Fort, and many persons were said to have assembled in order to witness it. But the advertisement was in the end discovered to belong to that ingenious class of fooleries known under the cant name of *hoaxing*. We need not remind our readers of the yet later exhibitions of Madame Saqui and her imitators in Vauxhall Gardens, which, in degree at least, belong to this class of the Art of Flying.

M. Degen.

No accurate account has ever appeared of a Flight undertaken in 1808 by M. Degen, a Watchmaker at Vienna. That which we cite is borrowed from *Les Annales des Arts*, No. 91, Janvier, 1809, p. 49, and it professes to give the information from a German Newspaper. In the same No. is an Engraving, which we have copied, (*Miscellanies*, Pl. XL, fig. 2, 3) of the wings employed, as the delineation of them was obtained by M. Zacharia of Leipzig; but it is not accompanied by any explanation. M. Zacharia, from their appearance, considers that they must have been far more available as Parachutes to facilitate descent, than as machinery to assist elevation.

M. Jacques Degen, habile horloger de Vienne, vient de s'élever dans l'air comme un oiseau par un procédé de son invention. Il s'applique deux ailes artificielles faites de petits morceaux de papier joints ensemble avec de la soie la plus fine. En battant de ces ailes il s'élève avec beaucoup de rapidité, et dans une direction soit perpendiculaire soit oblique, jusqu'à l'hauteur de cinquante quatre pieds. Son expérience, qui est bien écartée une société nombreuse, lui valut les plus vifs applaudissements.

To Nicholson's *Journal for November, 1809*, (vol. xxiv. p. 164,) in consequence of the above account of M. Degen's flight, appeared a letter on *Aerial Navigation* from Sir George Cayley; who, in spite of the ridicule applied to most preceding schemes of Flying, (which he himself holds not to be feasible by common artificial wings,) nevertheless considers that by the application of the whole strength of a man to a machine, it may readily be composed. "I feel perfectly confident," he says, "that this noble Art will soon be brought home to Man's general convenience, and that we shall be able to transport ourselves and families, and their goods and chattels more securely by air than water, and with a velocity of from 20 to 100 miles per hour. To produce this effect it is only necessary to have a first mover, which will generate more power in a given time, in proportion to its weight, than the animal system of muscles." He then proposes, for this purpose, a portable steam engine, the ignition of an inflammable powder in a close vessel, or a gas-light apparatus in which the inflammable air should be fired. He concludes by promising further communications, and adding, that he has long since attained perfect steadiness, safety, and steering, in a Flying apparatus of considerable magnitude, in experiments upon which he was still engaged.

In the Nos. for February and March, 1810, (vol. xxv. p. 81 and 161,) Sir George Cayley pursues the same subject, and states, that although the figure of a Man seems but ill calculated to pass through the air, yet he hopes to prove him to the full as well made in this respect as a Crow. This Essay does not propose the construction of any definite machine. Further communications from Sir George Cayley may be found in the *Philosophical Magazine*, vols. xlvii, xlviii, xlix, l.

In a *Treatise upon the Art of Flying by Mechanical means*, by Thomas Walker, Portrait Painter, Hull, 1810; (whose attention appears to have been engaged at the same time on the same subject with that of Sir George Cayley, though without any mutual communication,) we meet with the following particulars.

"In the year 1709, as we gather from a letter published in France in 1761, a Portuguese Friar, de Gusman, applied to the King to encourage him in the invention of a Flying machine. The principle upon which it was constructed, if indeed it had any principle, seems to have been that of a paper kite; the machine was in the form of a bird, and contained several tubes through which the wind was to pass in order to fill a certain sail, which was to elevate it; and when the wind was deficient the same was to be effected by means of a bellows concealed within the body of the machine. The ascent was also to be promoted by the electric attraction of pieces of amber placed in the top, and by two spheres enclosing magnets in the same situation. These silly inventions show the very low state of Science at that time in Portugal, especially as the King, in order to encourage him in his further experiment in such an useful invention, granted him the first vacant place in his college of Barcelos or Santarem, with the first Professorship in the University of Coimbra, and an annual pension of 600,000 reis during his life. Of this De Gusman it is also related, that in the year 1736 he made a wicker basket of about seven or eight feet diameter, and covered it with paper, which raised itself about 200 feet in the air, and the effect was generally attributed to witchcraft."

Mr. Walker affirms, that it is utterly impossible for a

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Sir George
Cayley.

Mr. Walker.
Friar de
Gusman.

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Fig. 5. 1, 1, 1, the shafts of the left wing. 2, 2, the two side rails which form the top edges of the car, and upon which the wings are to be fixed with two joints each. 3, 3, two cross bars, three feet each, holding the two side rails together. 4, the middle rib, with its two ends fastened to the side rails, bending down in the middle so as to form the bottom of the car three feet below the top rails. 5, 5, the two fore ribs, to be united to the fore ends of the side rails, and to bend down to the middle rib, as the bottom of the car, and there joined to the back rib, which must have its upper end well fixed to the hindermost cross bar. 6, the seat for the man to sit upon, fixed with its front ten inches behind the axis of the crank. 7, 7, two foot boards for the man's feet to rest upon. 8, the crank, two feet six inches long. 9, the head of the crank eighteen inches long. 10, the axis of the crank. 11, 12, two iron rods fixed with joints to the two inner ends of the wings, and then to the two ends of the crank head. 13, 13, two shafts to give expansion to the tail. 14, small cords to brace the fore shaft of the wings. 15, eight longitudinal parallel cords well stretched, to which slips of silk must be sewed, each slip about seven inches broad, and the

oblique cords, 16, must be well stretched and knotted to them at each part where they cross. 17, a number of small threads running across the under side of the wings, at about four inches asunder, to which each slip of silk must be attached, that they may be prevented from opening more than half an inch from each other when the wings move upwards.

The car is to be made of as light materials as are consistent with the strength requisite for the support of the weight which it is to carry. The wings to be about eight feet long, horizontally expanded, and fastened upon the top edge on each side of the car with two joints each, so as to admit of a vertical motion, effected by the man sitting and working the upright lever; the tail seven or eight feet long, and of like breadth at its extremity, spread flat to the horizon. In a long voyage, as a further security, a sail, shaped as an equilateral triangle, may be spread horizontally over the man's head, supported by a light mast or bowsprit, three or four feet above the car. The sail must be expanded and fixed to the mast by a very light yard, presenting the base of the sail to the head of the car, with the opposite point towards the tail, and then fastened with a cord to another small bowsprit. This sail, in case of accident, will act as a parachute. The man must sit in the middle between the wings and the tail, so as to be a little behind the centre of gravity, for the purpose of causing a little preponderance of weight to act upon the back edge of the wings; for if there be not in some degree more weight behind than before, when the compressed air is making a resistance against the underside and back edges of the wings, where it rushes upwards again, causing a great reaction, it would, of course, elevate the hinder part of the car too much.

The wings and tail should be made of silk, very compactly woven, and as impervious to the air as possible. The silk should be laid on in separate broad slips, and should open to admit the air to pass through as the wings move up, and close together again as they come down, according to the action of the quill feathers in the wings of birds. This purpose might, perhaps, be better effected by substituting the tail feathers of turkeys, laid close and parallel to each other, and fast sewed upon eight pieces of strong riband, so as to form the same number of slips, then extended in the wing and well joined.

The car must be entirely covered on the outside with silk, or very thin leather; and along each side of the car the silk or leather must be united to the base of the wings, to prevent as much as possible the air from escaping any where but from the back edges of the wings. Should that be neglected, when the air is compressed by the wings being struck downwards, it will rush upwards through the car, and thereby foil of giving that resistance against the underside of the wings which is necessary to effect buoyancy and progression.

The shafts of the wings and tail may be best made of six long slips of thin whalebone tapering to a point, then wrapped together in a round form with small twine from end to end, and filled with cork along the inside.

The man being seated a little behind the centre of gravity, must push the lever forward about eighteen inches from its perpendicular line; the tips of the wings will then rise three feet and a half above the level of their joints. He must then, with a brisk exertion, pull the lever backwards eighteen inches past its perpendicular, and the tips of the wings will be struck

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downwards, through an arch of seven feet, and suddenly driving down and compressing the air in that arch, part of which will escape past the edge of the wings, making at the same time a reaction, which will push the wings forward; and as the car and wings are first placed on an oblique plane, they will be impelled forward, making an oblique ascent. The projective impulse will naturally force the machine upward at any angle in which the plane of the wings is laid, but the nearer the angle of ascent inclines to the line of the horizon, the easier will be the ascent.

When the car is brought to a sufficient height to clear all surrounding obstacles, the man by sitting a little more forward, will bring the wings upon a horizontal plane, and by continuing their action will be impelled forward in that direction. In order to descend he must desist from striking the wings, and hold them on a level with their joints: the car will then gradually come down, and when it is within five or six feet of the ground, the man must instantly strike the wings downward, and sit as far back as he can; he will by this means check the projective force, and cause the car to alight very gently, with a retrograde motion. The car, when up in the air, may be made to turn either to the right or left, merely by the man inclining the weight of his body to either of these sides respectively.

Some of the advantages which Mr. Walker anticipates from the adoption of his apparatus, are that our letters and newspapers may be conveyed at the rate of 40 or 60 miles an hour; and that "the numerous class of mercantile agents, who are now denominated riders, henceforth may be enabled to glide through the air with great expedition, in Flying machines." It may also greatly reduce the vast number of horses in the kingdom; "and by that means a very great quantity of land which is taken up at present in growing hay, oats, and beans, for the support of these quadrupeds, might be then cultivated for the increase of our national stock of subsistence for the population."

It need scarcely be added, that a larger apparatus of this kind, fitted up with a revolving steam engine to work the lever, will convey any number of passengers who choose to embark in it.

Mr. Peacock. While we are writing, a work has appeared by

Mr. George Peacock, a School-master at Bristol, FLYING.
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ΑΕΡΟΝΑΥΤΙΚΗ ΤΕΧΝΗ: *The Aeronautic Art, or Navigation in the Air by the Use of Kites as Hoysant Sails.* By elevating to a great height a series of Kites, each attached to another at the extent of its own respective cordage, Mr. Peacock has attained a power of draught, by which a carriage of his own invention, (a *Charcoalant*) has been made to travel at the rate of 20 miles an hour. By means of a secondary string or *brake line*, the draught of the carriage can be regulated, as the Kite is made to fly in a horizontal or vertical position; and by other lines attached to either side, the course may be directed at pleasure to the right or left. The Kite, Mr. Peacock thinks, may be usefully employed in cases of shipwreck; and, "having power to elevate one in the air will serve for observatories, escalades for passing rivers, for telegraphic information, and for signals by night and day. Elevated in the air, an observer could view all that was passing in a circumference of many miles, overlooking bridges, houses, and the minor irregularities of the Earth's surface. In the pursuit and retreat of armies, from this Flying observatory, all the movements and manœuvres of the enemy might be distinctly marked." Little more is stated respecting its application to the Art of Flying, excepting that the Inventor's daughter has already made an ascent by the assistance of one of the Kites.

Among Mr. Peacock's predecessors, the only work on Flying, with the title of which we are acquainted, and with which we have not been fortunate enough to meet, is one by the Italian Poet Martelli, *Del Folo*. After all, it may be reasonably doubted, whether any of these schemes can hope to be so far improved as to be generally practicable. An Air Balloon is by far the best elevating machine which has hitherto been discovered; but, of course, the tediousness and the expense of filling it; and yet frequently as ascents have been made in these, no practical Aeronaut as yet has obtained a decisive mastery over their course. We believe that Sir George Cayley has been actively employed in numerous very ingenious experiments on this point. They have been made on a large scale, and the results are stated to have been sufficiently favourable to justify confident hope of ultimate success.

FOAL, v. } Goth. *fula*; A. S. *fola*, *fole*; Dutch, *foal*, n. } *foalen*; Ger. *fulin*; Sw. *fol*. Three thinks from A. S. *fulian*, *sepi*, to follow; because the *foal* or *filly* follows the dam even more anxiously than other animals. It is not improbably from Goth. *full-jan*; A. S. *fullan*; Dutch, *vullen*; Ger. *fulen*, to fill; that with which (sc. the mare, &c.) is full or filled. The noun is applied to

The young of a mare or ass.

The carter snote and cried as he were wood,
Heit soot, heit boot, what, spare ye for the stones?
The feed (quoth he) ye fer-bee body and loines,
As ferlively as ever ye were *foled*,
So mouchel wo as I have with you theled.

Chaucer. *The Frires Tale*, v. 7127.

And from a tender colt they take the knap
That from the front at *foaling* first the damme for loose doth snap,
Whom now that do prevent.

Phaen. *Virgil*. *Æneidos*, book iv. sig. 1.

And cuts the forehead of a new-born *fole*,
Robbing the mother's loins. Dryden. *B.*

Worldly princes lose faces stirring couriers, *foled* even purposely
for warres, and wel broken and taught thereafter.
Udell. *Last*, ch. xix.

Rejoice thou greatly, O daughter Sion, be gladd, O daughter
Jerusalem. For lo, the King cometh unto thee, thou the righteous
and Saviour; Lowlye and synful is he, he rydeth upon an ass,
and upon the *foale* of an ass.

Bible, *Isaiah* 1531. *Zechary*, ch. ix.

Of all the rest in this great waste that wone,
Of time quick currents the most currents
Was a poor soule upon the common brod,
And from his *foaling* farther never fed.

Drapier. *The Moon-calf*.

With that his strong dog, of no danted kinde,
(Soft as the *foales* conceived by the wande)
He sets upon his wiffe.

Browne. *Britannias Fœderale*, book ii. song 4.

Then he again, by way of irony, "ye say very true indeed, that
will ye, quoth he, when a mule shall bring forth a *fole*." After-
wards when this Galba began to rell and aspire unto the empire,
nothing harrowed him in this disguise of his so much, as the *foaling* of
a mule.

Holland. *Suetonius*, fol. 212. *Servius Sulpicius Galba*.

FOAM.

FOAM, *v.* A. S. *form*, *spuma*, *fome*,
FOAM, *n.* *froth*; *fannan*, *spumare*, *in*
FOAM, *v.* *fome* or froth. Sommer. Chau-
FOAM-RESILVERED. (as Julius has noticed)
writes *Fomes*. *Setiger spumis humeros notavit*; The
bristled bore marked with tomes the shulders of Her-
cules. *Boet. Le Cox.* lib. iv. met. 7. Skinner derives
from *fumes*; Wachter, from *spuma*, *detracto sibilis*.
There seems no occasion to go farther than the A. S.
To throw forth or emit foam or froth; met. to rave or
rage.

And to a spirit took him and suddenly he crieth, and hurdlis
down, and to draweth him with *fume*.

Wichf. *Lake*, ch. ix.

And so a spirit took him, and suddenly he crieth, and he teareth
him, that he *fometh* again.

Bible, *Amos* 1551.

How to it were, the windes none boynted up our sails,
Wee *furrowing* in the *fuming* boozles to take our best aniles.

Gasconne. Flowers. A Druse of a Muske for Vacuous Motocure.
[Tyndall] answereth me with an hydeous exclamacion, and crying
out upon my fleethines and folye, *fometh* unto his hygh spiritual
sentence in this fashion

Sir Thomas More. Works, fol. 579 The second Part of the Con-
clusion of Tyndall.

The shores they leave; with ships the seas are sped;
Casting the *fume*, by the blew seas they sweep.

Surrey. Virgil. Aeneid, book iv.

Aye the wynde was in the sayle,
Over *fumes* they fleet withenys sayle,
The weathur them forth gas sweep.

Le Rose. Flower of Rome, l. 137. *Ritson*, v. 3.

But veto Biting she it raight with charge and hee sate
The *fume* bolle of gold upwarde, and drew tall all was gon.

Phaer. Virgil. Aeneid, book i. ag. C. 2.

Let me here contemplate thee
First, cheerful bridegroom, and first let me see
How thou prevent'st the sun
And his red *fuming* horses dost outrun.

Daunt. Eclogue 3. *Heaven of the Bridegroom.*

To conclude, the very *fuming* channel of the river, stained and
fed with the barbarians' blood, was even amazed to see such strange
and uncouth sights.

Holland. Ammannus, fol. 78. *Constantine and Julianus.*

Look how two hours
Together side by side, their threat'ning tusks do whet,
And with their gnashing teeth their angry *fume* do bite,
Whilst still they should'ring seek each others where to smite.

Drayton. Polycolton, song 12.

The warlike chariot turn'd upon the back,
With the dead horses in their traces y'd,
Drops their tall carcass through the *fuming* back,
That drew it into sadaciously in prels.

Id. Moses his Birth and Shadrach, book iii.

— I should offer wrong
To her mind's fortitude, should I but ask
How she can brook the rough high-going sea,
Over whom *fuming* back our ship, will rig'd
With hope and strong assurance, must transport us.

Hausinger. The Renegade, act v. sc. 3.

Cerulea in *sublime* waded I stry'd,
A *gritly* *fuming* wad I waded,
Met me *asunder* yet trembling bed.

Racemum. Horace. Ode 22. book i.

When the wind whistles through the crackling masts,
When through the yawning ship the *fuming* sea
Rushes babbling in; then, then, I'll clasp thee fast,
And in transporting love forget my fear.

Smith. Phaedra and Hippolytus, act ii.

More pleas'd I was to see a river lead
His gentle streams along a flowery mead,
Than from high banks to hear loud torrents rear,
With *fuming* waters on a muddy shore.

Byrd. The Art of Poetry.

But now the waters, swell'd with heavy rains
And melted snows, had delug'd all the plains;

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And loudly *fuming*, with resistless force,
Had borne the bridge before them in their course.

Hinds. Orlando Furioso, book i. l. 81.

Yr let me choose some *pin-top* *prophesies*,
Abrupt and shaggy, whence a *fuming* stream,
Like *Anio*, tumbling roars.

Horace. The Enthusiast.

Near the hollow-broken side
Of the *fume-fountain* of a main,
Darkling and slore he stood

West. Ode of Pindar.

FOB, Ger. *fuppe* or *fupsack*, *saculus*, says Skinner;
but of these words Wachter makes no mention. Ap-
plied to

A small pocket; the pocket for the watch.

— He who had no lately sack'd

The evening, had done the fact,

Had rifled all his pockets and *fels*

Of guncracks, whisks, and juggenbush.

Butler. Hudibras, part iii. can. 1.

When a holy black Swede, the son of Bob,

With a saint at his chin, and a seal at his fob,

Shall not see one New-year's day in that year,

That let England make good cheer.

Swift. The Windsor Prohecy.

FOR, *v.* } Ger. *foppen*, *illudere*, *ut illudendo cer-*
FOR, *n.* } *are*; which Wachter thinks derived from
Italian speech in the confines of the Alps; and Skinner,
from *fiabare*, and that from *fabulari*, to fable, to
tell fables, delusive or deceitful stories.

To delude, to deceive, to trick, to cheat; to put off
with a trick, an evasion.

Makye of lyer a long cart to lede alle þen opare

As *fobber* and *foburers*. *Piers Plouman. Vision*, p. 34.

The man, sir, that when gentlemen are w'd gives them a *nod*,
[i. e. *fob*.] *Shakespeare. Comedy of Errors*, fol. 94.

2 SERV. Fish, pish, widow, y' have borne me in hand these three
moons, and now *fob'd* me.

Ben Jonson. The Widow, act ii. sc. 1.

But in the mean time, they may not think to *fob* as off, with
the colourable testimonies of B. Whittig, King, Serasin, who were all well
known to be just and good friends to lay-prebendary, as themselves are
to Episcopacy.

Hall. Works, vol. iii. fol. 286. Answer to a Colmanian Epistle.

Con. I'll fob him, here's my hand.

Clow. I shall be as glad as any man alive to see him well *fob'd*,
sir; but now you talk of *fobbing*, I wonder the lady sends not for us
according to promise.

Beaumont and Fletcher. The Sea Voyage, act iv. sc. 1.

Meanwhile the soldiers sigh'd and sobb'd,

For not one soul had they;

His Excellence had each man *fob'd*,

For he had suck their pay.

Prior. The Florey.

FOCILE, "Fr. *facile*; the arm from the elbow to
the wrist; the leg or shank from the knee to the ankle;
each consisting of two bones." Cotgrave.

I was hastily *foc'd* to assist one Mr. Powell, a barber-chirurgian,
in the setting of a fracture of both the *focis* of the leg in a man about
60 years of age, of a tough dry body.

Huicson. Surgery, book vii. ch. i.

FOCUS, } Lat. *focus*, fire. Applied in *Optics*
FOCAL, } to the point whither all the rays of light
or heat coconcentrate, or whence they diverge.

In this room, I say, if the paper that receives the image be too
high, or too far off the lens, the image will be confused and dim, but
is the focus of the glass, distinct, clear, and a pleasant sight.

Derham. Physico-Mathesis, book iv. ch. ii. note 3.

If the extremes of the image A were at a due focal distance,
the middle B would be too high the crystalline, and consequently
appear confused and dim.

Id. B.

In that light the mind of an enquirer subdu'd by such an awful
image as that of the virtue and wisdom of a whole people collected
into one focus, would pause and hesitate in condemning things even
of the very worst aspect.

Burke. Reflections on the Revolution in France.

FOCUS.

FOE

By some late observations made by Mr. Short, with a reflecting telescope, whose focal length is 18 feet, it appears that Saturn's ring is divided into two unequal parts by a dark line, (which may be seen by telescopes of less power), and that the outward and lesser part is again subdivided by other smaller lines, into several (apparently concentric) rings.

Cambridge. *The Scattered*, book iv. note.

FO'DDER, n. } A. S. *fodre*, *fother*, *fother*; all-
FODDER, n. } *fura*, *alimentum*, *pabulum*; food,
sustenance, *foder*, nourishment. Sommer. Dutch,
reeder; Ger. *fuder*; Swe. *foder*; Lat. *Letia*, *fodrum*.
From the verb *Fedan*, to feed. It is also written *Fother*.
That which *fedeth*; food. Applied to the dry food,
hay, &c., which is given to cattle.

But it is an odd; we fast not play for age;

Gras time is thou, my *fodder* is now long.

Chaucer. *The River Prologue*, v. 3566.

He advised that for as much as they had better horsesmen and footmen, and the country fertile and abundant of *fodder*: that they should make no haste, but pass fewaries faire and easy.

Bernard. *Quinta Corvina*, book vi. fol. 116.

Let the cases be filled with natural earth (such as is taken the first split from just under the turf of the best pasture-ground,) in a place that has been well *fodder'd* on.

Erigen. *Montivivus Wicks*, p. 461.

And in the place where grows rank *fodder* for my neat,
The turf which bears the hay, is word'rous needful past.

Drayton. *Poly-olion*, song 21.

If milk be thy design: with pleasant hand

Bring clover-grass; and from the marshy land

Salt barbage for the *fodder* rich provide

To fill their bags, and swell the milky tide.

Drayton. *Virgil*. *Georgics*, book iii.

Their father Tyrrheus did their *fodder* bring;

Tyrrheus, chief ranger to the Latin King.

M. R. *Æneid*, book vii.

This [the drag] not only forced out the grain, but cut the straw in pieces for *fodder* for the cattle, for in the Fletland counties they have no hay.

Leitch. *Notes on Fletland*, ch. xxviii.

FOE, v. } A. S. *fah*, *fa*, past tense and past

FOE, n. } participate of the verb *fa-en*, to hate,

FOE-HOOD, } and means (substantive any one) hated.

FOE-LIKE, } Tooke, ii. 175. See FIZZO, and FOO.

FOE-MAN, } Spenser uses *FOE* as a verb.

any one *hated*; and, by usage, equivalent to *Fierd*,

i. e. any one *hating*; an enemy, one hostile; one who

wishes ill, an ill-wisher.

How state such were here friend, no wch were hire *foe*.

R. Gloucester, p. 79.

But battle was hard, *foe-men* but no fish [pence]

Slays was but coward, and his name him with.

R. Bruner, p. 90.

And made *foes* of friends, *brove* fills and fylhet sooge.

Pierre Planchon. *Finn*, p. 91.

His faith as his *foe* with a trenchon,

And he him hardish with his bers adon.

Chaucer. *The Knight's Tale*, v. 2617.

Unto his leman Dulcis he sold,

That in his knees all his strength lay,

And fairly to his *foe-men* the him sold.

M. The *Monks Tale*, v. 14071.

O thou my weake, O thou my wo,

O thou my friend, O thou my *foe*.

Chaucer. *Conf. Am.* book iii. fol. 49.

And also well he can forbore,

And suffer a wicked kyng to fall

In handes of his *foe-men* all.

M. R. book vii fol. 164.

He brake the barne, and through the timber past

So large a hole whereby they might discern

The house, the court, the secret chambers the

Of Priamus, and ancient Kings of Troy,

And armed *foes* in thantile of the gate.

Surrey. *Virgil*. *Æneid*, book ii.

He was fully determined never to leave were till either he had lost his own natural life, or vitally extinguished and put under his *foes* and enemies.

Hall. *Edward IV*. *The truth*. York.

And there I saw full many a bold attempt,

By scellie souls best executed eye,

And bravest braggie (the *foe-men's* force to tempt)

Accomplished but coldly many a day.

Gaueque. *The Fruits of Warre*.

At last when him she so importune move,

Fearing least he at length the reason would lend

Vnto his lust, and make his will his love,

Sith in his power she was to *foe* as himself.

Spenser. *Fairie Queene*, book vi. can. 11.

Then they that damzell called to them nie,

And asked her, what were those two best *foe*,

From whom she came so fast away did die.

M. R. book vi. can. 8.

This is now

One doom; which if we can sustain and bear,

Our supreme *foe* in time = ay much merit

His anger, and perhaps thus far remain'd

Not mind us not offending, satisf'd

With what is possible; whereas those raging fires

Will slack'n, if his breath stir not the flames.

Milton. *Paradise Lost*, book ii. l. 210.

Yet farr I deem'd it better for to die

Than to my *foe-men's* feet an abject lie.

Mirror for Magistrates, fol. 20.

Curst be the verse, how well so'er it flow,

That tends to make one worthy man my *foe*.

Page. *Prologue to the Satires*.

Have you forgotten S. Hierome's and Rufinus's deadly *foe-hood*

which was rung over the world

Bishop Bedell. *Of Certain Letters*, (1620) ch. ii. p. 325.

He

Foe-like has bent his bow, his hostile hand

Advanc'd, and slain the beauty of the land.

Sandys. *Lamart*, p. 4.

The man whose hardy spirit shall engage

To lash the vices of a guilty Age;

At his first setting forward ought to know

That ev'ry regum he meets must be his *foe*.

Churchill. *The Conference*.

And when the Almighty lifts his fiercest scourge

Against those who most transgress his high command,

With trouble vengeance will his hot shafts trace

Quail's least nest, and earth from fellow *foe-men* purge.

Byron. *Childe Harold's Pilgrimage*, c. 1.

FENUS, in Zoology, a genus of Boring, Hymenopterous insects, belonging to the family *Ichneumonidae*,

established by Fabricius.

Generic character. *Antennæ* filiform or very slightly

enlarged near the extremity, shorter than the body,

straight, of thirteen joints in the males, and fourteen

in the females; lip long, linear; jaws at least of the female

armed with three small teeth, the lower of which is

strong and hooked; *palpi* filiform, maxillary of two,

and labial of four joints; tongue nearly cordate; head

ovoid, pedicelled; *thorax* compressed; body of seven

rings, pedicelled, long, and compressed, and club-shaped,

with a ovipositor of three bristles.

These insects are separated from the *Econia* and

Aulaci by the form of their body; they move the

abdomen very quickly while they are sucking the juice

of the flower on which they rest.

The females lay their eggs in the *larvæ* of the solitary

Bee and *Sphægides*, on which they live.

Latreille first gave the name of *Gasteruption* to this

genus, but he now uses that proposed by Fabricius.

The type is *F. jacularia*, Fabricius, figured by Jurine,

pl. vii.; found in woods in England.

FOETATION, Lat. *fatere*, to bear or bring forth

young.

FOE.

FOETATION.

FOETID-
TION.
—
FOG.

Flies, caterpillars, and worms, being ripe'd to *foetition* by the heat of the sun, they lie upon leaves and grass, and take their food without the care or assistance of those parents that produced them.
Hale. Origin of Manhood, sec. 3. ch. vi.

FOETIDIA, in *Botany*, a genus of the class *Scenandria*, order *Montagnia*, natural order *Myrti*. Generic character: calyx turbinate, superior, four-cleft; corolla none; capsule woody, folded in the recurved segments of the calyx; four-celled, cells one or two-seeded.

One species, *F. Mauritiensis*, a tree, native of the Island of Mauritius.

FOG, *v.* Skinner thinks from A. S. *fog*; *Fog*, *n.* Dutch, *roeghe*, conjunctio *non collectio*, *FOGGIE*, *v.* *e. vaporem seu halitum*; a gathering or collection, *sc.* of vapour or steam. *Fog* is from *fog-an*, (*ge-fog-an*), to gather, to collect.

Fog, of common use in the Compound *Pettifogger*, occurs in Milton. *Pettifogger* probably means, A collector of petty matters; a paltry encourager of litigation: and it is in this evil application that *fog* is itself used by Milton.

A gathering or collection, *sc.* of vapour or steam; a mist; a thick or dense atmosphere; met. thick, cloudy, dull.

Also the 5th of July there fell a hideous *fogge* and mist, that continued till the nineteenth of the same: so that one ships could not see another.

Hakluyt. Voyages, 8vo. vol. iii. fol. 41. *M. Froisher*.
Whose vale did date mine eyes,
and darkness to my sight
With error's foggy mist at first,
that reason gave no light.

Turberville. The Faint Lover lately renouncing Love, &c.
As for the fogging procreance of money, with such an eye as stretch Gehazi with leprosy, and Simon Magus with a curse; so does she [Excommunication] look, and so threatens her fiery whip against that banking den of thieves that dare thus baffle, and buy and sell the awful and majestic wrinkles of her brow.

Milton. Of Reformation in England, book ii.
It must be such a dawn and shade
As that day cast, wherein was made
The sun, before man's dawning fall
Through a foggy d'guill upon all.

Feitham. Lovers, part ii. p. 20.
SUN. Are all our braving enemies shrunk back!
Hid in the fogs of their dissembler's climate,
Not daring to behold our colours wave
In spite of this infected air.

Ford. Perkin Warbeck, act iv. sc. 1.
— Fool, thou art wad'ring
In dangerous fogs, which will corrupt the parity
Of every noble virtue dwell within thee.

Id. The Fancies, Chance and Noble, act iv. sc. 1.
And Phoebus, flying so moist shameful sight,
His blinding face in foggy cloud implies,
And hylas for shame.

Spenser. Florio Queen, book i. can. 6.
25 Nov. 1696. There happen'd this week so thicke a mist and fog, that people lost their way in the streets, it being so intense that no light of candles or torches yielded any (or but very little) direction. It began about 4 in the afternoon, and was quite gone by 8, without any winds to disperse it. *Evelyn. Memoirs*, vol. ii. p. 66.

Some beams of wit on other souls may fall,
Stella through, and make a beel interval;
But Shadwell's genuine night abouts no ray,
His rising fogs prevail upon the day.

Dryden. Mac-Flecknoe.
Should foggy Opium chance to know
Our soul and chaste story;
The Dutch would seem so weak a foe
And quit their fort at Goree.

Darrest. Song written at Sea, (1665.)

May it [Metaphysics] not be compared to the mist, or fog, described by Homer, as spread on the tops of the hills?

Horne. Works, vol. i. p. 325. *Fable Learning*.

It ought to be observed, that in order to produce such deceptions from the clearness or foginess of the air it must be uncommonly clear, or uncommonly foggy; for we learn from experience, to make believe for that variety of constitutions of the air which we have been accustomed to observe, and of which we are aware.

Rev. Empyri, ch. vi. sec. 22. *Of Seeing*.

It is very certain, that as, in air uncommonly pure, we are apt to think visible objects nearer, and less than they really are; so, in air uncommonly foggy, we are apt to think them more distant, and greater than the truth.

Id. B.
FOG, Low Lat. *fogagium*, *gramen quod autate non depascitur, et quod spoliatus jam pratis hyemali tempore succreuit*. Spelman and Du Cange. Skinner suggests the Ital. *affogare*, to choke; because choked or killed by the cold of winter.

Grass which has not been depastured or fed off in the summer. And see Brocket, Moore, and Nares.

The thick and well-grown fog doth eat my smother slaves.
Dryden. Poly-olton, song 13.

FOH, the nascent interjection (as it is called) *foh!* or *fough*, is the past participle of *fian*, to hate. Tooke.

Foh! One may smel in such, a will must rank,
Foule disproportion, thoughts monstrous.
Shakspere. Othello, fol. 324.

FOHR, or **FORA**, an Island of Denmark in the North Sea, about five or six miles from the West coast of that part of the peninsula of Jutland which constitutes the Dutchy of Sleswick. It is 20 miles in circumference, and has a population of 6000 persons employed principally in navigation. Within the last twenty years a Harbour has been made in it which will contain several sail of merchantmen. North latitude 54° 44', East longitude 9° 30'.

FOIBLE, *n.* "Fr. *foible*; *fréble*, weak, strength. *FOIBLE*, *adj.* *fr. leuse*, faint, forceless." Cotgrave.
A *foible*; Fr. *foiblese*, a feebleness, a weakness, an infirmity. And see the Quotation from Lord Herbert.

Then fencing-masters when they present a *foyle* or *finest* to their scholars, tell him that it hath two parts; 1. which he callith the *fort* or strong, and the other the *foyle* or weak.

Lord Herbert. Life, p. 45.
Presumptions and self applause are the *foibles* of mankind.
Waterland. Works, vol. v. p. 85.

I confess my *foible* with regard to flattery. I am as fond of it as Voltaire can possibly be; but with this difference, that I love it only from a masterly hand.
Chatterfield. Letter II. book i.

FOIL, } Lat. *folium*; Fr. *feuille*.
FOILS, } "A leaf (of a herb or tree); also, a sheet or leaf of paper; also, the foil of precious stones or looking-glasses; and hence, a grace, beauty, or gloss given unto." Cotgrave. It is in English applied, consequently, to

That which, by comparison or contrast, sets off or shows more conspicuously the superiority of some thing else.

Folier is the name given to the foil used by Goldsmiths.

Fruitful olive of *foils faire* and thick,
And resolute cedar most dore worthy digned.
Chaucer. A Balade of our Lady, fol. 336.

Which then appears more orient and more bright,
Having a foil whereon to show its light.
Dryden. Englands Heroical Epitaph. Mary, to the Duke of Suffolk.

FOIL.

The bird, thus getting that for which she strove,
Brought it to her, to whom the Queen of Love
Serr'd as a *foyle*, and Cupid could no other,
But fly to her, mistaken for his mother.

Brown. Pastoral, book ii. song 3.

Gav. The sudden passage of thy weary steppes
Extends a *foyle* [foyle] wherein thou art to set
The precious jewel of thy hours return.

Shakespeare. Richard II. fol. 27.

The meat-bone may be cut into fine thin *foile* or leaves like
plates, and those also are of a delicate or pleasant colour.

Holland. Plow, vol. i. fol. 493.

Thou dam'd Antipodes to common sense,
Thou *foil* to Flecknoe, pry thee tall from whence
Does all this mighty stock of dollars spring?

Daniel. To Mr. Edward Howard.

Concerning the preparing these *foires*, it is to be observed how
and out of what substance they are prepared.

History of the Royal Society, vol. ii. p. 469.

Had he known the full extent of Milton's excellence, Deans thought
he would not have ventured on this undertaking, [the State of Inex-
perience] unless he designed to be a *foil* to him: "but they (he adds)
who knew Mr. Dryden, know very well that he was not of a temper
to design to be a *foil* to any man."

Mahne. Life of Dryden, vol. vi. p. 110.

The **FOILS** used by Jewellers are thin leaves either
of copper, (Nuremberg and German Foils,) tin, gold,
or a mixture of gold and silver; they are either colour-
less if it be only lustre that is wanted, or tinted accord-
ing to the particular hue required. The modes of pre-
paration and colouring may be found in the *Handmaid*
to the *Art*, ii. 333. *Foil* is also the mixture of tin and
quicksilver with which the backs of looking-glasses are
foliated.

FOUL, v. The *Fr. affouler*, Cotgrave says, is "to
FOUL, n. } *foyl*, wound, bruise, or hurt sore with
blows; also, to spoil, ruine, undo; also, to besot, gull,
befool." *Fouler*, he also explains, "to hurt or obtuse
by treading on; to press, oppress, *foyl*, overcharge
extremely." For **FOULDER**, see **FULL, v. infra**.

To disable, to battle, to render ineffectual; to defeat,
to cause to fail.

A *foil*, (in *Fencing*), that which *foils*, or with which
any one *foils*, *ac.* his adversary.

Or a *foik*, *Espée raturée*, a sword with the edge
rebated; may be a corruption of *foible*, feeble, enfeebled,
ac. a sword enfeebled, weakened, blunted, to render the
exercise of fencing harmless: the pliant or weaker part
of the plate towards the point is also called the *foible*.

A frolicke favour *foyled* with doves disgrace.
Genoaue. Worden. David's Salutation to Bernabe.

Into which, having thus made reitric he could not yield againe
to withdraw, though he sawe no encouragement to proceed, but his
credit, *foyled* in his first attempt, in a second should vitally be
disgraced.

Archib. Vignier, &c. vol. iii. fol. 160. Sir H. Gilbert.

If they lack actiua, every creature be he cruer to base of
birds, shall *foyle* and overthrow them, like downie breastes,
and beauty distastles.

Hall. Edward IV. The twenty-third Year.

But taking the *foyle*, he fled into France.
Bole. Fragment of Papers, by Stodley. Sergius III.

For manye make, and mure (say they)
and cyme it keeps the coyne,
It kinde the beere, it niles the roste,
it putte all things to *foyle*.

Drant. Horace. Satire I.

With noyse whereof when as the captive carle
Should issue forth, in hope to find some spoyle,
They sit await closely him enuoyte,
Kee to his dea he backe and moult reuyle;
And so would hope him easily to *foyle*.

Spenser. Faerie Queene, book v. can. 9.

FOIL.

FOISON.

Loe, this is all for which the great contend,
Who, (whilst they prize themselves and others spoils)
With their dominions doe their care augment:
And O vaine man who toyest to double toyle,
Though still the victory thou victor *foyles*.

Shewings. Chorus the 5th in the Alexandrian Tragedy.

Their verie threats and menaces scared them, as who alwaies had
seene by experience, by the *foile* they had at the Goales hands, now
ensure a cruell they inhabited and not impregnable.

Shakespeare. Lear, fol. 345.

Suffer therefore thy wills here to be frighted from this thy intended
machiefs, before thou have the *foile* there, and mine of thy purpose.

Id. B. fol. 475.

Hau. He that plays the king shall be welcome; his maiesty
shall have tribute of mee; the adventurous knight shall use his *foyle*
and target.

Shakespeare. Hamlet, fol. 262.

So acted too

The generous Cæsar, when the Roman knew

A coward king had treacherously slain,

Whom scarce he *foild* on the Pharsalus plain.

Shewings. On the late Roman Conspiracy.

And three indirect insinuations will go as far in law towards the
giving a downright lie, as three *foils* will go towards a fall in
wrestling.

*Dryden. Faint Works, vol. ii. p. 531. The Duchess of York's
Paper Defended.*

And *foild* each rival with contending grace,

Sirius'd in the grasp, or distance'd in the race.

Brooks. Jerusalem Delivered, book ii.

I have endeavoured to find out, if possible, the amount of too
whole of those demands, in order to see how much, supposing the
country in a condition to furnish the fund, may remain to satisfy the
public debt, and the necessary establishments. But I have been
foiled in my attempts.

Burke. On the Nobis of Arcot's Debt.

FOINE, v. "To *foin*, *v. Fr.*, to make a pass in
FOINE, n. } *Fencing*; to push." Tyrwhitt. Skinner
and Ruddiman; from *Fr. pointer, punger*, to
prick or point. The former suggests also the *A. S.*
fandian, fentare, to try.

To point, to push or thrust, to aim at.

And after that, with sharpe speeres strong

They *foinden* eche at other wonder long.

Chaucer. The Angles Tale, v. 1656.

He *foineth* on his foe with a trebuchon,

And be him hurtled with his own adown.

Id. B. v. 3617.

Men might as spore as shier asunder

That to beholde, it was a very wonder.

How they *foin*, with daggers and with swords

Through the visers, aiming at breis.

Lodge. The Story of Tiches, part iii.

That they assembled together in all garter, and began to *foine* with
speares and styrke with axes and swertes.

Land. Barren. Prouart. Cronycle, vol. ii. ch. 312.

And so there eche came to other with hande strokes, *foynage* with
their speares eche at other a great space.

Id. B. vol. ii. ch. 320.

They feet and *foyer*, are crowded on

By those that hindmost be,

And with their weapons speyle themselves,

And followes two or three.

Warren. Alton's England, book ii. ch. vi.

Eso. Chill picke your teeth, sir: come, no matter for your *foyn*.

Shakespeare. Lear, fol. 304.

Then both, so moment lost, at once advance

Against each other, and with sword and lance:

They lash, they *foin*, they pass, they strive to bore

Their comets, and the thickest parts explore.

Dryden. Palamon and Arcite.

FOISON, Fr. foison, which Martinus derives from
Dutch, *fazen*, to stuff, to fill; and *Mennage*, with more

FOISON. probability, from the Lat. *fuso*, a pouring forth. Consequently, as the
FOIST. "Fr. *foison* ; store, plenty, abundance, great fulness, enough."

Foison plenty, i. e. plenty to the utmost abundance. Steevens ; more literally, profusion.

His fader left him in such, prays grete foysonne.

R. Branne, p. 543.

So he may fondee Godden *foison* there.

Of the remnant nedeth not to enquire.

Chaucer. The Merchant's Prologue, v. 3166.

God sent his *foison* at him grete nole.

Id. The Man of Law's Tale, v. 4924.

For the store and *foison* of fruits is that which openeth the trade and commerce of buying and selling.

Holland. Philearch, fol. 708.

Earth's increase, and *foison* plenty

Breues and garners, never empty.

Shakespeare. Tempest, fol. 16.

FOIST. Dutch, *fuste*; Fr. *fuste*; It. and Sp. *fusta*; Low Lat. *fusta*; which Du Cange thinks a *fuste* *non ligno dicta*. Junius suspects that the name was bestowed upon this kind of vessel from its incredible swiftness; from A. S. *fus*, prompt, ready.

Cotgrave says, "*Fuste*, a *fust* ; a light Galley that hath about 16 or 18 oars on a side, and two rowers to an oar."

About this time, the warres yet continuinge betwene England and France, Prior Jon (of whom you have heard before in the iii. year) great captaines of the French navy, with his galleys and *foistes* charged with great battaylers and other greute artillery came on the barier of Basse.

Hall. Henry VIII. The 39th Year.

And having given order before hand to certain messengers of galleys for to split the *fuste* whereto he was embarked, so if by chance they were run full upon her.

Holland. Suetonius. Nero Claudius Cesar, fol. 196.

220 galleys, with five course of oars on a side, and twenty foists were set afloat.

Id. Livius, fol. 402.

While the captains of the Grecians were reasoning in this sort, Aristides seeing Pyrtales (a little Island before Salamina within the Straits) full of men of war of their enemies; imbarqued immediately the valiantest and stoutest soldiers he had of all his country men into the least *foiste* or galleys, he had among all his galleys.

North. Philearch, fol. 277. Aristides.

FOIST, v. } Junius says, *Foist* in, *subdere*, *supponere*,
FOIST, n. } *nere*, *suffraginare*; and Skioner, *per fur-*
FOISTER. } *tum obtrudere*, from the Fr. *fauener*,
q. d. falsificare, to falsify.

Foist, the noun, is applied in our old Writers to a cheat, a cheating rogue, a cutpurse; also, to cheating, rough tricks.

To intrude or put in *fallaciouly*; to introduce surreptitiously, clandestinely, fraudulently.

Our dates are brief, and therefore we admire

What thou dost *foist* upon us that is old,

And rather make them born to our desire,

Than think that we before have heard these told.

Shakespeare. Sonnet 123.

FACT. There is not such a *foist*, in all the town.

Bon Jonan. The Alchymist, act iv. sc. 4.

VOLT. ———— Come,

Put not your *foists* upon me, I shall scent 'em.

Id. The Fair, act iii. sc. 9. fol. 430.

OWNES. *Foist* ! what's that.

MOLL. A diver with two fingers, a pick-pocket; all his train study the fegging law, that's to say, cutting of purses and *foisting*.

Mollieken. The Roaring Girl, act i. sc. 1.

These able are at teede to steele and kreppe staks,

When facing *foisters* fit for Thourne fraies

Are food-sick fast; or, hart sickie run their waies.

Mirror for Magistrates, fol. 463.

Thy formal node, important noers,

Thy whisperings floated in all nares.

Swift. A Dialogue between Mad Mullins and Tuncley.

Whether I am right or no, he is most certainly wrong in taking the liberty he has, of *foisting* in words, and altering the turn in expression, in help out his construction.

Waterland. Works, vol. iv. p. 67. A Further Foundation of Christ's Divinity.

How also, without this, when a Scripture has been corrupted, partly by flogging some words out of it, and partly by a suppositious *foisting* of some in, shall the whole be rescued from the impurity passed upon it, and so restored true and genuine to itself.

South. Works, vol. i. p. 17.

FOISTY, i. e. Fusty, q. v.

She passed not upon delicate fare, nor costly raiment, wither could she away with Romish frickhodes (otherwise called myters) nor with *foisty* farthingales, coarced over the altar.

Stephen, Bishop of Winchester. Of True Obedience, sig. K. 2.

Look well to thy horses in stable them must,

That hay be not *foisty*, nor chaff full of dew.

Tower. December's Husbandry.

Suck wheat as ye keep, for the baker to buy.

Unthreshed till March, in the sheaf let it be;

Least *foistness* take it, if sooner ye thresh it.

Although by oft turning ye seem to refresh it.

Id. November's Husbandry.

FOIX. *Fuzium*, before the Revolutionary distribution an ancient Province of France, bounded on the East and North by Langueadoc; by the Pyrenees and Rouillon on the South; and by Gascoy on the West, lying between 42° 25' and 43° 20' North latitude, and between 1° 15' and 2° 40' East longitude. Its greatest length from North to South was about 60 miles. Its breadth from East to West towards the Northern extremity in some places did not exceed 15 miles, but at the Southern end measured twice as much. Its Capital was a Town of the same name on the left bank of the Arriège, a river which now gives its name to the Department wherein the former Province is included. The Town of Foix is near the mountains of Labe. Its population is nearly 4000. Pamiers, Mazeres, Tarascon, Saverdun, Vic de Soz, Bellesbat, and Maz d'Azil, were among its other chief places. It was anciently governed by its own Counts, descended from those of Carcassonne; and it was not united to the Crown of France till the year 1607.

FOLD, v. } Goth. *faldan*; A. S. *fealdan*; Dutch,
FOLD, n. } *vouden*, *voenen*; Ger. *falten*; Sw. *fälla*,
fo'loino, *placare*, *complicare*, *involvere*; A. S. *fald*; Low Lat. *faldia*; *stabilium*, *scriptum*, *ovile*, *bovile*,
sc. illud (says Skinner) *quo errantium pecus involvitur*,
id est, conditur; an enclosure for sheep or oxen, i. e. that is which rambling cattle are *enfolded*, i. e. shut up.

The noun is applied to that which *folds* or encloses, and to that which is folded or enclosed. To *fold*,

To enclose or shut up; to close, or lay close, over; To form an enclosure, &c, by wrapping up, doubling over; as, to *fold* a letter; to complicate, to involve.

Recall it she wey

For ye fingers has *folds* shiden, and ye must make

For payne of ye pance.

Pierre Perceval. Fines, p. 329.

And Saint Francis hymselfe shal *fold* the in his cope,

And present the to the Triall, and pray for thy synnes.

Id. Credi, sig. B. 3.

Truly trust I say to you, he that cometh not in by the *doore* into the *fold* of shepe, but steech by another way, is a wythe therf and a day therf.

Wiclif. Jon, ch. n.

FOLD.

Veryly verely I say unto you: he that eartheth not is by the dore
as to the shape *fold*, but elymeth up some other way: the same is it
in life is a robber. *Bible, Anno 1551.*

But dwell at home, and kept wel his *fold*.
Chaucer. The Prologue, v. 614.

[They were] apparell in cloth of gold and purple tussell satyn
set with cotts war of sylver playghed good bet out *folded* eche
clothe upon other. *Hall. Henry VIII. The sixteenth Year.*

For you come into the *fold* of Christ without him, you bring not
his peace, but you come with your owne voyce, with your owne
statutes, with your owne word.

Barnes. Works, fol. 247. What the Church is.

The first place was this, a three fold cable in hard to break,—by
this three *fold* cable, hee vaderstode, the reserent father in God my
Lord Cardinall.

*Id. B. fol. 267. It is Lawful for all Men to Read Holy Scrip-
tures.*

Sometime therout a blesting chorde doth breke, and vp to shies
All smoke black as pitch, with fokes of fiers among it flies,
And flames in *foldings* rises.

Phaer. Virgil. Eneidos, book iii.

And, if I marked well the sturres revolution,
It shall continue till the wordles dissolution;
To teach the ruler shepherd how to feed his sheepe,
And from the falser's frauds his *folded* flock to keep.

Spenner. Synopse to Calender. December.

My watchfulness and care gives his source leave to break
But to the *fold* I knote my *folded* flock to see,
Where when I find, nor well nor fox hath injured me,
I to my bottle straight.

Dryden. The Muse's Elgium. Nymphal 6.

That remedy
Must be a winding-sheet, a *fold* of leath,
And some satietie corner of the earth.

Ford. The Broken Heart, act iii. sc. 5.

Yes, but if I apply me to those straines,
Who should drive forth my flocken into the plains,
Which whilst the Muses rest, and leisure crave,
Must watering, *foldings*, and attendance have.

Brown. Eclogues, Addressed to Him. Thras and Alaris.

Near his paternal stream he sadly stands
With downcast eyes, wet cheeks, and *folded* hands;
Upraising heaven from whence his lineage came;
And cruel calls the Gods, and cruel thee by name.

Dryden. Virgil. Georgics, book iv.

Th' expanded waters gather on the plain,
They float the fields, and overtop the grain:
Thus rushing onwards, with a swertry way,
Bear flocks, and *fold*, and labouring hinds away.

Id. Ovid. Metamorphoses. The Giant's War.

Here, methinks, our author seems to have sufficiently understood
the *fold* and doctres of Sylla's disposition; for his character is full
of variety and inconstancies.

M. Praise Works, vol. ii. p. 416. The Life of Plutarch.

As the stout oak when round his trunk the vine
Does in soft wreaths and anacrus *foldings* twine
Easy and slight appears; the winds from far
Summon their noisy forces to the war.

Earl of Halifax. On the Death of Charles II.

The habit of a man or of a woman, which appeared to us in one
uniform colour, variously *folded* and shaded would present to his eye
[to a man newly made to see] neither *fold* nor shade, but variety of
colour.

Rid. Enquiry, ch. vi. sec. 3.

So shoots a meteor's transitory gleam
Through ethereal *fold* of black nocturnal clouds,
Then dissipates for ever.

Oliver. Leonidas, book vi.

At morn she came those willing flocks to lead
Where Elin rear them in the watry mead;
From early dawn the live-long hours she told,
Till late at silent eve she penn'd the fold.

Collins. Eclogue 3.

That darkness of character, where we can see so heart; those
foldings of art, through which no ostive affection is allowed to pene-
trate, prevent so object unamiable in every season of life, but particu-
larly odious in youth.

Blair. Sermon 11. vol. i.

Remember the Linnen board, where the paltry dividend of a little
flax seed was become the seed of jobs, which indeed produced one
hundred-fold.

Chauteauf. Miscellaneous Works, vol. iv. part ii. p. 97. Letter 14.

FOLIA'CEOUS, } Lat. *foliaceus*, from *folium*,
FO'LIAGE, n. } a leaf; Gr. φύλλον, and φύλλω
FO'LIAGE, n. } from φύ-ειν, nasci, as Lennep,
FO'LIATE, } or fundere, as Schedius thinks.
FOLIA'TION, } Leafy; having, bearing, or
FO'LIATURE, } consisting of, leaves or thin
plates, like leaves.

Now and then an eagle or prion is found to gentle among the
foliage, of which it has a series of two rows, and under the eagle
the little neck-lace.

Evelyn. Miscellaneous Works, p. 410. On Architecture.

And therefore gold *foliate*, or any metal *foliate*, cleaveth,
Bacon. Natural History, Cent. li. sec. 293.

Now this attraction have we tried in straw and paleas boards, in
needles of iron equilibrated; powders of wood and iron, in gold and
silver *foliate*.

Sir Thomas Brown. Vulgar Errors, book ii. ch. iv.

Thus are also disposed the triangular *foliations*, is the coccal
fruit of the first tree, entirely shadowing and protecting the winged
seeds below them.

Id. Cyrus Garden, ch. iii. p. 48.

Here laurel boughs, which ancient heroes wore,
Wreath round the pillars which the poets reare,
And slope their points to make a *foliage* there.

Parnell. Essay on Different Styles of Poetry.

The flame of spirit of wine is so hot, that I have in leap *ferment*
employed spirit of wine instead of oil, and with the same flame I have
not only lighted paper, but candles, and even melted *folded* gold.

Boyle. Works, vol. i. p. 330. Of the Usefulness of Experiments.

They wreathed together the *foliation* of the fig-tree.

Shelton. On the Creation, p. 283.

They are painted and often strewed with pieces of the *foliaceous*
moss, which makes them glitter, and serves to augment their eque-
mous deformity.

Cook. Voyages, vol. vi. p. 223.

Behold the chair, whose fracter'd seat informs
An aged cushion hides; replete with dust
The *foling* d velvet; pleasing to the eye,
Of great Elin's reign, but now the snare
Of wreat guest that on the specious bed
Sits down nodding.

Shakespeare. Economy, part iii.

Deep in the dark recesses of the wood
A cave obscur'd with gloomy laurels stood,
Ivy, within, the verdant roof o'erspread
With pendant *foliage*, a luxuriant shade.

Cambridge. The Scribbler, book iii.

Nec will that sov'reign arbitress admit
Where'er her sod decrees a mass of shade,
Plants of unequal size, discordant kind,
Or rull'd by *foliaceous* the different laws;
But for that needful purpose those green
Whose hews are friendly, whose crevices leaves
The earliest open, and the latest fade.

Mason. The English Garden.

FOLIO, it. *foliolo*; Sp. *hoja*; Fr. *feuille*; Lat.
folium, a leaf or sheet of paper, and a book in *folio*, in
the whole leaf or sheet without folding or cutting into
quarto or *octavo*. "Minshew. So applied because
anciently it was the custom to write upon the leaves of
trees. Vossius.

Monsieur Theronot hath sent you a second tome of his curious
voyages in *folio*, fairly bound, wherein are contained, as far as my
corium paper could inform me, several things not unpleasing and
instructive, both for enigmatism, policy, and natural philosophy.
Letters from Several Persons to Mr. Boyle, vol. vi. p. 187.

FOLD.

FOLIO.

FOLIO. I have been at the pains to read over two large *folios* of Treviani: one, his version of Higdon's *Polychronicon*; and the other, his translation of Bartholomew Glanville's *Book of Proprietatibus Rerum*.

FOLK. *Waterland. Words*, vol. x. p. 276. *Letters to the Rev. Mr. Lewis*.

In short, he knew what Paulus Jovius, Salmasius, Greaves, and Gronovius, Have said in fifty *folio* volumes Printed by Elsevir in columns.

Cicero. The Birth and Education of Genius.

FOLIOT, the lt. *folletto*, Florin calls, "a little fool; also, a spirit, a hag, a hobgoblin, a Robin good-fellow."

Terrestrial devils, are those Lures, Genii, Fanes, Satyr, Wondryphs, *Folates*, Fairies, Robin Good-fellows, Trulls, &c., which as they are most conversant with men, so they do them most harm.

Burke. Anatomy of Melancholy, fol. 47.

Another sort of these there are, which frequent forsooth houses, which the Italians call *Folates*, most part innocuous.

Id. A. fol. 48.

FOLK, } Dutch, *volck*; Ger. *volk*; A. S. }
FOLK-LAND, } *folk*; the origin of this word, says }
FOLK-MOTE, } Junius, is to be sought in *folgan*, }
FOLK-MOTERS, } *folgian*, to follow, to accompany. }
A company, an assembly (of people,) a people or }
nation; a number of men or women, of people.

þu kyng gared his folk, on haste alle þat he myhte.

R. Dronne, p. 58.

Britons were þu firste folc þat to Engeland come.

R. Gloucester, p. 3.

Ac geve þen forth to þoure folk þat for eny love hit take þu.

Piers Plouman. Vision, p. 210.

Folk scilicet rixu togidre ager *folc*, and reuunt agens reuunt, and prouidentia et iugur, and the erika morigis scilicet bi hi palis, and alle these ben begynnynge of nouit.

Wyclif. Matthew, ch. xxiv.

Infamia ben the sorow and the tere
Of alle folk, and *folk* of tene tere
Is all the toun for deth of this Theban;
For him there wepeth lufte child and man.

Chaucer. The Knights Tale.

But as a birde, whicher woli alight,
And reeth the meate, and not the net,
Which in deuile of hem is set,
Thei younge *folde* no prill sie
But all was lykynge in her vie.

Gower. Conf. Am. book iii. fol. 48.

Si Thomas More saeth; these dreghes hath he dronke of Wyclif, Ecolampadus, Tyndall, and Zwyngulus; so hath he al that he saith here leude; which iiii what maner *folke* they be, is curiously well percieved and knowen, and God hath in parte wylt hys open vengeance declared.

A Bute made by John Pryth, sig. N. 2.

After theise reasons and other bythem made, the kynges clemencyd toun, upon the monyege fellowsynge, a *folkmoot* shoulde be called at Pawlys crosse.

Folios. Works, vol. ii. Anno 1257.

Those hills wherof you speak were (so you may gather by reading) appointed for 2 special causes, and built by 2 several nations. The one is that which you call *Folk-mote*, which were built by the Saxons, so the word becometh, for it signifiaeth in Saxon, a meeting of folk.

Spenser. A View of the State of Ireland.

Keep your problems of ten groats, these matters are not for pragmatice, and *folk-mooters* to belittle us.

Milton. Doctrine, &c. of Discourse.

Yet many *folde*, who want by chase

A pair to make a country dance,

Call the old house-keeper and get her

To fill a place for want of better.

Swift. Solilo's Birth-day.

Necessity and a little common sense produced all the common wit, which the plain *folke*, who practiced them, were not idle enough to record.

Walsley. Anecdotes of Painting, vol. i. ch. v.

The other species were called *folk-land*, which was held by no assurance in writing, but distributed among the common *folk* or people at the pleasure of the lord, and resumed at his discretion, being indeed land held in vicerage, which we shall presently describe more at large.

Blackstone. Commentaries, book ii. ch. vi.

These held a court every fortnight, which they called the *folk-mote*, or *leet*, and there became reciprocally bound for each other, and to the publick for their own peaceable behaviour, and that of their families and dependants.

Burke. An Abridgement of English History.

Another name for the Saxon *FOLC-LANDS* was *Boc-lands*. They may be considered in the same sense as Copyholds. Mr. Turner, in his *History of the Anglo-Saxons*, mentions *Fole-lands* without explaining the term. *Boc-land* he explains to be a life estate, (ix. 2.)

FOLC-MOTE, *Fole-gemote*, *folk* and *mote* or *gemote*, *convenire*. Antiquaries differ respecting the nature of this meeting under the Anglo-Saxon government; Somner (*Saxon Dict.*) considers it as a general assembly of the People concerning matters relative to the Commonwealth. Speelman holds it to be a convention of Bishops, Thanes, Aldermen, and Freemen, in a sort of annual Parliament on every May-day, in which the laymen took oaths of mutual defence, of loyalty to the King, and of obedience to the Laws, and then consulted on public business. Brady (*Gloss* 47) treats it as an inferior ordinary Court, held once a month before the King's Reeve or Steward, (*Gerefa*), to do *Folk* right in small differences. Squire (*Anglo-Sax. Gloss*, 133, n.) makes it the same as the *Shire-mote*, (*Scire-gemote*), a general meeting of the County.

In the Saxon Laws the *Fole-gemot* is thus mentioned: "It is established for copy-men or merchants, that they bring the men that they need with them before the King's *Gerefa* in the *Fole-gemot*, and say how many of them there be, and that they take these men up with them, that they may bring them again to the *Fole-gemot*, if need. And when they shall want to have more men with them in their journey, they shall announce it as often as it occurs to the King's *Gerefa*, in the witness of the *Fole-gemot*." (*Wilk. Leg. Sax.* 41, apud Turner, xi. 7.) These *Fole-gemots* were ordered not to be held on a Sunday; and if any one disturbed them by a drawn weapon, he had to pay a wite of 120 shillings to the Ealdorman, (*ibid.*)

In later times *Folk-mote*, according to Stowe's (*Survey*) appears, among the Citizens of London, to have denoted a general meeting of themselves; and Kennet (*Parochial Antiquities*, 120) gives it a similar meaning: a Common Council of all the inhabitants of a City, Town, or Borough, at the *Mote Hall*. He applies it also to a *Shire-mote*, and, as Burke does in the Citation given above, to *Court-Leet* or *Baron*.

FOLLICLE, Lat. *folliculus*, diminutive of *folliculus*, a bag.

A small bag; a pod.

These pods or *Follicles* are found in both sexes, though somewhat more predominant in the male than the female.

See Thomas Brown. Vulgar Errors, book iii. ch. iv.

And therefore although there be no envious and circular *follicle*, no round bag or vessel which long contains this humor: yet is there a most receptacle and sponge of choler from the liver into the guts.

Id. A. book iii. ch. ii.

FOLLICULINA, in Zoology, a genus of Microscopic, Infusorial animals, established by Lamarck, belonging to the family *Urculariade*.

FOLLICU-
LINA
—
FOLLOW.

Generic character. Body enclosed in a sheath, the sheath transparent and free, not fixed to other bodies; the front part furnished with rotatory filaments.

This genus contains only one species, for Bory St. Vincent has lately separated from it the *Forticella vaginata*, which Lamarck placed with it.

F. ampulla, Lamarck, *Hist.* ii. 29; the *Forticella ampulla* of Muller, *Influs*, pl. xi. fig. 4—7; copied into the *Ency. Méthod.* pl. xxi. fig. 5—8. Found in sea water near sea weeds.

FOLLOW, v. *Dutch*, volgen; *Ger.* folgen; *Swe.* följowen. *f* follow; *A. S.* folg-ian, fylg-ian, *sgoi*, to go or come after.

To go or come after (others); to accompany or attend upon,—in the *suit* of; to pursue; to go after another, as our guide or master; to be guided by, to obey; to go or come after in the course of events, in time; and thus, to succeed, to ensue; to come from or after, as a *consequence*; to result.

In *je* were followed, at *je* some's tide,

Roceed now to *je* lode, at *Douer* gun *je* ride

R. Brunne, p. 67.

What man put me *housy*, and my *wylla* *folwy*.

Shal have grace to good *yeow*, and a good end.

Piers Plowman. *Vision*, p. 25.

And folliche *folweht* the feith and *kythe* men other.

M. Credo, sig. B. 1.

Ich have yhen but *fuler*, at *je* fourty *wynter*

And served *Treutle* *sothlyde*.

Id. *Vision*, p. 120.

And whanne the prele badde herde the *folwedon* on her feet fro cices.

Wiclif. *Matthew*, ch. xxiv.

And when the people had herde therof, they *folwed* hym a fote out of their cices.

Bible, *Anno* 1551.

Be ghe my *fulweris* as I am of Crist.

Wiclif. 1 *Corinthians*, ch. xi.

Therto the coule ship and make a game

As any kid or calf following his dame.

Chaucer. *The Miller's Tale*, v. 3260.

She loves not him that pluineth, but that pleuseth.

When counch thou lovest, most disdainis counch on thee;

And when thou thinkst to hold her, she flies from thee;

She *folow'd*, flies; she fled from *followes* post;

And loveth best where she is hated most.

Brown. *Britannia's Pastorals*, book i. song 1.

And who is he that will harm von, if *ye* ha *followers* of that which is good?

Bible. 1 *Peter*, ch. iii. v. 13.

Thus as for those who were his *followers*,

(Being all choice men for virtues, or deserts,)

His so with grace and benefits prefers.

That he becomes the monarch of their hearts.

Dauist. *History of the Civil Wars*, book i.

Learning and Rome alike in armpire grew,

And Arts still *follow'd* where her eagles flew.

Pope. *The Rape of the Lock*.

No Indian Prince has in his palace

More *followers* than a thief in the gallows.

Battler. *Hudibras*, part ii. can. 1.

I am sensible that common sense has lately met with very great discouragement in the noble science of politics; our chief professors having thought themselves much above those obvious rules that had been followed by our ancestors, and that they open to vulgar understandings.

Christiefield. *Miscellaneous Pieces*. *Common Sense*, part iv. vol. ii. p. 34.

What the Epistles of the Apostles declare of the suffering state of Christianity, the writings which remain of their companions and immediate *followers*, expressly confirm.

Paley. *Evidences of Christianity*, part i. ch. iv.

FOLL'Y,

FOLL'LY,

FOOL, r.

FOOL, n.

FOOL'ERY,

FOOL'ERY,

FOOL'ISH,

FOOL'ISHLY,

FOOL'ISHNESS,

FOOL-REGGEO,

FOOL-BOLD,

FOOL-BORN,

FOOL-FREE,

FOOL-HAPPY,

FOOL-HARDISE,

FOOL-HARDY,

FOOL-HARDILY,

FOOL-HARDINESS,

FOOL-HARTY,

FOOL-HANTY,

FOOL-LARGE,

FOOL-LARGESE,

FOOL-TRAP.

See Jamieson. A fool is

A vain or empty man, an empty-headed man; having no judgment, sound sense or understanding; one who follows silly councils or conduct; ill-advised or evil ways; who acts without discernment or discretion, consideration or forethought.

Merlys was sory *yeow* for *je* kynges *folwe*.

R. Glouster, p. 158.

No wonder, he sayd, *je* w Breteyne al day go to ground,

Was heo, *je* for lode *je* *fulwe* *fulwe* *je* *yeowle*.

Id. p. 147.

Icham, he seyde, *meat* *ful*, *beuow*, as *fulwe* *wolle*,

My *ful* *reli*, *zei* *ge* *wolle* *jeuwa* *werit* *me* *icheyly*.

Id. p. 306.

Fol-hardy he *je* *yeow*, ac al *wy* *yeowle* *rele*.

Id. p. 457.

Four and twenty *gere* was he *kyng*, and *je* *je* *fulwe*

Nauer in his *lyue* a fote of lond he *im*.

R. Brunne, p. 27.

Patriarkes and prophetes reproveth here science,

And seide here worder and here *wy* *yeowle* as was bote al *fulwe*.

Piers Plowman. *Vision*, p. 323.

And howe *je* *fulwe* *fulwe*, here *bi* *writes* *my* *yeowle*.

Id. *B.* p. 276.

Twelve queth the free, a *ful* l the bolde.

Id. *Credo*, sig. C. 4.

Therefore whanne it male not be agremend to these thingis, it becometh ghom to be ceased, and to do nothing *fulwe*.

Wiclif. *The Deu of Apollis*, ch. xix.

And every man that bereith these my wordis and *dwil* *be* *not*;

is lyk to a *fool* that bath biled his hous on gravel.

Id. *Matthew*, ch. vii.

And whosoever heareth of me these sayings & doth not, shal

be likend unto a *foolish* man which bylt his hous up *ye* *shale*

Bible, *Anno* 1551.

Eachwe thoos *foolische* questionis and genealogies, and stryges and

fightingis of the lawe.

Wiclif. *Typic*, ch. iii.

Foolish questionis and genealogies, and hawlynge and stryke about

the lawe, *ayowde*.

Bible, *Anno* 1551. *Vision*, ch. ii.

Your counsel as in this case no should not (as to speke properly)

be called a counselling but a motion or a moving of *folie*, in which

counsel *je* has erred in many a sordy wise.

Chaucer. *The Tale of Meville*, rel. ii. p. 94.

Thus bring they to her remembrance

The *folly* *desires* of her remembrance

Which causeth her to moure in wa

That youth hath her beguiled so.

Id. *The Romance of the Rose*, fol. 139

FOLLY.

I have my body *folly* dispensed,
Blessed be God that it shall be amended.

Chaucer. The Merchant's Tale, v. 9276.

Kim behoves serve himself that has an swain,
Or else he is *fool*, as clerkes fain.

Id. The Reeve's Tale, v. 4026.

But once all thou, for thy counsel bert
And for thine ire, and *foolish* wilfulness

For wantrest tellen of thy senous smart
Ne to three once helpe, do busyness.

Id. The first Boke of Tristram, fol. 156.

Whether wonest thou (said she) that this world be governed *folly*
by hapnes and fortune, or els wonest thou that there be it any
government of reason?

Id. The second Boke of Boecius, fol. 215.

Hase I not striven with full great strife, in old tyme before the age
of my Flate, ayenst the *foolish-hardnesse* of folly.

Id. The first Boke of Boecius, fol. 212.

But for as moche as soon folk ben unmeasurable, men oughten for
to avoid and excuse *fool-hardnesse*, the which men clepeo winter, certes,
he that is *fool-harder*, he yeveth not his counsel, but he leeneth his counsel.

Id. The Perceval Tale, vol. i. p. 888.

When that this [Jewes] shulde most perfitte

Hase stonde vpon the prophetic,

The fallen that to music faine.

Gower. Conf. Am. book v. fol. 93.

Now good fader I you pray,

That for to wise me the wine,

Some good example vpon this lete

Ye woulde me tell, of that is writte,

That I the better might wite,

How I *fool-harder* shulde eschewe,

And the wisdom of counsell seve.

Id. Bk. book iii. fol. 67.

There was no care for the plough,

As they that were *fool-harder*.

Id. Bk.

I have seen *folly* amonge the prophetes of Samaria, that they
preached for Baal, and dyceved my people of Israel.

Bible, Anno 1551. Jeremich, ch. 23. 41.

The common sort of men had rather to eszie things that be knowen
and familiar, than to fawour them, whereas they make much of
strange things *folly* and *folly-hardy* esteeming a thing therefore to be
goodly because it cumeth farr off.

Udall. Matthew, ch. xiii.

Quod curru pennis studium est admittere. It is a *foolishness* to
suffer that ill to bee done, that a man maye avoide.

Udall. Flowers of Leticie Spraying, p. 88.

There is also Ransalle Erie of Chester, a man without reason, and full
of *fool-hardnesse*, redy and prest in all conspiracy, and vntedfast-
ness of maner, and dewlys hasty.

Fabian. Works, vol. i. ch. 232.

Thus knowest well what *fool-hardy* iudgements the people gyve
agaynst the for this sentence.

Fisher. On the Seven Penitential Psalmes, sig. K. 2.

Yn shall lese the felde this daye by reason of the pride of the
Frenchmen, they valourous turneth to *foolish-hardnesse*, for they
shall be all dayes or taken, now is likely to scape.

Lord Berners. Froissart. Craygate, vol. ii. ch. 217.

And surely I can not be so *foolish-hardy* as to condemn such an
infelice man for one *foolish* pleasure.

A Boke made by John Fyght, p. 108.

For when it thought envails, what *folly* then

To strive agaynst the current of the time?

Who will throw/downe himself, for other men,

That make a fowler by his fall to climb.

Daniel. History of the Civil Wars, book i.

Sounds not the pulpit, which we then he-labour,

Better, and holier, than doth the labour!

Yet such is unregenerate man's *folly*,

He loves the wicked boye and hates the holy.

Cocbet. To Mr. John Hunsom, Minister in the Parish of Beudly.

All foreword practices wene shew

Epinion to R.

Wherein these *foolish* traitors did

Themselves and wenes fit.

Warner. Albion's England, book ix. ch. 1c.

Full to your cheese-cakes, curdles, and clouted cream,
Yeast froles, your flowers.

Ham Jonson. The Sad Shepherd, act i. sc. 7.

For every idle knave that shewes his teeth,

Wants and would live, can juggle, tumble, fiddle,

Make a dog face, or can abuse his fellow,

Is not a *fool* at first sight; you shall find, sir,

Somewhat turnings in this trade; in *fool* is nothing

As *foolish* has been.

Bonmont and Fletcher. The Mad Lover, act i. sc. 1.

I have had gallants,

Both court and country, would ha' *fool'd* you up

To a new suit, with the best wits in being,

And kept their speed, as long as their cloathes lasted

Had nose, and nose.

Ben Jonson. The Staple of News, act i. sc. 2.

No more, no more of this, I vow,

'Tis time to leave this *foolish* town,

Which few but *fool* call wit!

There was a time when I began,

And now 'tis time I should have done,

And meddle no more with it.

Brome. Songs. Palinode.

They to the vulgar sort now pipe and sing,

And make them meete with their *fooleries*;

They churle, clown, and cyren at random fling;

The fruitfull spawn of their rank fantasie.

Spenser. The Tears of the Muses.

U'short, untouch'd, did I complain,

And terrify'd all others with the pain

But now I feel the mighty evil;

Al! there's on *foolish* with the Devil!

Cowley. The Dissembler.

Wits that presume'd

Go wit too much, by striving how to prove

There was no God, with *foolish* grounds of art,

Discover'd first the secret way to Hell,

And fill'd the world with devilish atheism.

Ford. 'Tis Pity She's a Whore, act i. sc. 1.

So in the world long time they wonder'd,

And muckle want and harden suffer'd,

That then repeated much so *foolishly*

To come so farr to seek for misery.

Spenser. Mother Hubbard's Tab.

Con. O *foolishness* of men! that lend their ears

To those bodge doctors of the State fat.

And leish their precepts from the Cynic tab,

Praising the lean and sallow abstinance.

Milton. Comus, l. 706.

Is thus that hast no volklike me to greene then,

With crying balpaine patience would releese me;

But if thou line to see like right berell,

This *foolish-hardy* patience it then will be left.

Shakespeare. Comedy of Errors, fol. 87.

Some in corners have beene *foolish*,
Conclusion of Leland's Journey, enlarged by Blair, l. 3.

Reply not to me, with a *foolish-hardy* stout.

Shakespeare. Henry IV. Second Part, fol. 109.

The duke has privileged his worth, made him *fool-first*, and now

he plays the tyrant.

Skirley. The Bird in a Cage, act iv. sc. 1.

They being thoughtly taught how with excessive fustitie to bear

him up, *foolish* and gilded the man willow his ever none, that there

was nothing in the world so adverse and difficult, but his powerfull

virtue and heavenly fustitie together were able (as ever heretofore) to

overcome.

Holland. Ammanius, fol. 43. Contentius.

The mariner yet half amazed stares

At perill past, and yet so doubt as dares

To loy at his *fool-hardy* overlight.

Spenser. Faerie Queene, book i. can. 6.

More hage to strength then was in works he was,

And reason with *fool-hardy* over-ras;

Stem'd murtherously did his courage pass,

And was, for tenour more, all sm'd in shining bras.

Id. Bk. book ii. can. 2.

FOLLY.

FOLLY.

As last the mouse in her *fool-hardy* will
Conceiv'd a bold device, and thus bespake;
Daughter, I deem that counsel eye most fit,
That of the time doth dew advantage take.

Spenser. Faerie Queene, book ii. can. 3.

The simple maid did yield to him mose;
And oft him placed where he close might view
That never any saw, save only one,
Who, for his hire to so *fool-hardy* dew,

Was of his hands devour'd in busters how.

Id. Ab. Of Matabilitie, can. 6.

Who when they would not lead their helping hand to any man in
aspire-work, nor making of bulwerkes and fortifications, used *fool-
hardly* to sallie forth and fight most courageously.

Holland. Amusements, vol. 127. *Constantine and Julianus*.

The elder, through practice of his weapons and cunning slight,
some surmounts the *fool-hardiness* and inconsiderate fierceness of
the younger.

Id. Lavinia, fol. 684.

Asnail took this blow and damage nothing averse the heart,
but rather made full reckoning that he had caught (as it were) with a
tail and fished the audaciousness of the *fool-hardy* counsel, and of
the soldiers especially.

Holland. Lavinia, fol. 458.

How wisely does nature things so different unite?

In much odd composition no safety is found;

As the blood of a scorpion is a cure for the bite,

So her *folly* makes whole whom her beauty does wound.

Watts. The Antidote.

Or *foolly*-painting Hamlet, grave himself,

Calls laughter forth, deep sinking every nerve.

Thomson. Winter.

And such as come to be thus hopfully frightened into their wits,
nor so easily *fool* d out of them again.

South. Sermons, vol. i. p. 142.

But when I consider that she squanders on *fools*

All those treasures of beauty with which she is stor'd,

My fancy it dumps, my passion it cools,

And it makes me despise what before I covet'd.

Watts. The Antidote.

4. Answer not a *fool* according to his *folly*, lest thou also be like
unto him.

5. Answer a *fool* according to his *folly*, lest he be wise in his own
conceit.

Bible. Modern Version. Proverbs, ch. xxi.

Such *fooling*, if not properly so-called diverted upon, and reasonably
suppressed, may arrive to a greater height, and be attended with very
mischievous effects.

Waterland. Works, vol. iv. p. 286. *A Defence of the Bishop of
St. David's*.

If any man will be wise in this world, let him become a *fool* that
he may be wise; that is, not let him do any thing *foolishly* indeed;
but by adhering to that, which was most falsely esteem'd *foolish*, let
him show himself to be really and truly wise.

Clark. Sermons 2. vol. ix.

But the natural man receiveth not the things of the Spirit of God,
for they are *foolishness* unto him; neither can they know them,
because they are spiritually discerned.

Bible. Modern Version. 1 Corinthians, ch. ii. v. 14.

There are others, again, who run themselves upon these angry
and *fool-hardy* adventures out of so insolent confidence, that in case
they should happen to be worsted and failed in them, they will
repeat, and that shall avail all, and set them whole and right again.

South. Sermons, vol. vi. p. 168.

Strong and glowing colours are the just resemblances of bold
metaphors; but both must be judiciously applied, for there is a
difference between daring and *fool-hardiness*.

Dryden. Prose Works, vol. iii. p. 341. *A Parallel of Poetry and
Painting*.

Or would he say, who builds his house on sands,

Pricks his blind horse across the falter sands,

Or lets his wife abroad with pilgrims roam,

Deserves a *fool's*-weep, and long ears at home.

Page. The Wife of Bath.

Bats, at the first, were *fool-traps*, where the wise

Like spiders lay to ambush for the flies.

Dryden.

At church with meek and unaffected grace
His looks adorn'd the venerable place;
Trash from his lips prevail'd with double sway,
And *fools*, who came to scoff, remained to pray.

Goldsmith. The Deserted Village.

All such *fooleries* are quite inconsistent with that manly simplicity
of manners, which is so honourable to the rational character.

Beattie. Moral Science, part i. ch. ii. sec. 5.

The same *foolish* charge (that the Jews worshipp'd the effigy of
an ass) is also considerably repeated by Plutarch.

Fabry. Evidence, part iii. ch. iv.

It is *foolishly* imagined in France, that to deprive one great man of
his dishes of silver and gold, and another of his money, will be of ad-
vantage to the poor. No, sir, these are the means by which the poor
are maintained.

Fac. Speeches, vol. v. p. 223.

To expose ourselves unnecessarily to evil, is worse than *folly*, and
very blameable presumption; it is commonly call'd *fool-hardiness*, and
that is, such a degree of hardness or boldness as none but *fools* are
capable of.

Beattie. Moral Science, part i. ch. ii. sec. 5.

For what could so much liken the answer to his idiot adversary as
his putting on his *fool's*-cap in order to captivate and enchain the
ridicule.

Warburton. Works, vol. viii. p. 243. *Preface to the Free Discharge
of Grace*.

The preservation of this faith is of more consequence than the
duties of red lead, or white lead, or on broken glass, or atlas ordi-
nary, or daisy blue, or blue royal, or bastard, or *foolproof*, which you
have given up; or the three-pence on tea which you retained.

Burke. On American Taxation.

With diadem bright *fool's*-cap, he I find,

A little blood that scoffs incessantly,

There sits in patchwork robe array'd, and by

His side is hang a seal and sable scroll.

Rymer. Childe Harold's Pilgrimage, can. 1.

One of Mr. Douce's *Dissertations*, appended to his
Illustrations of Shakespeare, is on the *Clowns and Fools*
of our great Bard. In this, Mr. Douce observes,
that the practice of retaining domestic *Fools* can
be traced in very remote times throughout almost all
civilized and even among some barbarous nations.
Among the English there is reason to suppose that it
existed in the Saxon times; and in the *Romans des Ducs
de Normandie*, (MS. Reg. 4, c. xi.) Maitre Wace, an
almost contemporary Historian, has left a curious
account of the preservation of the Norman William's life,
before he achieved the conquest of England, by his Fool,
Goles. The post of Court Jester, or Fool, was con-
tinued down to the Great Rebellion, and the qualifica-
tions for it are well described by Fuller in his *Holy
State*: "An office which none but he that hath wit can
perform, and none but he that wants wit will perform,"
(iii. 12.) Mr. Douce states, that many of their names are
preserved, and that materials exist to furnish a separate
Biography of them. He believes Muckle John to have
been the last person who regularly upheld this office.
He succeeded Archibald Armstrong, who was dismissed
for an unlucky sarcasm on Louis, on the 11th of March,
1637. (Rushworth, *Hist. Coll.* vol. ii. 470.)

Fools, however, were not wholly discontinued in
private establishments long after the Restoration.
Swift wrote an epitaph on Dicky Pearce, the Earl of
Suffolk's Fool, an idiot, who was buried in Berkley
Church-yard, June 18, 1728. Lord Chancellor Talbot
kept a Welsh Fool, named Rees Pengelid. Sir
Edward Stradling, of St. Donat's Castle, in Glamor-
ganshire, about the beginning of the last century, kept
one Will the Tabner, a man (as often was the case
with these unhappy and degraded beings,) of strong

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intellects. Lord Basset Mansel, of Margam, had likewise in his service one Robin Rash, an idiot by nature, but who often said very witty things. "There are people now (1807) alive in Wales, or lately were," continues Mr. Douce, "who well remembered him."

Strutt (*Dress and Habits*, ii. 313, p. lxxi.) describes the dress of a domestic Fool from illuminations of a XIIIth century as sometimes exquisitely miserable; a blanket which scarcely covers him, and in his hand a stick with an inflated bladder attached to it by a cord. In one instance he is biting the tail of a dog, and placing his fingers on his body as if he was stopping the holes, and probably moving them according to the changes in the poor animal's howl; in another he is riding on a stick with a bell and a blown bladder attached to it.

Mr. Douce states (*ut sup.* 317) that the costume of the domestic Fool, in the time of Shakspeare, was of two sorts,—one a motley or particoloured coat, attached to the body by a girdle, and often having bells on the skirts and elbows. The breeches and hose to one, and sometimes each leg of a different colour. A hood, resembling a Monk's cowl, covered the head completely, and the breast and shoulders partly. It sometimes bore asses ears, sometimes the neck and head of a cock, sometimes the comb of that bird only; whence Cock-comb became a term of contempt. The Bawble (*marotte*) was a short stick, terminated with a Fool's head, or that of a doll or puppet. To this was frequently appended a blown bladder, sometimes filled with sand or peas, much employed by its bearer as a weapon of sportive offence. Occasionally he carried a skin or bladder only, now and then a clab, and he is also represented with both clab and Bawble. Bawble, besides the derivation which we have given *ad voc.*, has been traced, with much probability, to the *bacchallum* of Petronius; if so, it is a Phallic emblem. The Bawble originally used in *King Lear* is said to have existed in the time of Garrick. In some old prints the Fool carries a Rattle of two round pieces of wood or pasteboard ornamented with bells; his dagger (whenever he had any) was probably made like that of the *Fox* (a name sometimes given to the domestic Fool) or Buffoon of the *Moralities*, of Lath.

The other dress, which seems to have been most common in the time of Shakspeare, was a long petticoat, which originally belonged to natural Fools, for purposes of cleanliness and concealment. It was of various colours, and fringed with yellow. From these dresses, however, there were many variations. Sometimes one or more bells supplied the place of the cock-comb; sometimes his head was shaven like a Monk's crown. Fox-tails or squirrel-tails were often fastened on the clothes; a calf's or sheep's skin frequently clothed the natural idiot, and a large wallet at the girdle was an ancient accompaniment; occasionally, the Fool did not appear in any characteristic habit.

FOMENT, *v.* } Fr. *fomentier*; It. *fomentare*;
FOMENTATION, *Sp.* *fomentar*. The Lat. *fomentum*
FOMENTUM. } (*q. d. fovimentum*) from *fovere*, to warm. See the Quotation from Holland.

To warm, to cherish, to nourish, to foster; to give warmth or heat to, to encourage, to invite.

That [sympathetic] precious spike] was not unpleasant to our Lord; but those superstitious natures, *fomenters* of the body, which the more it is cherished, the more it reveals its rebellious against the soul.

Fines. *Instruction for a Christian Woman*, sig. F. T.

Abide thou still by his bed's side, and lightest his sorrow sometimes with comfortable words, sometimes with gentle fomentations.

Fines. *Instruction for a Christian Woman*, sig. Q. And all this time it was still whispered every where, that at least one of the children of Edward the Fourth was living. Which braute was cunningly fomented by such as desired innovation.

Bacon. *Henry VIII.* fol. 20. Preoccupation of minds, ever requires preface of speech; like a fomentation to make the urgent easter.

St. Esme 25. *Of Dispatch.* Fomentations properly be devised for to be applied unto any affected part, either to exult and to cherish it, or to slay the pain, or else to open the pores to make way for ointments and plasters. If they be liquid things, they are laid too by the means of bladders, sponges, or such like; if drow, within bags or quilts.

Holland. *Pitior.* *Explication of the Words of Ark.* The Jews, of all other who were of the sect of the Pharisees, that made conscience of the Law, when they came to be enlightened by the Gospel became the raisers and fomenters of that great opposition to the Gospel, which was the ruin of many professors in those primitive times.

Goodwin. *Works*, vol. v. fol. 224. *On the Work of the Holy Ghost, &c.*

They were but so many incendiaries, and fomenters of cruelties, quarrels, murders, and revenge.

Pygme. *Historie-Monist*, part i. act iii. sc. 2. These to remove thy expiring embers come, While those with unctuous fire foment the flame.

Peper. *Humor.* *Odyssey*, book xii. The opinion of some of their neighbours, especially in a state so gelid, which was of itself the heat and foment of the war, that opinion is not to be considered, for it shows their guilt but not Blackwood's innocence.

State Trials. *Charles II.* Anno 1683. *Trial of Louisa or War.*

Persecution may be carried on by the people, but it is raised and fomented by kings and rulers.

Bishop Horne. *Works*, vol. iii. p. 6. *Commentary on the Psalms* Experience, slow precepter, teaching oft The way to glory by misadventure fold, Must prompt him, and admonish how to catch Thy auspicious moment, when the tempered heat, Friendly to vital motion, may afford Soft fomentation, and invite the word.

Croquer. *The Trust*, book iii. The general composition was of obscure provincial advocates, of stewards of petty local jurisdictions, country attorneys, notaries, and the whole train of the ministers of municipal litigation, the fomenters and conductors of the petty war of village retaliation.

Barker. *Reflections on the Revolution in France.*

FOND, *v.* } Fond, in Chaucer, (says Junius) is
FOND, *adj.* } "to studie, to endeavour, to attempt;"
FONDLE, } and Fond, also in Chaucer, he farther
FONDLE, } says, is "to search and try any man's
FONDLY, } mind, to dive into his thoughts, and
FONDNESS, } by a private search to espie his intention."
FONDNE, } Of this latter usage he cannot
(he declares) conjecture the origin, having never met with any instance of it, except those in Chaucer, (*Man of Lawes Tale*, and *Troilus*.) The two usages or applications are so similar, that it seems scarcely possible to discern a difference.

To be right merry will I fond, i. e. I will try, seek, endeavour to be merry.

To strengthen hire shall all his frendes fond, i. e. all his friends shall try to strengthen her. And in the same manner may all the instances from Chaucer, Gower, R. of Gloucester, R. of Brunne, and Pierr Ploughman, be explained. The word is from

The A. S. *fund-ian*, to try, attempt or endeavour, examine, search or seek after; and, as Sommer expresses it, to labour to come to a thing, with all endeavour to aspire unto.

Fonne or Fond, the adjective (Junius) is in Chaucer, *fatus stolidus*; and Fonne, the verb, (written by Lord

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FOND. Berners, *Fond*) *infatuare, desipere, stultescere*; but even this appears no more than a consequential application, resulting immediately from Sommer's interpretation, "with all endeavour to aspire unto," &c.

To fix the mind or heart, or the desires upon, to covet eagerly, to dote upon. "The rich man ful fond is i wis," i. e. a dotard is. "Alein, thou is a *foune*," i. e. a dotard, consequently, a *foe*; and to *foune*, to act like a dotard, a fool, to play the fool, to be infatuated, to be foolish; to fool or fool away.

Fond, adjective, *per reliquias placet clymon*, (says Skinner,) *ab A. S. fundian, auhlarre, utli*, to pant after, to strive for. *Fond*, the verb, and *Ponne* are obsolete. *Fond*, the adjective, is

Dotating, longing for, coveting, loving eagerly, inordinately, excessively; and thus, foolish.

And na þiss lich wol fonde, to brygge hye of yow nose.

R. *Chaucer*, p. 58.

His fondele myd alle gyle to do þys lyfz dede.

Id. p. 310.

To Scoldas now he fonde, to rely his rage.

R. *Drumme*, p. 315.

For ache frend feeleþ oþr; and fondeþ how he may quite Meles and outshupes.

Fiers *Phaenomena*, *Vision*, p. 207.

Zut it [poverty] is meder of mygh, and of masses helth And frende in alle fondþyges, and of hote reuelis leebe sometiþe meder.

Id. *ib.* p. 278.

So hit fureþ quþ þe fere by ryghful moones fallþyge þwe he þynke frendþyge falle, be fallþ nat out of chauce So doulitly synne doþ be aut.

Id. *ib.* p. 168.

But yat to be right myer wi foud, Chaucer. *The Wyf of Bathes Prologue*, v. 6061.

They sworne, and assented every man To live with hire and die, and by hire stound; Ael swerich on, the best wise he can, To strengthe hire that all his frendes foud.

Id. *The Man of Lawes Tale*, v. 4767.

And I will fonde to espian on my side, To whom I may be wedded hastily.

Id. *The Merchant's Tale*, v. 9284.

Or els certain she bare him on hand That this was doer of Malice her to foud.

Id. *The third Booke of Troilus*, fol. 172.

When age approbith on And lust is lured and all the fire is quiet As freshly then, thou shalt begin to founne And dote in leue, and all her image print In the remembrance, till thou begin to frene.

Id. *The Court of Love*, p. 350.

Fil baile, Alein, by God thou is a founne

Id. *The Reves Tale*, v. 4087.

The rich man ful fond is iwis That coveiteth that he loved is; If that his hert it vnderstod It is not he, it is his god.

Id. *The Monast of the Rest*, fol. 141.

She fundet in hire birdes forme, If that she might welle confesse To the pleasure of a wife, As she did in that other life.

Gower. *Conf. Am.* book ii. fol. 80.

Though I sekene have upon hande And longe have had, yet wald I fonde To write, and do my beueneire, That in some partie, so I geue, The wise man must be shoued.

Id. *Prologus*.

She sente for this Syr Othos to ayde her in y^e worse y^e she made agaynst the Napelians; and this Syr Othos a certayne space excused hymself, and dysmynded and fided forth the tyme so he that wyet not to do.

Lord Berners. *Prologus*. *Crangyle*, vol. ii. ch. xlii.

Aristotel (that is muche esteemed and worthily) fauysed a first matter, is all things to be one, in whiche consideration he seemeth to be as extreme in a stye, as the other fonde philosophes were in moynges.

Stephen, Bishop of Winchester. *Of Transubstantiation*, p. 99.

For I haue such a fonde fantasy of mine own, y^e I had leuer shyuer & shake for cold in y^e miles of snowe, than be burned in the middes of winter.

Sir Thomas More. *Works*, fol. 133. *A Dialogue Concerning Heresies*.

The badges of a fondþyge, as
braua saphyres, bracelettes, rynges,
lles layn away, and went to schoole
to leare more sober thynges.

Drum. *Berners*. *Saige* 3.

But all her kinsmenne and frendes dyd wepe, and after the country maner, they beat theyr bodyes bewaýyng her, and crying out, and dyd suche other thynges as manne be wont to doe very fondly, in the fuerals of ryche meuna and great meuna.

Uall. *Matthew*, ch. i.

It were fonde to fayne that the soule dyd atherwyse eate then do the Angels in heauen, and theyr moue is only the loye and declaration that they haue of God and of hyr glory.

A Boke made by John Fyryth, p. 60.

Ten. Thou art a fow, of thy love to boote;
All that is lent to love will be lost.

Spenser. *Shepherd's Calendar*. February.

Such questions, youth, are foud, for better 'tis
To bleve the man, than reason why it shoud;
Yet he thou talkest of is above the man.

Ford. *'Tis a Foly She's a Where*, act. i. sc. 1.

Still on be lov'd, and lov'd, and wish'd, and wish'd,
Eftsoen begin to speake, yet soon broke off;
And still the fondling durt on, 'twill be shurt out.

Id. *The Ladies Trial*, act. ii. sc. 1.

Have care, I pray, to guide the clock betwixt,
Least woe on see thee us on land brigh;
Therent in' old man did thought his fondly cryn,
And aside, his bet the way could wisely tell.

Spenser. *Fairy Queen*, book iii. can. 8.

I (as I am) had rather be envid,
All were it of my foe, than fondly pitied;
And yet, if needs were, pitied would be,
Rather then other should scorne at me.

Id. *Shepherd's Calendar*. May.

That when amidst the favour of the feast,
The Tyria hugs and fouds thee on her breast,
And with sweet kisses in her arms constrains,
Thou may'st sweet kisses thy vpon in her veins.

Dryden. *Virgil*. *Æneid*, book i.

In vain their fond opinions you deride,
With their lov'd follies they are satisfy'd.

Id. *The Art of Poetry*, can. 4.

This either flowed from his not having yet arrived at a sure persuasion of the matter, or that he [John Frisk] chose in that modest stile to encounter an opinion, [the real pre-er] of which the world was so fond, that to have opposed it to downright words would have given prejudices against all that he could say.

Burnet. *History of Reformation*, Anno 1534.

He strook'd her cheek to still her fear,
And talk'd of sins on coralier;
Each time enjoin'd her peaxance mild,
And fondled on her like a child.

Gay. *Parnas*. *Wish for a Copper*.

The Goodson long had mark'd the child's distress,
And long had sought his sufferings to redress.
She prays the Gods to take the fondling's part
To teach his hands some beneficial art.

Id. *Truena*, book ii. *Of Walking the Streets by Day*.

But they abate'd that grace to make allies,
And fondly clasp'd with former amities,
For loon are deeply foole and unworship to be wize.

Dryden. *The Hind and the Panther*.

And in other places [Phubus] perfectly trades like a father, which by the way makes the length of the speech very natural, and concludes with all the fondness and concern of a tender parent.

Addison. *Notes on the Style of Phastos*.

FOND. But what was it that seduced the prodigal Gentile to leave so gracious a father, and to quit the house where his glory dwelt? What but an insatiable desire, a fond desire of independency, and of being wise above all that is written.

Horne. Works, vol. iv. p. 468. *The Prodigal Son.*

— But Cyrus made no revel,
No midnight mask, no flut'ring, amorous fondling
To fan her pride, or melt her guardless heart.

Metc. The Siege of Mervavia, act ii. sc. 4.

When's't thou, wherever reason is to see,

My heart, entrust'd, fondly turns to thee;
Still to my brother turns with restless pain,
And drags at each remove a lengthening chain.

Goldsmith. The Traveller.

The profusion of ornaments with which they are loaded are marks of her contempt *fandora* for dress, while they entirely exclude all grace, and leave no more room for a painter's genius than if he had been employed to copy an Indian idol, totally composed of hands and necklaces. *Walpole. Anecdotes of Painting*, vol. i. ch. vii.

FONG, v. to take. A. S. *feng-an*; Ger. *fang-en*, *capere*, *corripere*, *comprehendere*, to take, to seize, to grasp. *To underfong*, in our old Writers, is to undertake.

— *Pien gan xwre*

Ich nelle *fong* a fertling; for Nejat Thomas shrejos.

Pere Pluckman. Vision, p. 121.

Ours power lastels nought so fee, but we som *pruy fongen*.

Id. Credo, sig. C. 4.

She rideth to the Soudan on a day,

And sayd him, that she wold receive him by

And Cradoun of greuous sorowful day.

Repeating he she Hechen was so low.

Chaucer. The Man of Lawes Tale, v. 4737.

Nene other remes thei on *fenge*

But that thei ben of might stonge.

Chaucer. Conf. Am. book iii. fol. 54.

But who that wold in his degre

Tronour as is *tehergh*,

It happeth ofte, that he *fongeth*

Worship, and rote bothe two.

Id. B. book iv. fol. 76.

FONT, } Pr. *font*, *font*; It. *fonte*; Sp. *font-stone*, } *fucnte*; Lat. *font*. Skinner adds, *q. d. salutis*; Junius, *font lustralis*. Applied particularly to the baptismal font. See **FOUNT**.

A fountain or spring.

Cristene will be. þe kyng of *font* him left,

R. Brunne, p. 25.

The ting is come, a keare child she bore;

Mauricis at the *font-stone* they him call.

Chaucer. The Man of Lawes Tale, v. 5143.

If he say that it is fruitles for lacke of preaching, ther unto y^e childe a self; then I dewy not, but that Tindal shal right wel and reasonably, & I shal speke to the germent of our parish that he shal presche to the childe at the *font* & tel him many good tales in hye cure.

Sir Thomas More. Works, fol. 392.

When y^e said Rolin was criem'd, his oame was chaunged, & called Robert, after the Erle of Pevsme, which receaved hym at y^e *font-stone*.

Folys. Cronycle, vol. i. part vi. ch. 182.

Wherefore Maryemall wyld if Clady herself to show:
Who from her native *font*, as graciously she doth flow
Her handmaiden Marian bath, and Heaps, her to bring
To Ruthin.

Dryden. Poly-dion, song 10.

The first reflection I have to make is that it is very improper language at least to call upon those who have once been regenerated, in their infancy, who have had their new birth already at the *font*, to be new regenerated; or to bid them expect a new birth. *Waterland. Works*, vol. vi. p. 363. *Regeneration Stated and Explained*.

— Who triumphs there?

Bathing for ever in the *font* of bliss,

For ever basking in the Deity!

Lorenzo! who?

Young. The Complaint, Night 5.

Little is known as to the form and construction of **FOUNTS** in the BAPTISTERIES of the Primitive Church,

and they probably varied according to the fancy of each particular builder; and in most cases resembled Baths. By the Greek Ecclesiastical writers the Font is usually called *καταβήθρα*, and Socrates has expressly distinguished it from the Baptistery, (with which it has sometimes been confounded, and perhaps latterly became synonymous,) *καταβήθρα τῆ βαπτιστηρίου*, (viii. 17.) *Υπερμεν* and *ἐξουαρύ* were other names given to it by the Greeks. By the Latins it was known as *Fuente*; and, both for this name and *καταβήθρα*, some Critics, and among them no less a scholar than Beveridge, have travelled as far as the Pool of Bethesda; and for the former of the two, Opiatus (iii. 62) has discovered a mystical reason in the Acrostic framed for our Saviour, *ἐξ οὗ*, (*ἐξ οὗ* Χριστὸς ὁ οὗὸς ὕψις Σατίρ). Bingham has treated these refinements as they deserve: "But whether either of these reasons be true, or whether the Font was not rather so called because *Fuente* and *καταβήθρα* are commonly names of Fountains, Baths, and Pools in Greek and Latin writers, I leave to the determination of the judicious reader." (*Ant.* iv. 7, 4.) Besides these the Latins called it, for equally obvious reasons, *Lavacrum* and *Natatoria*; and Gregory the Great, with more attention to the letter of Scripture than to delicacy of language, *Cloaca*. Other names given by Durand (i. 61) are *Amula*, *Situla*, *Aquimula*, *Aquamante*, and *Malterium*.

It is not certain when the name Font was introduced; but this word is found in William of Malmesbury's record of the Baptism of Ethelred, son of Edgar, which was attended with a very uncanonical opinion: *Cum parvulus in Fonte Baptismi mergeretur, circumstantibus Episcopis, alii profuerunt Sacramenta interpretari, quare ille (Dundanus) turbatus, per Deum, inquit, et Matrem ejus, ignavus homo erit.* (ii. 10.) William of Malmesbury wrote his History in the beginning of the XIIIth century.

In the Pontifical of the pseudo Damasus, under the life of Sylvester, may be found a description of a gorgeous Font, pretended to be a gift of Constantine to the *Basilica Constantiniana*, or *Lateranensis*, in which Font himself was Baptized; and Platina, without citing his authority, has repeated the fiction: *Sacrumque præterea Fontem instituit apud eandem Basilicam, ex lapide porphyretico, cujus tota pars illa que aquam continet ex argento erat. In medio autem Fontis colymba porphyretica posita erat, in qua aurea phiala, L. librum, balsamo plena, in celebrata Pascha usque uertum luminis præstabat. In labio Fontis stabat Agnus auri purissimi, unde aqua fundebatur. Non longe ab Agno erat Sacerdotis statua, argenti purissimi, C. et LXX. librarum. Alia statua pariter stabat Johannis Baptista statua argentea C. librarum, hunc titulum præ se ferens: Ecce Agnus Dei qui tollis peccata Mundi. Septem vero Cervi aquam fundebant, quorum singuli LXXX. librum erant, (de Vit. Pont. ed. 1645, p. 96; see also Anastasius, Vit. Sylv.) As Constantine certainly postponed his Baptism till he lay on his death-bed, the transfer of this magnificent apparatus to the chamber of the expiring Emperor, which according to the above account necessarily must have taken place, may be supposed to have occupied no little time, and to have been attended with considerable labour.*

Monheim (*Cent.* iv. p. ii. c. 4, 8, 7) says that Founts were first erected in the porches of Churches during the IVth century; afterwards they advanced into the Church itself, but remained, as they still for the most part stand,

FONT.

PONT.
—
FON-
TAN-
NEL

near the entrance; a position emblematic of the admission of the newly Baptized into the congregation. At first one Church alone in each City possessed the privilege of administering Baptism; and hence, as the others were in this sense subordinate to it, the Church distinguished by the Font was known as the Mother Church. This title became extended, as the Bishop extended the privilege of Baptizing. A remnant of the early custom is still to be found in our own Law. Lord Coke (2 Inst. 363) informs us, that whenever there was a dispute between different places of worship in the same district, as to the right of Motherhood, the issue directed to be tried was the possession of a Font.

In the Xth and XIth Volumes of the *Archæologia* will be found some remarks on Fonts by Messrs. Gough, Carte, and Denne. The first of these writers states, that in Italy cinerary vases were frequently converted to this use. The fanatical Iconoclasts during our own Great Rebellion employed Fonts for a most ignoble purpose, and many were degraded to horse-troughs. In the *Constitutions* of Edmund, Archbishop of Canterbury, promulgated in 1236, an order is given for the especial provision of a Font instead of a Basin: *Edifici curabunt ut in singulis Ecclesiis sit sacer Fontis, oon petris, in quo Baptismus ministratur*; and another, *Fontes Baptismales sub verbi clausi teneantur propter sortilegia*. The water is not to remain unchanged in them more than seven days; this time, by 2 Edward VI., was extended to not more than a month.

Mr. Gough considers leaden Fonts, from their rarity, to be of high antiquity. Six of these are mentioned in the *Archæologia*; at Brookland, in Kent; Wareham, Dorsetshire; Dorehester and Clifton, Oxfordshire; Walsford, Northamptonshire; and Walton on the Hill, Surrey. He believes the oldest extant Fonts to be circular, with grotesque work and interlaced arches, standing either on a base or on the pavement; in some instances, as at St. Martin's, Canterbury; Dighton, Sussex; Hempstead, Gloucestershire; Stukely, Bucks; and the Upper Church at Lewes, they resemble a tub, and were probably designed for immersion. Secondly come those which are square, with a central shaft, and round pillars at the angles, or with pillars at the angles only. Lastly are the hexagonal or octagonal, (a more favourite shape,) the shaft of the same form, with Apostles or Saints niches, and the upper parts sculptured in compartments; sometimes ascended by steps and surmounted with a canopy. In Vol. XI. engravings are given of five shattled Fonts in Scotland, still attesting the puritanical fury of the Kirk Reformation: two octagonal, from Morton and Dalgarnon; two oblong, from Dunscro; one circular, from Mouresfield. They were found buried in rubbish in the several churchyards.

Font or FOUNT of Letters, in Printing, is a quantity of each letter including running letters, single letters, double letters, points, lines, characters for reference, and figures. As some letters are of much more frequent occurrence than others, a Fount does not contain an equal number of each. In a Fount of a 100,000 characters there should be 5000 a's, 3000 e's, 11,000 o's, 6000 i's, and so on in a proportion which experience has ascertained. Founts are ordered by the weight or the sheet. The weight required for a sheet of coarse varies according to the size of the letter.

FONTANEL, "Fr. *fontanelle*," a running sore; or an issue made for a grief or sore, Cotgrave; from *fontaine*, a fountain or spring.

Agreeable hereto is it, that artificial issues made in any part of the body are by physicians called *fontanelæ*, or little fountains.

Hist. anat., *Anatomie en St. Mark*, ch. v. s. 29.
A child in my neighbourhood was seized with an inflammation from the shoulder down to the elbow, and from thence an intolerable humour reached to the fingers' ends, the *fontanel* itself gangrened.
Wissman, *Surgery*, book i.

FONTANESIA, in Botany, a genus of the class *Diandria*, order *Monogynia*. Generic character: calyx four-parted, inferior; capsule membranaceous, not bursting, two-celled, cells one-seeded.

One species, *F. phyllitroides*, native of Syria. Per-
soun.

FONTANGE, a top-knot; called from Mademoiselle (la Duchesse) de Fontange, a Mistress of Louis XIV.

Monsieur Paradin says, "These old fashioned *fontanges* rose an ell above the head: that they were pointed like steeples, and had long loose pieces of crape fastened to the tops of them, which were curiously fringed and hung down the backs like streamers."

Spectator, No. 98.

Mademoiselle de Fontange was of an ancient family in Auvergne; her beauty is described as having been of the first order, but her intellect was of so inferior a cast, that the Abbé de Choisy used to say of her, that she was *belle comme un Ange et sotte comme un panier*. She supplanted Madame de Montespan in the King's affections; and invented the fashion which bears her name during her short sway, which is said to have been distinguished by great pride and profusion. It is recorded that she always drove a carriage with eight horses, and that her Court *soubriquet*, we know not why, was *le char gris*. The birth of a child by Louis XIV., in 1681, occasioned her death soon afterwards, at the early age of 29; accelerated no doubt by the heartless neglect of her seducer, who was hurrying on to new victims. The calumny of the time whispered suspicions of poison, from the jealousy of her predecessor in the Royal favour. Madame de Fontange is frequently mentioned by Madame de Sévigné in her *Lettres*.

Paradin died near a century before the word FONTANGES was used for the preposterous top-knots of the French Ladies. Bayle, in his account of Thomas Conecte, (Rem. C. and D.) a Carmelite Monk, who flourished in the beginning of the XVth century, has quoted a passage from Argente's *Hist. de Bretagne*, (t. 42.) to which Addison alludes in the same Paper from which the citation above is taken; and another also from Paradio's *Annales de Bourgogne*, (700.) Argente says, that in the Court of Charles VI. head-dresses, under the name of *Hennins*, were introduced from the Low Countries, and that *les Dames et Demoiselles faisoient de grande envie en cela, et portèrent des cornes merveilleusement hautes et larges, ayant de chacune costé 2 grandes oreilles si hautes, que quand elles vouloient passer par un huis il leur estoit impossible de passer*. Paradin describes at some length the great antipathy which Father Conecte entertained against these strange habiliments. The Ladies, he says, (not as Addison says for him,) *portent de hautes atours sur leur tête, et de la longueur d'une aulne ou environ, aigz comme clochers, desquels dependoient par derrière de longs crepus a riches franges, comme estendars*. Such was the pious horror with which Conecte contemplated these vanities, *lesquels il nommoit les Hennins*, that he addressed their wearers with the most bitter invectives from the pulpit, and even bribed children, in the places in which he preached, to raise a hue and cry after them, and to pelt them with stones. The persecuted Fair ones had

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FON-
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FOOT.

a full revenge in the end, for Conecte was soon afterwards burned, as a Heretic, at Rome.

In a former Remark (*Adronaque*, G.) Bayle has directed Addison to Juvenal (vi. 500) for a notice of a similar absurd fashion among the Romans. It is somewhat remarkable, since Addison plainly built his Paper upon these two notes of Bayle, that he did not perceive that *Pontanges*, (at least not under that name,) were not the dresses against which Conecte's indignation was brandished; for Bayle has expressly said, in speaking of his own days, *Nous voyons revenus aux Hennins sous un autre nom, je veux dire sous celui de Fontange*. While Bayle was writing, a son of Louis XIV., as he informs us, effected in one day (of October, 1699) that in which the sermons of the enthusiastic Carmelite had failed a century before, and to produce which Rhetoric and Religion, as Bayle further says, in his own time, had been advanced in vain for 12 or 15 years. The Court Ladies threw aside their "Colossal coifs," and to wear them was *une marque de roture ou de bourgeoisie*.

Bayle refers for an account of the antiquity of this style of head-dress to the *Amenitates Theologicæ-Philologicæ* of Almeloveen. If the reader turns to p. 106 of that work, he will be amused with the hard words which have been directed against this harmless fashion. We meet with *εραπειδης* and *εραπειδης*, which is far from being *fool-mouthed* Greek; but in Latin we find not only *folulus*, *furtilis capida*, and *suggestorum come*, but *enormitas matrum et scitulum capillamentorum; dammandus facinoratus unus; detestandum et subnatione alique irritione sua maris explosione dignum malum; and*, to complete the climax, *Fatum caput mulier est*.

FONTARABIA, *PUNTAARABIA, Fons rapidus*, a strong Sea-port Town of the North of Spain, in the District of Guipuzcoa, and Province of Biscay. Its harbour will admit only small vessels, and it is important in no other respect than as a frontier Town, and consequently as forming one of the Keys to the interior of the Kingdom. It is seated on a small peninsula on the left bank of the Bidasoa, opposite to the French Town of Andaye; on the land side it is covered by a lofty mountain, and towards the sea it is protected by a fort. Population 1800. Distant nearly East from Bilbao 49 miles.

In the History of Romance, Fontarabia is well known as the spot "where Charlemagne and all his peacage fell." In point of fact, the Emperor did sustain a partial defeat from the Duke of Gascony on the Pyrenees; but the best French Historians make him disappear many years after this reverse.

FONTINALIS, in *Botany*, a genus of the class *Cryptogamia*, natural order *Musci*. Generic character: capsule with a lid and veil, sessile, endorsed in an imbricated calyx.

There are three species, natives of England: *F. anti-pyretica*, (so named by Linnaeus, being used by the Swedes to prevent fire, by stuffing it between their chimneys and the wooden walls of their dwellings;) *F. squamosa* and *F. capillacea*, all growing under water in rivers.

FOOT, *v.* } Dutch, *voet*; Ger. *fuss*; A. S. }
FOOT, *n.* } *foð*; Goth. *foðs*, which Junius de- }
FOOTLESS, or } rives from the Gr. *πῶς*; Lat. *pes*. }
FOOTLESS, } It may be from the A. S. *fettian*, to }
FOOTING, } carry, &c. that which carrieth, which }
beareth.

Foot; that which carrieth, beareth or supporteth;

FOOT

upon which we stand or move. Also applied, to the posture suited or prepared for motion, for proceeding; to the position, state or situation; the lower part, the basis, the foundation, the pediment.

To *foot*; to move, tread or go upon the *foot*, to move with the *foot*, to strike or seize with the *foot*; to have or cause to have a *foot*.

Foot-cloth, is sometimes applied to the horse that wears the cloth or housing.

Foot-hol, straightway; literally, adds Skinner, with a *foot-hol*, a lusty *foot*. And Tooke; "*Foot-hol* means immediately, instantaneously, without giving time for the *foot* to cool; so our Court of *Pie poudre*, *pie poudri*; in which matters are determined before we can wipe the dust off one's *feet*." See in Tooke, i. 487, the Examples collected; and *Foot-rate* in Jamieson.

Foot is much used in *Composition*.

He bapte hys fyt frō þe boore, in grei wyſſe þou,
And hente þys Lot by þe top, from þe boord hys drow,
An detouled hym vnder hym myd hande & myd fote.

R. Glouceter, p. 277

& rigt atte churche dore he rel adone a kne
To the archbisshop's feet. M. p. 506.

Athelstan did hym byrd both fete & hand,
& last him in talle Tenure, when it was most trym,
To chasne alle oþer he tok vengeance an him.

R. Broun, p. 28.

Another pyre he had, if it may be trod,
With yre asyles and, I sein, his fete was schood.

Id. p. 198.

And if this hand or this fete schaudeth thee bite it off and cutt
away fra thee, Wiclyf. Matthew, ch. xviij.

Wherefore yf thy hand or thy fete offende the eat him of and caste
hym from the. Bible, Amos 1551.

But take good herte vnto ymselfes, as yet ye prouoke them not, for I
wyll not geue you of their hande, so not so much as a fete breade.

Id. Deuteronomy, ch. ix.

And seke stood bihynde his fete: and began to mouste his
fete with teeris, & wyde with the beiris of her heed, and kiste his
fete and sayed with a ymement. Wiclyf. Luke, ch. vii.

And she stoode at his fete beynde him weepinge, and began to
waxe his fete with teares, and dyd wype the with y^e beiris of her
heed, and kiste his fete and sayed them with oymment.

Bible, Amos 1853.

And ap he rose, and soltely he went
Unto the cradel, and is his hand is beset
And bare it soft into his beddes fete.

Chaucer. The Reeve Tale, v. 4211.

Stand vane and take good fytting.

Statius. The Bache of Colas Cret.

Hawbels our men for as muche as they were able neither to kepe
any, nor to take any footing, nor to follow their standers, inasmuch
as some commyng out of one shyp and some out of another, they
were fayne to cluster themselves vnder that stander that came next
to handle, were much troubled.

Arthur Golding. Caesar. Commentaries, book li. fol. 100.

For who, for number or for grace,
dare sail with me in ryse?
Or who can dance so footingly,
observing tunes and times?

Draught. Horace. Satire 9.

What nobleman, what common man of note,
What ordinary subject hath come in
Since first you foiled on our territories,
To only frigh a welcome? children laugh at
Your proclamations.

Ford. Perkin Warbeck, act iii. sc. 4.

Nay, I want your feet, your farther.
Now, I am sir, sir, and we'll shall foot it hence.
Bennet and Fletcher. The Elder Brother, act i. sc. 1.

For there the pride of all her heart will leue,
When you shall foot her from you, not she you.
Id. We at several Wages, act v. sc. 1.

FOOT.

My limbs as well as my man, if you had saw
A humor to kick me lame into an office,
Where I might sit in state and undisturb'd,
Stood I not bound to him the foot that did it.

Manager. The Duke of Milan, act iv. sc. 1.

He rides, said Turpin, that's not sure alone,
With a wyle man's self, footing by his side;
That if ye lost in haste a little more,
Ye may him overtake in time tide.

Spenser. Faerie Queene, book vi. can. 7.

The sacred springs of horse-foot Helicon,
So oft bedew'd with our learned layes,
And speaking streams of pure Castalian,
The famous witness of our wonted praise,
They trampled hwa with their fowle footings trade,
And like to troubled puddles have they made.

Id. The Tunes of the Muses.

So Geoffrey of Riodoc, the glorious general in those warres, at one draught of his bowe shooting against David's Tower in Hiensau broched three forticaine birds called Allensons upon his arrow, and thenceforward assumed in a shield Or three Allensons argent on a bend graces, which the house of Lorrain descending from his race continueth to this day.

C Camden. Annarvay, p. 181.

For, had you laid this brittle ware
On Dan, the old sure-footed mare,
Though all the revens of the hundred,
With croaking had your tongues out thundred,
Sure-footed Dan had kept her legs,
And you, good woman, w'd your eggs.

Guy. Fable 37, part i.

Upon this foot it will be impossible for any church ever to secure the profession of any mysterious doctrine against secret meanings and subtle evasions; but men may subscribe to as many mysteries as they please, and still believe none of them.

Wicrland. Works, vol. ii. p. 201. The Case of divine Subscrip-tion Considered.

All hail, Patruclus! let thy honoured ghost
Hear, and rejoice, no Plots's dreary count,
Behold! Achilles' promise is complete;
The bloody Hector stretch'd by thy feet.

Pope. Homer. Iliad, book xxiii.

As once she watch'd me from a rail,
Poor soul! her fending chance'd to fall,
And down she fell, and broke her hip.

Prior. Down Hall.

One thing, indeed, we do affirm, because we can prove it from Scripture, that whoever preaches and enforces moral duties, without justification and sanctification preceding, may as well declaim upon the advantages of walking, to a man that can neither sit nor stand *per foot*.

Horne. Works, vol. vi. p. 194. An Apology, &c.

The form of this foot fixes the character of the animal. They are so many shovels; they determine its action to that of rooting in the ground; and every thing about its body agrees with this destination.

Paley. Natural Theology, ch. xv. Relations.

But laying another world out of the question, taking things on the footing of this life only, still it can be clearly shown, that the crowded wisdom of the world is no better than foolishness.

Hins. Works, vol. v. p. 275. Sermon 17.

FOOT in Composition.

To byways hys castel her feet-men hit lete.

R. Glouceter, p. 399.

He feet-fell left alone, if he will stand or be,
Help had he not, of him per heds sold he.

R. Branne, p. 305.

A foot-mantel about hire hippen large

And on hire fete a pair of spornes sharpe

Chaucer. The Prologue, v. 474.

And Cantuane han they taken anon foot-hol,

And in a ship all sterrels (God wot)

They ban hire set.

Id. The Man of Lawes Tale, v. 4858.

In lyke wyse foot-hall, wherein is nohyng but beuylly fury, and extreme violence, wherein goverdeyth harte, and consequently rancore and malice do remayn with that be wounded, wherfore it is to be put in perpetual silence.

Sir Thomas Elyot. Governour,

For so he maye translate the world into a foot-hall if he igno-
therwith certayn circumstances, and saye this rounde rollyng foot-
ball that men walke upon and shippes sayle upon, in the people
whereof there is no rest or stabilitie, as so forth a great long tale, with
such circumstances he myght as I saye make anye wordes vade-
standes as it lyke hymselfe, whatsoever the wordes before signified
of it selfe.

Sir Thomas More. Works, fol. 416. The first Part of the Cas-tigation of Tyndall.

The wouldyours of the foot-head clashed their spears to their tar-
getes, threatening to shedge their blood, which would cost the kingdom
that pertained not to them.

Breride. Quanten Currier, book x. fol. 307.

For Darius's desire was to trie the battaile by harness, judging (as
it was in deede) that the chiefest power of his enemies consisted in
their square battaile of foot-men.

Id. B. book ii. fol. 38.

The general would in no wise admit that any man should put him-
self in hazard where, considering the matter he now intended was
for the ore, and not for the conquest: notwithstanding to prove his
cripple's four-moonship, he gave liberty for one to shun.

Madrigal. Voyages, &c. vol. iii. fol. 71. M. Fritscher.

But here in all places as men travel, they must care their own
provision on horses, which they are to buy, and thus they travel but
a foot-pace.

Id. B. vol. i. fol. 359. Arthur Edwards.

I will bring the blinde into a strete, that they knowe not: and lede
them into a foot-path that they are ignorant of.

Id. B. vol. i. fol. 151. Isay, ch. xlii.

Who [Christ] in aspeering the mooste justly deserv'd wrath of
God, hath declin'd y^e halow'd doctrine of obedience in his deers,
and hath suffer'd for vs, leavyn vs an example, that we should
followe his foot-steps.

Stephen, Bishop of Winchester. Of True Obedience.

O wagnye the Lord our God, fall downe before hys foot-stale, for
he is boyse.

Id. B. vol. i. fol. 151. Psalms 99.

To morrow morning we shall have yea book
For all your great wits, the St. George at Kingston,
Hauing a foot-back from the farious danger.

Bracegirdle and Fletcher. The Tamer Tam'd, act i. sc. 1.

This is the father of Saint George's foot-back,

Cas some fast swimming talk. *Id. Caput's Revenge, act iii. sc. 1.*

When they [hedgehogs] perswaite one hasting of them they draw
their mouth and feet close together, with all their belly part, where
the skin hath a few down and no prickles at all to do harme, and so
roll themselves as round as a foot-hall, that neither dog nor man can
come by say thing but their sharp-pointed prickles.

Holland. Pliny, vol. i. fol. 217.

Yet did our men with Mars' swift-winged feet,
Charge on their troops, whose harts stroke dealt with fere
Vainly to resist, they back did beare,

T' whom valiant Audin in their last recyle,

With his foot-hands alone dig gave the kyke.

Mitron for Shagrinators, fol. 805.

A woman! O heaven! had I been gull'd!
By any thing had borne the name of man;
But this will look so worldly in story,

I shall be grown discourse for grooms and foot-hops

Shirley. Amorous, act v. sc. 2.

Palmon's shepherd, fearing the foot-dodge was not strong enough,
loaded it so long, till he broke that which would have borne a bigger
burden.

Id. Shirley.

Be thou musical to me, and I will marry thee to a dancer: one
that shall ride on his foot-stale, and maintain there in thy mail and
hood.

Ford. The Lover's Melancholy, act i. sc. 2.

Like hedgehogs, which
Lie tumbling in my bare foot-ways, and mount
Their tricks at my foot-fall.

Shakespeare. Troilus, fol. 9.

So began our foot-fight in such sort, that we were well entered
to blood of both sides.

Id. Shirley.

A gallant comage, on the crown did gaine,
Where horse, or foot-groom, had more right to raigue.

Shirley. Downfall, the sixth Heere

There again he toles
French foot-hall, and asfere he shakers and shakes,
Till the great hinges to fly off his heels,
And heard the gate fall clattering at his heels.

Drayton. The Men-Coff.

FOOT.

FOOT. But the design is, a more enlarged exaltation of her [Virtue] own nature, and the getting more universal *foot-hold* in other persons, by dislodging her derelict enemy.

Moore. The Defence of the Moral Cabala, ch. iii.

Do that good mischief, which may make this island
Thine worse for ever, and I thy Culbin
For aye thy *foot-finder*.

Shakespeare. Tempest, fol. 15.

The other Cornhill, T. Lacerius, issued forth with certain bands
of *foot-men* at the gate Navia. *Holland. Larva*, fol. 51.

I am strid from my country, I am now come into Italy with
the camp of Frenchmen that were overthrow at Gaillien, where I
was a page to a *foot-man*, carrying after him his pike and burgonet.
Fitz. Martyn, fol. 1683. *The Story of the Life of the Lord*
Cromwell.

Low in a valley some small boards of doore,
For head and *foot-manship* withouten peer,
Fed anti-lustre'd.

Bowen. Britannia's Pastoral, book ii. song 3.

They so doubt will come into the field, trusting to their good *foot-manship* to run away in the rout, more than upon any force of arms
to maintain the melody. *Holland. Larva*, fol. 693.

The moral sciences of Theophrastus are writings which burrow
of poetry their lethargy of stile and measure of syllables, to bear them
up mounted on high to avoid the base *foot-pace* (as it were) of prose.
M. Platarch, fol. 17.

GLO. Know'st thou the way to Dover?

KEN. Both stile and gate; horse-way, and *foot-path*

Shakespeare. Lear, fol. 301.

By the next *foot-past* he will have some news
Of alteration: if I send, none to me.
Ford. The Fancies, act iv. sc. 2.

Wherein I must acknowledge the labours of the industry of our learned
continuum and antiquary, Master Seiden, who out of ancient records
hath thus traced the *foot-paths* of this antiquated and out-worn
people [the Jews].

Purdon. Pilgrimage, ch. x. book ii. sec. 7.

The characters in the meanwhile somewhat aside from the battle,
set themselves in such order that their masters at any time opposed
with odds, might retire safely thither, having perform'd with one person
both the humble service of burseman, and the strict duty of a
foot-soldier.

Milton. History of England, book ii.

But for certain it is reported, that shee [June] was stirr'd out of
her *foot-stall*, with the help of a small lever, and that as she willingly
was displaced, so she was easily removed and cyclind, and so sad
and sound convey'd into the mountain Aventine, there to abide and
remain for ever. *Holland. Larva*, fol. 195.

Now, first of Arden tell, whose *foot-steps* yet are found
In her rough woodlands more than any other ground.

Dryden. Poly odon, song 13.

But him, that at your *foot-stole* humbled lies,
With merciful regard give mercy too.

Spenser. Sonnet 49.

There I'll shut in and get a noble countenance,
Serve some Briarwood *foot-stole*-strider,
That has an hundred hands to catch at bribes,
But not a finger's out at charity.

Ford. The Witch of Edmonton, act v. sc. 1.

As when a sort of lusty shepherds try
Their force at *foot-ball* game of victory
When their salute is rarely breast to breast,
That their encounter seems too rough for jest.

Waller. Of the Danger his Majesty (being Prince) escaped in the
Road at St. Andrew.

I do now upon my death and salvation aver, that I never spoke one
word either to Oates or Turberville, or to my knowledge ever saw
them until my trial: as for Dugdale, I never spoke to him of any
thing but about a *foot-boy*, or *foot-man*, or *foot-rose*.

State Trials. Charles II. Anno 1680. Process against the Five
Popish Lords.

Several persons who have long served in the first regiment of *foot-*
guards, have declared on oath, that for the two last years there have
not been any one company of that regiment above 40, and sometimes
but 36 men, whereas there should have been 65 besides servants.

Parliamentary History. 12 June, 1713. Reports of the Commis-
sioners of Public Accounts.

I return to my Italian translator of the *Æneid*: he is a *foot-past*-
he lacques by the side of Virgil at the best, but never mounts
behind him.

Dryden. A Discourse on Epick Poetry, vol. iii. p. 826.

You may see in an army forty thousand *foot-soldiers*, without a *foot*
man amongst them; and I dare affirm, that by plenty and rest, twenty
of the wall will grow fat.

Arbuthnot. Of Amateurs, ch. vi. p. 162.

Mark well his *foot-steps*, and, like him, deserve
Thy Prince's favour, and thy Country's love.

J. Philips. Cider, book ii.

Light service takes light minds: for some can tell
Of favours won, by laying cushions well:
By fanning faces some their fortune meet;
And some by laying *foot-steps* for their feet.

Dryden. Ode. Art of Love, book i.

For Aulus was remarkable, short all men of his rank, for a
family of learned slaves, having scarce a *foot-day* in his house, who
was not trained both to read and write for him.

Middleton. Life of Cicero, vol. i. p. 153. sec. 11.

Hare didst thou dwell, in this enchanted coast,
Ergens! thy all heavenly bosom beating
For the fair *foot-steps* of thy mortal love.

Byron. Childe Harold's Pilgrimage, can. 4.

Without any previous encouragement to that, any more than the
other steps, we set through this tangle to demand a passport for a
person who on our part was to solicit peace in the metropolis, at it a
foot-stool of Regicide itself.

Burke. Letters to a Regicide Poet.

Mr. Foxbrooke in his brief notice of **FOOT-BALL** (*Enc. of Ant.* 607) has very unjustly accused Strutt of an
inaccuracy which falls back on his own head. "Strutt,"
he observes, "is mistaken in saying that it did not
appear before the reign of Edward III., for it is men-
tioned by Fitzstephen, who lived long Henry II." The
passage in Fitzstephen may perhaps apply to Foot-ball;
but it is by no means sufficiently clear that it does so,
to expose any one who interprets it otherwise to the
charge of a mistake. "*Post prandium rodit in subur-*
banam plantationem omnis juvenis ad ludum Pila cele-
brem. Singularum studiorum scholarum nam habent
Pilam; singularum officiorum urbis exercitores nam fere
angula. Vita St. Thomæ, (by Pegge) 74. Lord Lytel-
ton (Henry II. iii. 275) and Pegge (ut sup. 46) under-
stand Pila here to mean Foot-ball; but Pegge remarks,
that "Stowe and his Editors seem to interpret it of
Tennis, p. 209 and 301."

Besides this, the passage in Strutt is worded with
great modesty and caution. "I cannot pretend to
determine at what period the game of Foot-ball ori-
ginated; it does not, however, to the best of my recol-
lection, appear among the popular exercises before the
reign of Edward III., and then it was prohibited by a
public edict; not, perhaps, from any particular ob-
jection to the sport in itself, but because it cooperated,
with other favourite amusements, to impede the pro-
gress of Arbery." This edict is printed by Rymer,
(*Fædera*, vi. 417.) and Foot-ball is there expressly
mentioned as follows: *et jam dicta arte (sagittandi)*
quasi totaliter dimissa, idem Populus ad jactus lapidum,
laniarum et ferri, et guidam ad Pilam Mannalem, Ped-
vom, &c.; these games, as veni, uxorati, minus utiles
et valentes, are forbidden on pain of imprisonment,
June 1, 1363.

Strutt then proceeds to give a somewhat *after* de-
scription of the game: "When a match at Foot-ball is
made, two parties, each containing an equal number of
competitors, take the field, and stand between two
goals (usually made with two sticks driven into the
ground about two or three feet apart) placed at the dis-

FOOT.
—
FOOT-
HALL.

FOOT-
BALL.
—
FOP

tance of 80 or 100 yards the one from the other: the ball, which is commonly made of a blown bladder and cased with leather, is delivered in the midst of the ground, and the object of each party is to drive it through the goal of their antagonists, which being achieved the game is won. The abilities of the performers are best displayed in attacking and defending the goals: (hence the pastime was more frequently called a goal at Foot-ball than a game at Foot-ball.) When the exercise becomes exceeding violent, the players kick each others' shins without the least ceremony, and some of them are overthrown at the hazard of their limbs. "The danger attending this pastime occasioned King James I. to say, 'From this Court I debarre all rough and violent exercises, as the Foot-ball, meter for laming than making able the users thereof.' (Basilien Doron, b. iii.)" *Sports and Pastimes*, ii. 3, 18.

Notwithstanding the above Royal caution, Howell gives an account of a serious accident which befell Lord Sunderland, during this reign, in playing Foot-ball with Lord Willoughby and some of their servants, which a body of country people. (*Familiar Letters*, l. 3, 32.) Here again, however, Mr. Fobrooke does not appear to have read the authority which he cites with much attention. From this passage in Howell he states, that Foot-ball was a very favourite diversion even of Noblemen temp. James I. Howell, on the contrary, implies that it was an unusual frolic; they played "*de gayeté de cur*," for the nonce, as it were.

FOP, } Skinner thinks a Test. *fobis* or
Fo'FFERY, } *pyssa*, a kind of fungus; he should
Fo'FLING, } rather have said from Dutch, *pof*,
Fo'FFISH, } *fungus*, *poffen*, to puff, *offlare* in-
Fo'FFISHLY, } and *glorify*.
Fo'FFISHNESS, } One puffed up with vain-glory;
FoP-DIDDLE, } ostentatiousness, &c. of his person
or dress.

Take from your true subjects, the Pope's false Christ with his bells and babblings, with his misters and mistresses, with his fannous and fopperies. *Boyle. Preface to English Fables.*

A fop! in this brave, licentious age,
To bring his musty morals on the stage?
Rime us to reason? and our lives redress
In metre, as Druids did the savages?

Take. *The Adventures of Five Hours*, act v.

But I shall discover to ye, readers, that this his praising of them is as full of nonsense and scholastic foppery, as his meaning he himself discovers to be full of close malignity.

Milton. *An Apology for Smectonius.*

— Boldly I dare, I say,
There has been more by us in some one Play,
Laugh'd into wit and verse, than hath been
By twenty tedious Lectures drawn from us
And foppish humours.

Kandish. *The Mower's Looking-glass*, act i. sc. 2.

— But this foppishness
Is welcome; I could at my mini Arlines,
Sleeping and all, at twenty times as long.

M. B. act ii. sc. 4

Which is she?
CALAN. Why this, fop-diddle
Manning. *The Great Duke of Florence*, act ii. sc. 1.

Farce scribbles make use of the same noble invention [laughter] to envenom citizens, country gentlemen, and Court-garden fops. Dryden. *Works*, vol. vi. p. 317. *A Parallel of Poetry and Painting.*

Give me leave to say, that I should have liked your introduction better, if, instead of painting your satire entirely against one extreme, you had stated the due and proper medium between foppery on one hand and shoddiness on the other. Waterland. *Works*, vol. x. p. 341. *Letters to the Rev. Mr. Lewis.*

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FOP
FOR

And, with a cur'd half-witted face,
To grow more dully desperate,
The more 'tis made a common prey
And chesed foppishly at play,
Is their condition.

Baker. *Satire upon Gaming.*

'Tis mean for empty praise of wit to write,
As foplings grieve to show their teeth are white.

Brown. *Essay on Satire*, part ii.

Contest, if, to convert my variant time,
I can not like some love-sick fopling rhyme;
To some kind-hearted mistress make my court,
And, like a modish wit, in sonnets sport.

Philips. *Epicule on the Death of King William.*

In their present state I cannot recommend, (Lord Chesterfield's *Letters*), being of Dr. Johnson's opinion, that they teach the manners of a fop, and the morals of a harlot.

Beattie. *Moral Science*, part ii. ch. l. sc. 4.

No truth, no sincerity: without which, conversation is but words; and the polish of manners the silliest foppery.

Hurd. *Works*, vol. iii. p. 118. *On Retirement. Disputes* 2.

As foppish maids court their taylor,
And hale their guardians at his jester.
Cambridge. *The Scribbler.*

FOR, } "I imagine (says Tooke) the word
FORASMUCH, } For (whether denominated Preposi-
FORASMUCH, } tion, Conjunction, or Adverb) to be a
FORTHY. } Noun, and to have always one and the
same single signification, viz. *Cause*, and nothing else. Though Greenwood attributes to it 18, and S. Johnson 46 different meanings; for which Greenwood thinks above 40, and Johnson above 200 instances. But with a little attention to their instances, you will easily perceive, that they usually attribute to the Preposition the meaning of some other words in the sentence. Junius (changing p into f, and by metathesis of the letter r) derives *for* from the Gr. *proi*. Skinner from the Latin *pro*. But I believe it to be no other than the Gothic Substantive, *fairina, cause*."

Upon the passages (from Chaucer and P. Ploughman) referred to by Mr. Tyrwhitt in his *Glossary*, and quoted below, Tooke observes, that though their construction is awkward and faulty, yet is the meaning of *For* equally conspicuous. The *cause* of putting on the habergeon, of the advice not to open the gate, of sowing the sack, being respectively—that the heart might not be pierced, that the rose might not be stolen, that the wheat might not be shed.

And so in the instances from Ford, B. Jonson, and Massinger, (upon which Mr. Gilford writes, as others had done before him, that *for* means for fear, and prevention,) the *cause* of having him wormed, of having two or three officers, of putting the platters for enough, being respectively—that he might not run mad, that they might not fail, that they might not reach. See Tooke, i. 366, 390, &c. And *Illustrations of English Philology*, p. 103, & seq.

In Robert of Gloucester; the *cause* of their choosing a fair place and strongly walling it, as a castle, and storing it well, being—that they might abide the assault of the king.

In R. of Brune; felony being the *cause* of the outlawry.

In P. Ploughman; weariness being the *cause* of his falling asleep.

In Wielsh; the *cause* of the superior value of the widow's east, being—that of hers each part of their "pleasure," but that she—"of her poverty keste alle thynge that sche hadde."

FOR. *Fortky, A. S. forthi, quamobrem, wherefore, (says Somner.) i. e. this cause—or this being the cause.*

A fair place heo chosen hem, & þere heo goode were
Wallas wyde and strong ynow, castles as hit were,
And a nortle but wot yow, and here god þer inne here,
For to a kide þe kyng, god he wold a syle him þere.
R. Gloucester, p. 18.

He bigan to schake ys ass, for to smyte anon,
Ac knyghts cride, & zeile lute are hem many on.
Id. p. 25.

þo þe emperur heide þis, he bigan hym bi þenche,
And þys wryþe towarde þe kyng, for drede of þe sei qeneche.
Id. p. 58.

& led his vito France, spoused for to be.
R. Brune, p. 30.

Whilom he served in his panterie,
& was outlawed for a felonie.
Id. p. 33.

ER God þei brouȝt, to save þum in þat cas,
Sanely to baren he brouȝt, for lel of S. Thomas,
þat for holy kike suffred martirdom,
& God for þum gan wirke, how a voice can.
Id. p. 148.

Ac on a may mornynge on Malerene bulles,
Me by lel for to shewe, for weyrwone of wandring.
Pere Planchin, France, p. 1.

Treely I seye to you that this pore widow kaste more thre alle that
kesten into the treasury, for alle kastes of that thing that thei hadden
pleier of, but this of her poverte kaste all things that sche hadde of
her lyf lode.
Walsf. Mar, ch. xii.

But at the lorte whanne the elyvenne discipils saten at the mete,
Jhesu apperide to hem and reprevede the nabylers of him and the
hardnesse of herte, for thei beloviden not to hem þat hiden seyen
that he was risen fro deeth.
Id. B. ch. xvi.

And whanne every temptacion was ended the fast wolde awaye
from þem for a tyme.
Id. Lash, ch. ii.

But what wentes ye out for to se? a profete? yhe I seye to you
and more than a profete.
Id. B. ch. vi.

I seye to you, though he schal not rise and gyve to him, for that,
that he is his frend, nether for his contrayal axing he schal rise and
gyve to him as many as he hath need in.
Id. B. ch. xi.

For he was late yrome for his vyge,
And wente for to dou his pynnyng.
Chaucer. The Provok, p. 78.

A remaly man our herte was with alle
For to hon him a marshal in an halie.
Id. B. v. 754.

He dedde next his white here
Of clath of lute he and cieve,
A lincbe and eke a sherte,
And next his shert on baketen,
And over that on halteroun,
For pencyng of his herte.
Id. The Rime of Sir Thopas, v. 1379.

Therefore for stealing of the rose
I rede her not the vyse vellece.
Id. The Remond of the Rose, fol. 136.

Wel othe of the well than of the tonne
She drinke, and for the wolde vertue plewe,
She knew wel labour, but not idel es.
Id. The Clerk's Tale, v. 3092.

What! trowen ye, that whiles I may preche
And winnen gold and silver for I weche,
That I wol live in poverte wilfully?
Id. The Pardoner's Tale, v. 12373.

Pinesack as the knowynge of these things, is a wane poion or
medecine to the, al be it so, that I have litle time to done it, yet
vertheless I would reforme me to shewen somewhat of it.
Id. The Fourthe Boke of Recours, fol. 234.

And forthy I you put in this degre,
That eche of you shall have his destyne
As him is shipe, and harkneth in what wyse:
Lo how your ende of that I shal devyne.
Id. The Knight's Tale, v. 1543.

And for that few men condite
In our Englyshe, for to make
A booke for Englyshe's sake.
Lower. Conf. Am. Prologue, fol. 1.

But for my wittes ben to smale
To telle every man's tale,
This booke upon amercement
In stonde at his countenance
With whom more better is of accordie,
I sende into mine owne lorde,
Whiche of Lancaster is Henry examed.
Id. B. fol. 1.

Not for to syng with the biden.
Id. Th. book i. fol. 8.

My soune, as hypocrite is this:
A man, whiche faineth conscience
Without, and is not so within:
And doth so for he wolde winne
Of his desyre the vaine arate.
Id. B. book i. fol. 11.

Lo, sayth the kyng, nowe make ye see,
That there is no default in me
Forthy me, wile I will acquite,
And leaveth your ewe wile
Of that fortune hath you refused.
Id. B. book v. fol. 101.

Item, it is lawfull for the clergy, by their power to take away the
nourments of the church from the laitye extenually offending, for-
asmuch as it doth pertain to the office of the Christian ministers by
their power to minister the same to the lay people.
For. Martys, fol. 423. The Clergy subject to Civil Power.

Vas. And had not your selden condone prevented us, I had let
my gentlemen bleed under the gills; I should have warn'd you, sir,
for running mad.
For. 'The City She' a Whore, act i. sc. 2.

Love. Is there an oracle there?
Orr. [without.] Yes, two or three for failing.
Ben Jonson. The Alchemist, act v. sc. 3.

—Two hundred rums'd in the earth
To the armies, and full platters round about them,
But far enough for reaching.
Massinger. The Virgin Martyr, act v. sc. 1.

Thomalia, have no care forthy,
My selfe will have a double eye,
Ylike to my flocks and thine.
Spenser. Shepherd's Calendar. March.

But I am bound by vow, which I protest
To my dread sovereigns, when I was say'd,
That in achievement of her high behest,
I should so creature loose vito myne eyde,
Forthy, I may not grant that ye so greivly pray'd.
Id. Fierie Queene, book vi. can. 2.

For, in Composition, as the Dutch and Ger. *ter, and*
A. S. *for*, says Skinner, *negat ad aufert*, denies or takes
away; perhaps from the Lat. *foras*. And see Wachter,
Prod. ser. 5, in *For*.

Tooke accounts for it in the following manner,
"From the Lat. *foras*, *foris*, the French had *for*, and
of the Fr. *for*, our ancestors (by their favourite pro-
nunciation of *th*) made *forth*. *For*, in the prepositive
and conjunctive use of it, the French have latterly
changed to *hors*, but they have not so changed it when
in composition. From the French we have many Eng-
lish words preceded by *For*, with this meaning; as
forfeit, *forlorn*, &c. and we had anciently many more.
Tooke, i. 495, 332, 333. See *FOUR*."

MYRAGE, *v.* } Fr. *fourrage*; It. *foraggiare*; Sp.
FOURAGE, *n.* } *-fourrage*. Julius, *fourage*, pabu-
FOURAGE. } lum, q. d. *foderage*, from *fodder*,
q. v.

In *fodder*, to supply, provide, procure or purvey
fodder; to go forth in quest of *fodder*; and thus, to
pillage, to plunder, to ravage; to make an incursion

FOR.
FORAGE.

FORAGE. (sc.) for fodder, spoil or pillage: and in Shakspeare, (as the Commentators say,) to range abroad.

**FORA-
MINOUS.**

These *foragers* of *kynde*
Hadden prydeed and preyedde pilles of people.

Piers Plouman. *Vision*, p. 396.

Kynde havyde þu conscience, and cam out of the planes.

And sent for þu *foreraces*.

I wol so woman thirty yere of age,

It is but bene straw and gret *forage*.

Chaucer. *The Merchant's Tale*, v. 9296.

Whych victorie letted them, that they went out to pillage and *forage* all your townes and cyties of Palapona.

Neval. *Thucydides*, fol. 30.

That company of hovenes of the Usaptes and Treuthers were gone *foraging* and so fitch hosties on the other side of the Mare, and were not at the battel.

Arthur Goldyng. *Caesar*. *Commentaries*, book iv. fol. 92.

Thus ill, dayes and ill, nightes, they were in mase withoute brode, wyne, candel or light, *foley*, or *forage*, or any manner of purveyance, other for huse or nak.

Lord Berners. *Proutair*. *Crangels*, vol. I. ch. xviii.

But about midday, when *Caesar* had sent forth a lieutenant of his called Caius Trebution with three legions, and all his men of armes *for forage*, suddenly they came lying upon the *foreragers* on all sides.

Arthur Goldyng. *Caesar*. *Commentaries*, book v. fol. 118.

What, shall they seek the lion in his den,

And fright him there? and make him tremble there?

Oh let it not be said: *forerage*, and *rause*

To met displeasure further from the doers,

And grapple with him he come so nye.

Shakspeare. *King John*, fol. 18.

I like our forces their first course should hold,

To skirmish with them upon every stay,

But fight by no means with them, do't they would,

Except they find them *foraging* for prey.

Dryden. *The Battle of Agincourt*.

This bold adventure of the Samitans speeding so well, made them take better heart; so as they would not permit the Romans to encamp further into the country, so not so much, as to go *foraging* into their territories: where upon they were compelled to retire againe, and to pursue *forage* in the quiet and peaceable quarters of their friends about Rome.

Holland. *Lucius*, fol. 372.

There was no question what perill there would be in the returns, the *foragers* being but few and heavily laden.

Savile. *Tacitus*, fol. 157.

One sight, a *foraging* for prey,

He found a viceroy in his way.

Valden. *Fable 7. The Fox and Wrennet*.

With greens and flowers recruit their empty bives,

And seek fowr *forage* in sustan their lives.

Dryden. *Virgil*. *Georgics*, book iv.

Lost in the spreading floods the landmarks lie,

Nor can the *forager* his way descry.

Roar. *Lucan*. *Pharsalia*, book iv.

A good plain mouee, our host, who he'd to spare

Those herps of *forage* he had glaz'd with care.

Fishes. *Homer*. *Poet of Nature* 6. book ii.

Down so smooth a slope

The fleet *foragers* will gladly hewie.

Mason. *The English Garden*, book ii.

FORAMINOUS. Lat. *foramen*, from *forare*; and this from *foris*, forth, *quia quid forat*, *facit ut forineus vis sit et inspectio*; Vossius: because he who makes a hole through, makes a way or passage forth or out.

Almost every plant breeds its peculiar insect, most a butterfly, moth or fly, wherein the oak seems to contain the largest number, while the pater, oak, apple, dill, weevil soft, *foramineus* roundles upon the leaf, and grapes under ground make a fly with some difference.

Sir Thomas Brown. *Cyprus Garden*, ch. ii.

Soft and *foramineus* bodies, in the first creation of the sound, will deaf it; for the striking against cloth, or furs, will make little sound, as hath been said: but the passage of the sound, they will admit it better than hyder bodies.

Bacon. *Natural History*, Cent. iii. sec. 215.

FORBATHE; for, i. e. forth, and bathe, q. v.; i. e. Utterly bathed, steeped, soaked.

And Priam eke with iron marked thus,
And Treys towers consumed all with flame,
Whose shore bath been so oft forbathed in blood.

Spenser. *Fingal*. *Aeneis*, book ii.

There saw I Pompey, and *Caesar* clad in arms,
Their hosts allied and all their civil harmes,
With conquerors' hands forbath'd in their own blood,
And *Caesar* weeping o'er Pompey's head.

Milner for *Migustras*, fol. 267.

FORBEAR, A. S. *forbæran*, *abstiner*, and

FORBEARANCE, thus, *parcere*. Compounded of *for*,

FORBEARE, (i. e. forth,) and *brar*. Mr. Tyrwhitt

FORBEARING, (on *Rom. of the Rose*) also says,

to abstain, i. e. to hold or keep away from; and so, *forbear* itself, is *forth-bear*, i. e. to bear forth or away

from; to hold off or away.

To hold or keep off or away from; to abstain, to

withhold, to refrain; and thus, met to temperate, to

moderate.

For þei shoulde nat faste, in *forber* sherte

Bute feithfullich defende, & fyghte for trute.

Piers Plouman. *Vision*, p. 17.

I may not cerise, though I shaldis dis,

Forber to ben out of your companie

For very lone.

Chaucer. *The Merchant's Tale*, v. 10056.

So that thou might the better lere

What mischance that this vice stereth,

Whiche in his anger nocht *forbereth*.

Gower. *Conf. Am.* book iii. fol. 48.

And I pöthe thy furthest & godly zele, wherein thou clist in so wise

forbereth that are wicket, and euill, but thus latest blunders

and shonest the enemies of God.

Bale. *Image*, part i. sig. D 2.

The West, as a father, all goodness thus bring,

The East, a *forberer*, so manner of thing.

Tasso. *The Propertias of the Winds*.

But owe to these *struttes*, some other more severe agnyne,

that the leasing out of felony, sacrilege, and murder, is rather

a token of weakness, than any *forbearing* or favour.

Sir Thomas More. *Works*, fol. 671. *The Apology*.

Thus aperth rate you the beginning of the right of superiority, with a perpetual confession, without intermission within memorie, certayne mischiefe and *forbearing* upon the grounds and occasions before specified as they are.

Holl. *Henry VIII.* The thirty-fourth Year.

Such and such evil God on Geyon reave,

And worse and worse, young orphan, be thy payne,

If I, or thou, dew vengeance doe *forberce*,

Till gullies blood her guardian doe obayne.

Spenser. *Fairie Queene*, book ii. can. 1.

And now they have stript him naked; and haling him by both armes, as it were, cast him alive into his grave. So in pretence of *forbearing*, they resolve to torment him with a lingering death: the surgest robbers could not have been more mercies.

Holl. *Cost.* fol. 814, vol. i. *Of Joseph*.

Phidias, when he had made the statue of Minerva, could not *forbear* to engrave his own name, as author of the piece.

Dryden. *Alcibiades*. *Dedication*.

The crowd, whose insensate *forbearing* swells,

While he forgives too far, almost relents.

Tate. *Androm and Scythopol*, part ii.

Nyle *forber*, to call him blood

That only boasts a large excuse,

Should all the treasures of the West

Meet and conspire to make him great.

Watts. *Lycis Poena*, book ii. *Fable Grievous*.

There is however a limit at which *forbearing* ceases to be a virtue.

Burke. *Observations on a late State of the Nation*.

2 a 2

**FOR-
BATH.**

FORBEAR.

FORCE. *Forc*, (in Scotch,) a stream or current. Jamieson.
See *Forc* in Jamieson, and *Thre*.

And beo a *forde* hom þu mare, þu heþast a wey to dryue.
R. Gloucester, p. 121.

Allie þe Bretone he cætereð, but wild him sæmle,
& in his þirtene geaf *force* gao him felle.
Tille Utrre his kœþa, o stille kyght to steura,
He gaf his kyngdom, and died in lugeore.

R. Brunne, p. 6.

No *force*, quod he, but tell me all your grete.
Chaucer. The Sompnere's Tale, v. 777

My lady, and my love, and wif so detyr,
I put me in your wise governance,
Cheseth yourself which may be most plesance,
And most honour to you and me also,
I do no *force* the whether of the two;
For as you likest, it sufficeth me.

Id. The Wyf of Bathes Tale, v. 6816.

I do no *force* of your divinity.

Id. The Friars Tale, v. 7994.

Now rekke I never to þe doo right here,
Sin I stood in your love, and in your grace,
No *force* of death, no wano my spirit pace.

Id. The Clerkes Tale, v. 8968.

Thereof no *force*, good yeman, quod our host,
Sin of the conning of thy lord thou wast.
Telle how he doth, I pray thee heartily,
Sin that he is so crafty and so wily.

Id. The Chaucer's Yeman's Prologue, v. 16120.

But trewely, min owne maister dreȝ,
Fie was a pilous tale for to here:
But noblesse, passe over, is no *force*.

Id. The Pardoner's Prologue, v. 12237.

It little *forthe* how long a man live, but how wel and veruously.
Udall. Murke, ch. v.

For either they must of *force* go on the Christian coast, and so fall into their hands, or else on the coast, and fall into the hands of this town, or Trojans, their hands, which if they should, will never be recovered.

Holbynt. Voyages, 4to. vol. ii. part i. fol. 174. *Sir Edward Osborne*.

By reason whereof the pure payssables & rustical people going shrode, without fesse or suspicion of trait, wer ever ronne or taken with the horsemen or they could stain to any toun, or forecett.

Hull. Henry VI. The Rightmorn Tenere.

Yr joyful climbing of mountaines did nothing discourage them, nor the shame of *foreride* breaking into this that man's house, could not kpe them from him, in case he had any where by occaſion kept himself secret within doores.

Udall. Lake, ch. v.

For it is not enough, at all adventures (not regarding what wile) to have extort *foreride* within the limits, enclosure, & chapelode of the church. It is not sufficient to have attained the same and divide of a shepherd, not *foreride* how.

Id. Job, ch. x.

That morning that he [William the Conqueror] was to joyne battell with Harold, his armour put on his back-pieces before, and his breastplate behind, the which being copied by some that stood by, was taken among them for as ill taken, and therefore advised him not to fight that day: to whom the Duke answered: I *foreride* not of such fooleries, but if I have any skill in South-saying, (as in south I have none,) I doth prognosticate that I shall change copie from a Duke to a King.

Camden. Remains. Wise Speeches.

But let not what so needfully was done,
Though still persua'd, make your ambition feare;
For could I *foreride* all monarshies to one,
That universal crown I would not weare.

Danvers. Guerdon, book ii. can. 8.

My kind sister,
Thy tears use of no *foreride* to multiply
This flinty man.

Heywood. The Woman Killed with Kindness.

Yet from all this faye
Of this so *foreride* conceits; yf in aye
The golden-mold sustaining Arque guide,
Hapt me in sight of all.

Chapman. A Hymn to Venus, part iii. fol. 96.

Her eyes full swollen with flowing streames afoote,
Were with her looks throwne up full piteously,
Her *foreride* hades together oft the smote,
With deefull shrieks that awoke in the skye.

Mirour for Magistrates, fol. 237.

And I but yesterday prode'st to fight
By which, it fell into his owne free sight
That I in no similitude apper'd
Of power to be the *foreride* of a herie.

Chapman. Hymn to Hercules, part iii. fol. 78.

Acu, A short deliberation in this
May serve to give you counsel: to be honest,
Religious and thankful, to themselves
Are *foreride* motives, and can need no flourish
Or gloss in the perwader.

Ben Jonson and Fletcher. The False One, act i. sc. 2.

Yet was the stroke so *foreride* uplidge,
That made him stagger with uncertaine sway,
As if he would have tumbled to one side.

Spenser. Faerie Queene, book v. can. 11.

Let other rapes of virgins, *foreride* of honourable dames be forgotten:
Let us imagine that we have nothing to do, not to meddle
with Philip, for fear of whose cruelty we were all so mute, and could
not open your mouth.

Holland. Lavinia, fol. 822.

CUR. No doubt ye may compel her,
But what a mischance unhappy fortune
May wait upon this will of yours, as commonly
Such *foreride* ever end in bitter and mines.

Ben Jonson and Fletcher. The Pilgrim, act i. sc. 1.

But this I thought to commit to historie to the latest men might see
the lamentable decays of true Christianitie amongst Christian Bishops,
who inflamed with glorious ambition so contended for honour, that
without more *foreride* of lawe no modestie could take place.

Flax. Martyrs, fol. 157. *Continence between the two Archbishops, Canterbury and York*.

From a desire of *foreride* mutually our own opinions upon others,
instead of exhorting them to study and obey the Gospel of Christ; have
riſes strifes and contentions, hatred and uncharitableness, schisms
and divisions without end.

Clarke. Sermon 5.

But woe their looks on the black meadow head,
His rising muscles out his brow command,
His double-biting eye and beaming spear
Each asking a gigantic *foreride* to rear.

Dryden. Falsamon and Arcite.

This foundation of the earth upon the waters doth most aptly agree
to that structure of the abyss and antediluvian earth; but very im-
properly and *foreride* to the present form of the earth and the waters.

Burnet. Theory.

On his broad shoulders fell the *foreride* full broad,
Then glancing downward lepp'd his holy hand
Which main'd with sacred blood the blushing sand.

Pope. Homer. Iliad, book v.

Now the usual means for the ascent of water, is either by suckers
or *foreride*, or something equivalent thereto.

Willis. Dendro, vol. ii. p. 236.

The desire of knowing more in itself natural, and so lawful; and
there is no desire more strong and *foreride* in man fallen, who is in
any degree exalted above sense.

Blackwell. Dendro 5. vol. ii. p. 288. *The State of Man before the Fall*.

For the Holy Spirit moves and inclines only, and does not compel;
he leads and conducts as many as he will to his inheritance by him,
but does not so *foreride* attract them, as to overrule all stubborn
resistance or reluctant perseverance.

Waterland. Works, vol. ix. p. 330. *Sermon 26*.

Waria was exceedingly fond of money, and having *foreride* his
daughter, who was beautiful, to marry a rich and deformed officer of
the revenue, she poisoned herself a few days after the wedding, say-
ing, "I must perish since my father's warrior would have it so."

Walpole. Anecdotes of Painting, vol. ii. p. 259. ch. lii.

To gain something like a satisfactory conclusion in this point, it
were well to examine, what proportion is; since several who make
use of that word, do not always seem to understand very clearly the
force of the term, nor to have very distinct ideas concerning the
thing itself.

Burke. On the Sublime and Beautiful, sec. 2.

FORCE.

FORCE.
—
FORDO.

Didst thou to heaven address the *forceful* prayer,
Vaid thy fair hands, and raise the *mountain* eye,
Implore each power benevolent to spare,
And call down pity from the golden sky?

Langhorne. To Miss Crucifix.

He is at once elegant and sublime, forcible and ornamented, he unites energy with cypriosity, and dignity with variety.

Leach. Lecture 21, vol. ii. By Gregory.

When I consider this, I never more inclined than the cowardly eyes of other critics to enquire the false accounts of the Pagan writers concerning the Exodus; who censor in representing the Jews as expelled or *forcibly* driven out of Egypt.

Warburton. The Divine Legation, book ii. sec. 6.

FORCEMEAT, i. e. *farced meat*, stuffed meat. See **FARCE**.

FORCEPS, } *Forcep* (says Vossius) dicitur
FORCIPAL, } quasi ferricapis, hoc est, ferrum, quo
FORCIPATEO, } quid capimus aere prehendemus;
FORCIPATION. } the iron or steel with which we take
or hold any thing.

Mechanics make use hereof in *forcipal* organs, and instrument of industry.

Sir Thomas Brown. Cyrus Garden, ch. 6.

The locusts have antennae or long horns before, with a long salutation or *forcipated* tail behind.

Id. Vulgar Errors, book v. ch. iii.

And a punishment (howlings) and consuming men's entrails by fire) surely it is, though of great terror, yet by reason of the quick dispatching, of less torment far than either the wheel or *forcipation*, yet than simple burning.

Bacon. Works, vol. ii. p. 57. Observations on a Libel.

At which time all her motions, some of which were judged convulsive, and others, that had been excited by our rousing her with a *forcip*, appeared to cease, and her head to hang carelessly down as if she was quite dead.

Boyle. Works, vol. iii. p. 369. Permeation Experiments about Respiration.

In many insects the mouth is converted into a pump or sucker, fitted at the end sometimes with a wimple, sometimes with a *forcip*; by which double processes, viz. of the tube and the protruding form of the point, the insect first borrows through the integuments of its prey, and then extracts the juices.

Paley. Natural Theology, ch. xii.

FORD, v. } Junius and Skinner agree, that *ford*
FORD, n. } is from *far-an*, i. e. *trans-ire*, to go, to

FORDABLE, } go over. And Tooke says, *ford*, (the noun,) is the past participle of *far-an*, to go; and always, without exception, means, gone, i. e. a place gone over or through. *Dir. of Purley, ii. 179.* Upon this past participle the verb, to *ford*, has been formed.

To go or pass through or over; generally applied, when shallow water is to be passed; or met.

But now, readers, we have a part within sight; his last section, which is so deep one, remains only to be *forded*, and then the wish is shorn.

Milton. An Apology for Sisyphus.

The river (Euphrates) being small and narrow, for that he is so secure his hand, and as yet not grown big by other rivers running into him, might be easily passed over, so having it in many shallow *fords*.

Holland. Annals, fol. 117. Constantine and Julianus.

The Priore Palatine himself with Major King, thinking to go over the Water in a coach, the water being deep, and not *fordable*, he said himself by the help of a wiffow.

Howell. Letter 39, book i. sat. 6.

Thus in derision having said their grief,
From sacred oracles they seek relief,
And to Cephalus' book their way pursue;
The stream was troubled, but the *ford* they knew.

Dryden. Ovid. Metamorphoses. The Iron Age.

FORDO; in Chaucer, *Frankelynes Tale*, "I am *fordo*," says Tooke, "is I am *forth-done*, i. e. done to go *forth*, caused to go *forth*, i. e. out of doorn. In modern language, turned out of doors."

Somner; "Fordum, fordon, perdere, pessumare, to

destroy, to uodoe." But this is merely a consequential signification; he that is *forth-done*, turned out of, deprived of, house and home, "who may there no longer dwell," is consequently, *undone*. See ante, *Fon*, is Composition.

To do, or put or turn *forth* or out, ac. out of doors; and thus, to *undo*. Also, utterly done, (in Shakspeare,) *ordone*, ac. with labour; and thus, tired, wearied.

Je hole was sent to rafe je messenger com ourtowne
For noth it was greet stater, his passage was forden.

R. Housen, p. 87.

Just Jan was je sawe willom in jai cite
Je papa forden jai lawe, je shille can i out se.

Id. p. 322.

For jst jst kynde doj onkynde furdy.

Peter Planchman. Vinn, p. 334.

Alas (quod he) alas, that ever I beleight
Of pure gold a thousand pounds of weight
Ueto this physypher, how shall I do?
I se no more, but that I can forde
Myne herbage wote I knowe well,
And has a beggar, how may I to longer dwell

Chaucer. The Frankelynes Tale, v. 11566.

This monk began upon this wif to stare,
And sayd, alas! my nace, God forbeide,
That ye yet any sorwe, or any drede,
Forde yourself.

Id. The Shipman's Tale, v. 1357.

Delicacie his sweet teethe
Hath ruffled so that it furdeth
Of abstinance all that ther is.

Gower. Conf. Am. Prologus, fol. 3.

Will thou not first go see wher thou hast left
Archibis thy father forde with axes?

Saunders. Virgil. Aeneas, book ii.

Felows, he seyde, what dyd thou there?

Sey, with my lord on the way.

That now to dedd ye dyght;

As Swedream, my brother and I,

We have nought ellys to leve by,

Owe fulat furdylt our ryght.

Le Bone. Romance of Rome, v. 933. Aeneas, vol. iii.

Then Lord, is thy merry and justice *furdore* by him that sayth he is thy vicar on earth; for he certier keepeth it himself nor will, nor suffer other to do it.

Fle. Martyrs, fol. 370. The Complaint of the Ploughman, &c.

To which, when now they gan approach to sight,
The lady counsel'd him the place to shonne,
Whereas so many knyghtes had fowly ben forden.

Spenser. Faerie Queene, book v. can. 9.

Now the hungry lion roars,

And the wall between's the moon,

Whilst the heavy ploughman sows,

All with weary till forden.

Shakspeare. Song of the Fairies.

In his own quiet house ordain'd it to do,
He knows the place to which his bones shall lie,
No trumpet warns him: but his harrons see,
Though blind, and all with wondrous *furdore*.

Race. Lucan. Pharsalia, book ii.

Fierce as the lion roaring for his prey,
Or lances of myl whips *furdore*.

Churchill. Independence.

FORDRIVE, A. S. *for-drifan*; *for*, and *drive*, q. v. *Driven forth*, utterly, away.

Right so forth leue that sold in one
It ideth his acre, for right alone
When thou in ease were best to live
They ben with tempest all *furdore*.

Chaucer. The Remant of the Rose, fol. 133.

FORDRUNKEN, A. S. *for-drenkan*; *for*, i. e. *forth*, and *drunk*. Utterly drunk, extremely drunk.

FORDO.
—
FOR-
DREN-
KEN

FOR-
DRUN-
KEN.
—
FORE.

The miller that *fordroun* was all pale,
So that neither upon his hors he sat,
He wold avenes neither hoof or hat.
Chaucer. *The Knights Tale*, v. 3122.

He was parde an old felaw of yours,
And solely he was yelus to-night,
Fordroun as he set on his hewe sight.
Id. *The Pardoures Tale*, v. 1268.

FORDRY, A. S. *for-drigan*; *for*, i. e. *forth*, and
dry, q. v.
Utterly dry, quite dry.

FORE.

FORE, A. S. *foran*, *fore*; Dutch, *veur*, *voor*; Ger.
fur, *vor*, prior or anterior in space or time. In the
Diagram by Wilkins, for the clearer explication of the
local Prepositions, it is placed at the *front* of the figure
of the man, and described as referring either to motion
or rest.

Fore is very extensively used in *Composition*; and
some few words so formed will require a separate
explanation. Many such compounds have descended
from the A. S., as *Foran-* or *fore-haufe* or *heofod*, the
forehead. *Foran-* or *fore-scaccian*, to forewarn, *præ-*
tendere. *Forebodin*, to forebode, *præmonstrare*. *Fore-*
gan, to forego, *præire*. *Fore-sægan*, to foresee, *præ-*
dicere. *Fore-seon*, to foresee, *prævidere*. *Fore-stellan*, to
fore-stall, *impedire*, *intercipere*. *Fore-tæcnian*, to fore-
token, *præsignare*. *Fore-thencian*, to forethink, *præ-*
meditari. *Fore-scip*, foreship. *Fore-sygnan*, to fore-
warn, *præmonere*.

Before that Robert departed he released in his brother the *fore-meed*
tribute of iñ. M. marks, and departed agayne into Normandy.
R. Brouss, p. 192.

And if þo Scottis Kyng departed in any bende
Of trewe in any þing, ageyn Henry forswad.

Id. p. 138.

Every argument lady (quod I tho) that yee han makid in these *fore-*
sawped maters, me thirkeþ hem in my fall witte conceived.
Chaucer. *The Testament of Love*, fol. 302.

What may be said hereto? Hath my studye and my conyng
deserved that, or else the *fore-said* dampnation of me, made them
rightful accusours or no.

Id. *The first Booke of Boecius*, fol. 213.

For if that many honours, or these other *forwaid* things bringen
men to such a thing y^t so good as false them or scemeth to false:
Certes that would I grant that they be waked blisful by things that
they have gotten.

Id. *The third Booke of Boecius*, fol. 222.

Nowe in this lyste alreadye fulfilled that he prefetore *fore-sawped*
vato this businesse.
Udall. *Mark*, ch. i.

But this storme brought the winde west and north-west, and blewes
so forcibly, that we were able to heare no soyle, but our *fore-sawped*
half mast high.

Hakluyt. *Peyper*, 4^{to}, vol. iii. fol. 294. M. John White.

The innermost temple, the porch of the *fore-court*, the sayd postes,
these they had side windowes, and pylers rounde aboute ouer
against the postes, from y^e grounde up to the windowes.

Bible, Anno 1561. Ezechiel, ch. xii.

John although he bare the figure of the lawe and signified the same,
yet inasmuch as he was a *fore-cursor* of the Gospel, he was rewarded
with the reward thereof: that is with a glorious death, but yet farre
dyspers from the death of Christ.
Udall. *Mark*, ch. vi.

For wel they knew y^e wyth, the stormes of their shalpes they could
not away their clemency: & albeit they had raised up turrets, yet they
were the *fore-deckes* of the French shalps (as above them).

Arthur Golding. *Caesar*. *Commentaries*, book iii. fol. 73.

Amidst a tree *foredry*, as white as chalk,
As Canace was playing in hire wale,
Ther set a faucen over hire had ful hie,
That with a piteus voise so gyt to crye.

Chaucer. *The Squieres Tale*, v. 10723.

FORDWINED, A. S. *for-dwincan*; *for*, i. e. *forth*,
and *dwine* or *drindwin*, q. v.

To consume, to waste, to vanish, utterly away.

Her face frowned and forplied
And both hir bounden lorne *fordwined*
So old she was, that she as went
A foote. Id. *The Remant of the Rose*, fol. 118.

FORDRY
—
FORE.

A great advantage and *fore-dele* towards recovery hath that per-
son, which is apt and willing to take that paine but a remedie for his
disease.
Udall. *Luke*, ch. iiii.

And wold God the like diligence had been vased of our ancient
for-elders, in the time of Wickiffe, Pursey, Clarke, Bivus, Thorpe,
Hewe, Hierome, and such other, in searching and collecting their
workes and writings.

Tyndall. *Workes*. *Preface*, sig. A 3.

Then Zedekiah the Kyng commanded to put Jeremy in the
fore-cyngre of the prison, and drevly to be genty a cuse of bread.
Bible, Anno 1561. *Jeremias*, ch. xxviii.

But the truth is this: that God of his mercy had promised vnto
our *fore-fathers* his deare sones Christ that he shoulde deliver them
from all iniquities, and that all the nations of the worlde be blessed in
him.

Fisk. *Workes*, fol. 22. *An Answer to Bantall's Dialogues*.

But those men (as I thinke) neuer so very rarely vuse of the
sweetetes of deuotion and prayer, for the which cause chiefly our
fore-fathers of the church, did appoint those canonical preces, as
we use to call them.

Fisher. *A Godly Treatise*, sig. F 4.

For these appeared vnto them an horse, with a teryble and anytyme
upb him, deckt in goodly array, and the horse stonde at Helicouras
with his *fore-foot*.
Bible, Anno 1561. *Maccabees*, ch. iii.

The same hill where his tents were pitched rynging verynne heide
about the plays, was no broader hellice than wolde suffice to set
the *fore-front* of a battell in.

Arthur Golding. *Caesar*. *Commentaries*, book ii. fol. 48.

Neither an idill folkes hang ye all together of the weather, chaung-
ing and markyng all libalities and *fore-tynges* of tempestes.

Udall. *Luke*, ch. xii.

Nowe doth God with his Christen fethers ordinarily take that
way in the getting them theyr belief and faith that though they dooe
not merite with anye *fore-tynges* good dedes, nor deserveth the gyfte
of belieuyng, yet maye they with good conscience and obedientia
conscience deserve and merite in the belieuing.

Sir Thomas More. *Workes*, fol. 562. *The second Part of the
Confutation of Tyndall*.

For Christ hath brought vs all into the inner temple within the
tylle of *fore-tynging*, and vnto the mercy shoulde of God.
Tyndall. *Workes*, fol. 144. *The Obedience of a Christian Man*.

They were taken as prysoners in the Towre of London, and some
after *for-tynged*, hanged, and behyd, and their bodies also sette vpon
London brygge.
Falsgrave, vol. ii. Anno 1400.

It is not my part to make any ones title either better or worse
with my *fore-tyngment*.
Udall. *Mark*. *Preface*, fol. 110.

Wherefore not alondy of this man we shall say that he shall dwell
in vndeane, but as a purghe man and not a chylde, he shall dyslike
and deme, and have suche a circumspexion with hym, that he shall
dyligently *fore-tyke* and see that Goddys wyll be done and not his.
Falsgrave. Anno 1399.

And if I were the *fore-man* of the guest,

To give a verdict of her beavtie bright,

Forgive me, Phoebus, they shouldest be dissonant.

Faustine. *Antony*. *Description and Prayers of his Love*.

Whereby it came to passe that the principall gallies of Spaine felyng
foule of another shippe, had her *fore-mast* broken, and by that
meanes was not able to keepe wy with the Spanish fleet.

Hakluyt. *Peyper*, 4^{to}, vol. i. fol. 597. *The Spanish Armada*.

FORE. By Malachie's prophetic, Helias shal be the *fore-messenger* of his ageant coming to prepare y^e heartes of men by his preaching, againt that great and terrible day of the *laste* day.

Udall. *Lake*, ch. i.
The which in process of tyme more and more were mytrophied as well by Maseley as by Heymy, husbandes of the *fore-named* Goordide and Rogan.

Falsyn, vol. i. part ii. ch. xv.

There were teste and pascypon pyght vp to reforme bodie partyen, and terna or thyrry s wke the cymptuous nyste there in a fayre teste, adrayed for that purpose, aboute oyne of the clocke in the *fore-nome*, and there clemmed vpon many articles

Lord Berners. *Fraseris. Craygyle*, vol. ii. p. 195.

In the meane season the Tyrians prepared a great shippe lufes with stoncs and grassell behoude, so that the *fore-part* fited aboue the water.

Bremis. *Quinto Curtius*, book tr. fol. 56.

And to be short, when we were arriv'd at the sea side then grew our greatest doubt, and the bitter of all our journey *foreward*, for I protest before God, that a were in a most desperate estate.

Hakluyt. *Voyage*, 4^e. vol. iii. fol. 650. Sir Walter Raleigh.

But he caw sett a face of it,
with his *fore-praied* taylor,
In solenne sygltles he thunders so
that fasters neuer fayle.

Druid. *Horace. Satire* 6.

[John] exhorting them to the repentant emending of theyr former life: making with outward baptizing in water, a *fore-profer* to the abolishing of sinne, which abolishing of sinne was to come through Mercies.

Udall. *Lake*, ch. i.

This also was *fore-shewed* by rosey *fore-prophecies*, and we natures have heard our Lord Jesus when he prophesied with weeping teares, that these thynges shoulde befynde the childe Hierusalem.

Id. *Actes*, ch. i.

For as for that he sayeth in his *fore-remembred* note: he seemeth but to sette a specification of thys thyrd signification.

Sir Thomas More. *Works*, fol. 407. The first Part of the Confession of Tyndall.

Then the Cryen motnes *fore-ryders* came to Brechault, nere where the Turkes were.

Lord Berners. *Fraseris. Craygyle*, vol. ii.

Goose your wales (saith he) to the litle towne that ye see yonder *fore-ryght* againt you.

Udall. *Lake*, ch. xix.

And though the *fore-ryped* prime tyme provoked them therte, yet the granier of such ladies shoulde outtolle it.

Golden Rule, sig O B.

The Spaniards according to their usual manner, fill the world with their vaine-glorious vaunts, making great appearance of victories, when on the contrary, themselves are most commonly and shamefully beaten and dishonoured; thereby hoping to persuade the ignorant multitude by anticipating & *fore-running* false reports.

Hakluyt. *Voyage*, 4^e. vol. ii. part ii. fol. 169. Sir R. Greenwall.

Thus hast heard, good Theophilus, with what beginnings both John the *fore-runner*, it also the Lord Jesus made a way, and a preparative unto the office of preaching the Gospel.

Udall. *Lake*, ch. iii.

Peradventure you desire to know my myde in this place, and that I should expound unto you what Judas meant in his oldfild thir, he thought of no porgetary as y^e *fore-myd* text doth well specify.

Frith. *Works*, fol. 35. Answer unto Sir Thomas More.

Our guyde then spake in Dutch and had en beed

All sayles agayne: for now quod he (it last)

The day is past, dat het ick weeld beled

Why staye I longe to ende a wafall tale?

We trust his Dutch, and vp the *fore-ayle* goes.

Guanvoo. *Voyage in Holland*, Anno 1572.

And so it was that where Jacob the Patriarchs a litle before he shoulde dye, being endowed with the spirite of prophesie, dyd *fore-see* very thynges which shoulde afterwards come to passe.

Udall. *Lake*, ch. i.

But the Pharisee were neuer the better, sayther for that they vnderstoode the prophesies in *fore-seeing* of the prophetes, sayther because they had so oft tymes heard Jesus preach vnto them the heauenly doctrine.

Id. *Marke*, ch. vii.

He was not the Sonnes of God, but a soyce *fore-shewing* the Sonnes of God, who soon after shoulde be disclosed to the world.

Id. B. ch. i.

Now is Daniel called to be the *fore-keeper* of the ingement of God) neither saluting the king nor praying his gifts.

Juge. *Exposition of Daniel*, ch. v.

Their *fore-ships* al to landward then to turne, and inward beed He bids his mates, and to the deepe flood glid he dath descend.

Phaer. *Virgil. Aeneas*, book vii.

And because y^e tables of the palace stoode so that they litted him to come and caste herself down proutise on the *fore-ayle* at the feete of Aesus: she stoode behaynde at his backe.

Udall. *Lake*, ch. vii.

Now lett this day come sodially vpon you, wher ye see nothing at all prepared for it, you maye gresse by certayne *fore-aynes* & coniectures, when it is nere hande, now as ye maye coniecture and gather by the egge-tree that summer will shortly come.

Id. *Marke*, ch. xiii.

Ye shal circumscribe the *fore-skine* of your flesh, & it shal be a toke of the bondis betwixt me and you.

Id. *Isaiah* 1551. *Genesis*, ch. xiii.

And yet wer there some in that assembly of people, which did remicte (because of the *fore-speaking* of death) y^e he had spoken of the torment of the cruce.

Udall. *Lake*, ch. xii.

Thus ended this honorable man [Lord Henricus] a good knight and a gentle, of great auctorite wth his princes, of living more what dissolute, plaine and open to his asseynt & secret to his frend; ath to bequie as he that of good hart & courage *fore-stood* to perilles.

Sir Thomas More. *Works*, fol. 55. Richard III.

And so vyng and teaching the sacramentes, and vnderstanding without anye difficultie the wordes of the Scripture therin, by theyr *fore-tongue* and fre tyme to tyme kept and continued faith, they lited in writte and concorde of belief concerning this blessed sacrament.

Id. B. fol. 1346. A Treatise vpon the Passa.

Wherunto they say: Why then, art thou that same sonne of God, of whom the *fore-tellings* of the prophetes doe make mention.

Udall. *Lake*, ch. xiii.

I trust it shall so come to pass that neither I shall repent me, for that I have given you counsel, nor yet you shall *fore-thinke* your-selfe, that you have obeyed & followed my advice.

Witton. *The Arte of Rhetorique*, fol. 40.

For mine owne part I saw them not, but I am resolved that so many people did not all combine, or fore-thinke to make the report.

Hakluyt. *Voyage*, 4^e. vol. iii. fol. 652. Sir Walter Raleigh.

Whilst scouring like a very hogge the *fore-legende* did gruyte,

A prodigum from his pyralis
his money did perforce.

Druid. *Horace. Epistle to Julius Florus*.

They shall only be as signers and proofes of the ende that is to come, even so in an olden may's bodie, diseases oft tymes chauncing, are *fore-tokens* that his body shall shortly decaie and priue.

Udall. *Marke*, ch. xiii.

The Sir Thomas Allee being a good ship and well appointed, and for that the master of her is the nacetrest master of the fleet that hath taken charge that way, we doe appoint the same ship to be vice-admirall, and to waite the flag in the *fore-top*.

Hakluyt. *Voyage*, 4^e. vol. i. fol. 454. M. W. Burrough.

We sounded our trumpet and shot off two muskets, and she put out her flag vpon her *fore-topmast* in token that she did see vs.

Id. B. vol. i. fol. 468. Put and Jackson.

He was not the bryde-grome, but a *fore-waite* of the bryde-grome, to wake and call vp to, to meete the hydre-grome company.

Udall. *Marke*, ch. i.

And though he had delivered thee eternally from all thy *fore-acted* sinne, and past offences which are in number finite, yet he doth not supply to thee to be imputed that active righteousness which the law exacts from thee for the future.

Goodwin. *Works*, vol. iii. part ii. fol. 338. Of Christ the Mediator.

Neither did it a litle aide to the sorrow of Mordecai, to hear the bitter insulations of his former monitors: did we not aduise thee better, did we not *fore-remind* thee of thy danger? see now the issue of thine obstinacie.

Hall. *Cont. vol. i*, fol. 1342. Hannas disrepected.

SIXTH. Thus to haue said,
As you were *fore-aduised*, had toucht his spirit,

And tryd his inclination.

Shakespeare. *Coriolanus*, fol. 13

FORE

For seeing these inclinations cannot find delight in God, it must needs seek satisfaction somewhere else: so in the *fore-ordained* place, *Ephes. iv. 8*. Being estranged from the life of God through ignorance, so as to see this eternal good in him.
Goodwin. Works, vol. iii. fol. 321. An Unregenerate Man's Gulliver, &c.

Which I recite not here to mis inform or reprehension of them; but rather to put vs in mind and measure, how much we at this present time are lontano from the true state of life, if his truth, hidden so long before to our forefathers, and opened now unto vs by the good will of our God, in his son Jesus Christ.
Viz. Martyr, fol. 120. Joannet, &c. given by King Ethelred's in Religious Men of the Church.

Doubtless, it did not a little move Cyrus in this favour, that he found himself honourably *fore-named* in these Jewish prophecies, and *fore-appointed* to this glorious service, no less than so hundred and seventy years, before he was.
Hall. Cont. vol. i. fol. 1312. Zerubbabel and Ezra.

Only three of them shall be allowed to be the witnesses of his agonies; only those three that had been witnesses of his glorious transfiguration; that sight had well *fore-arm'd*, and prepared them for this; how could they be dismayed to see his trouble, who there saw his majesty.
Id. B. fol. 250. The Agony.

And how the great a correspondence doth the working by God upon Noah's spirit upon the *fore-befall* of the flood, (and he leaving the wrath of God therein, prepared the ark;) hold with the work of conversion and gathering souls into Christ.
Goodwin. Works, vol. ii. part iv. fol. 59. Of Election.

In some, nature hath invested a disparity; in some, report hath *fore-banded* judgment.
Filtham. Recluse 23.

And in the lower rooms the wretches shall howl,
And thy gilt chambers lodge the raven and the owl,
And all the wind'd ill-omen of the air
Though no new ill can be *fore-boded* there.

Conway. The thirty-fourth Chapter of the Prophet Isaiah.

There is upon many *fore-bodes*, and severing more than probability, out of the Revelation, that great fate to come upon the Churches of Christ; the last killing of the witnesses, that hath been so long *fore-warded* by many witnesses.
Goodwin. Works, vol. ii. part iv. fol. 72. Of Election.

The spectators all at once with one accord and voice, sung out the rest in manner of a response; and repeating withall the said verse oft, as the *fore-bode* of the song, acted (and with posture) noted him.
Holland. Seditious Sermons Subverted Gads.

And the *fore-bodden* of their castle was this way;
The time was when we gallant were
Youthful and hardy, void of fear.
Id. Pharaoh, fol. 292.

But, when the fatness fit was overpast,
His cruel facts he never would repeat;
Yet, willful man, he never would *fore-cast*,
How many mischiefs should ensure his bedridden hate.
Spenser. Faerie Queene, book i. can. 4.

Younger brothers call you them, and hate no more *fore-cast*?
I am ashamed of you.
Willms. Inferred Marriage, act iv.

They needed not be ambitious to be first,
Believe me, I have thither packt the worst;
And if it happen as I did *fore-cast*,
The diuine dices shall be serv'd up last.
Milton. Miscellaneous. At a Fustian Erreour.

We whom our Lord hath thus converted, and God *fore-shown*,
had yet as hard and impatient hearts as any in Capernaum and Bethsaida had, until God by his mighty power, inwardly reformed his son to us.
Goodwin. Works, vol. ii. part iv. fol. 148.

Not one *fore-cited* but deserves
At least an Homer's name,
Although with Agamemnon's valie
Appelles' shift I use.

Warner. Milton's England, book ix. ch. xlii.

And even in the joints of fact, which in birds are most multiplied, (Nature) suggests not this number, so progressively making these out in many, that from fix in the *fore-cited* she descendeth into two in the hindmost.

Sir Thomas Brown. Cyprus Garden, ch. v.

FORE

Do what he can
He must not acquit them; he be clear,
Th' offender, not th' offence, is punish'd here,
And what avails the *fore-condem'd* to speak?
However strong his cause, his state is weak.

Daniel. Chorae in Phisles.

Whether she [Rath] would thus rizen her hopes, & working in the midst of King Absolutus a *fore-conceit* of the greatness, and difficulties of that wit, which was so both to come forth; or, whether she must thus to give scope to the pride and malice of Haman, for his more certain ruin.

Hall. Cont. vol. i. fol. 1345. Ester suing to King Absolutus.

Even as it is impossible for them to conceive the science of good and evil things, who had so *fore-conceit* what were good and what were evil.
Holland. Plutarch, fol. 279.

Besides, when the evil cometh from without, there is little a kind of exasperation of grief, if it come by humane injury, either by indignation and meditating of revenge from ourselves, or by expecting or *fore-conceiving*, that Nemesis and retributions will take hold of the authors of our hurt.

Bacon. A Table of the Colours of Good and Evil.

Then, O God, in una cunctis amia praehabes, in one obscure *fore-conceit* all things, as Aquinas out of Dionysius; man is a poor imperfect composition hath nothing.

Hall. Cont. vol. iii. fol. 168. The Character of Men.

From thence he threw himselfe desperately,
All desperate of his *fore-damned* spirit,
That seem'd to help from him was left in living sight.

Spenser. Faerie Queene, book ii. can. 10.

The thing which I had to say, and those intentions which have he'd within me ever since I could conceive myself any thing worth my country, I return to crave excuse, that I might reason both pluck from me, by an abhorrent and *fore-damned* discourse.

Milton. The Reason of Church Government, &c. book ii.

'Tis to the *fore-doke* [1] went, and thence did look
That rockin Scylla would have first appear'd,
And taken my life, with the friend's I fear'd.

Chapman. Homer. Odyssey, book six.

But the original reason, and for which the type itself was appointed, was, that the lady of holies in the heavens was itself *fore-condemned* to be the place for us sinners to come unto, and did bear in God's *fore-decrees* the relation of being their eternal house they are to dwell in for ever.

Goodwin. Works, vol. iii. part ii. fol. 408. Of Christ the Mediator.

And as the persons were ordained to one or t' other of these rods or issues of them, so all things that concerned that hideous act, were all *fore-determined* by God's eternal counsel, as they were committed by the one or by the other.

Id. B. vol. ii. fol. 145. Of Election.

For that the Fates *fore-dooming* she should die,
Shew'd me this wondrous master-piece, that I
Should sing her funeral that the world should know it,
That heaven did think her worthy of a poet.
Dryden. To the Noble Lady, the Lady J. S. of Wiltshire.

In contemplation of what was to be,
I from life's hooks excluded had your name;
And did *fore-see*, but not *fore-doom* your parts,
My mercies were more ready than your hearts.

Shelton. Deuour-day. The truth Hower.

This *fore-doom* and choice of the persecutive century, all the rest followed after, and by their sufferings confirmed.

Holland. Livina, fol. 601.

He made a back door to his house for convenience, got a ball to his *fore-door*, and had an odd fashion to ringing, by which she and her maid knew him.
Chapman. All Fools, act v. sc. 1.

And finally, (how contrarious!) to the ancient laws, customs, and examples of our forefathers during the daies of a thousand yeares after Christ, they were more.

Fox. Martyr, fol. 1073. Notes for Legitimation of Priest's Children.
And this twenty yeares,
This rocke, and the denizens, have been my world,
Where I have liv'd at honest freedom, payed
More pious debts to heaven, than in all
The *fore-end* of my time.

Shakespeare. Cymbeline, fol. 382.

2 H

FORE. Now this act of his childhood shall prepare the faith of men by
fore-expectation.

Hall. Cont. vol. ii. fol. 29. Christ among the Doctors.

At last, it imports a firm purpose of an endur'd spirit to grapple
 with some *fore-expect'd* evil: thus must we learn to do against
 our last enemy.

M. B. vol. iii. fol. 25. Christian Moderation.

— The other prices, for poverty,
 Were first their ancient homes to let lie,
 And their old eadles to the ground to flie,
 Which their *fore-fathers*, famous over all,
 Had founded for the kingdom's common weal,
 And for their maner's long noiment.

Spenser. The Ruins of Rome.

And there within their thicke growne fatnesses and *fore-fruits*,
 after the manner of those that lye in ambush for such as pass by,
 they mistakend and enriched themselves with the goods as well of
 the provincial inhabitants as the way-faring folk.

Holland. Annals, fol. 4. Galba and Constantine.

All the tracts and quarters of Mesopotamia, which used often
 times to be desquited, were kept safe with *fore-fruits* and standing
 wards abroad.

M. B. fol. 7.

Was not this King of the Jews *fore-figured* by Melchisedec,
 King of Salem? *Seder*, we know, is justice, *Salem*, is peace; the
 fruit of his justice is peace: *fore-figured* to be the Prince of
 Peace.

Hall. Cont. vol. ii. fol. 418. Christ and Caesar.

So far'd divine Serpentine's mind, resolv'd to force his way
 Through all the *fore-fights*, and the will.

Chapman. Homer. Eneid, book xii.

Ye have bin bold, not to set your threshold by his threshold, or
 your posts by his posts; but your sacrament, your sign, call it what
 you will, by his sacrament, baptizing the Christian infant with a
 solemn sprinkle, and unbaptizing for your own part with a prophane
 and impious *fore-fayer*: as if when ye had laid the purifying element
 upon his *fore-head*, ye wou'd to cancel and cleanse it out again with a
 character not of God's bidding.

Milton. The Remon of Church Government, &c.

Give us thy fit, thy *fore-fall* to me give:

Thy spirites are too tall. *Shakespeare. Henry F. fol. 73.*

But when they perceived the most substantiall and principall
 citizens in the *fore-fronts*, they judg'd whatsoever the matter
 meant, it was not for naught. *Holland. Livius, fol. 42.*

If you that be minded to follow your leader, know me, (an ancient
 honour belonging to our house,) for a *fore-horse* team, and *fore-*
gallant in a murr, my father's stable is not odorous'd.

Ford. The Witch of Edmonton, act ii. sc. 1.

And but for cecemine, such a wretch,
 Wending up dyes with toyle, and sights with sleepe,
 Had the *fore-hand* and visage of a king.

Shakespeare. Henry F. fol. 96.

Vivs. The great Achilles, whom opinion crowne
 The state, and the *fore-hand* of our hosts,
 Having his case full of his ayres lease,
 Grows daisy of his wrath, and in his tent
 Lies mocking our designs.

M. Trilogus and Cecinda, fol. 82.

This pre-contract, this anticipated oneness, this *fore-hand* upon
 both some such virtue in it, that let them afterwards fall out never so
 much, they must be brought together again, and be one.

Gooden. Works, vol. i. part iii. fol. 125. On Ephraim, ch. ii.

v. 14—16.

— If I have knowne hir,

You will say, she did embrace me as a husband,

And so embrace the *fore-hand* mine.

Shakespeare. Much Ado about Nothing, fol. 114.

Wio. God, thou art a pretty *fore-hand* fellow, would thou wert
 wiser.

Ben Jonson and Fletcher. The Scurful Lady, act ii. sc. 1.

2 Pitt. There are a free state, sir, and her brother shew'd
 How that the Pope *fore-beroy* of her lawman's,
 Hath tear'd into the protection of the church

The dukedome, which she had as dowager.

Whitaker. The Dutchess of Maffy, act iii. sc. 4.

Like as a fearful dove, which through the rain
 Of the wale eye her way does out again
 Having farre off spyde a small gnat,
 Which after her his nimble wings doth strain,
 Doubtless her haste for feare to bee *fore-draw*,
 And with her paces cleaves the liquid firmament.

Spenser. Faerie Queene, book iii. can. 4.

His face *fore-her'd* with wounds, and by his side
 There hung his targ, with enches deep and wide,
Memoire for Allegiance, fol. 266.

Many had been admir'd if they had not been overmuch befitted
 by fame; who now in our judgment are cast as much below their
 ranks, as they were *fore-imag'd* above it.

Hall. Cont. vol. i. fol. 1160. Solomon and the Queen of Sheba.

As though she only were enamour'd of that place,
 Her *fore-intend* course determin'd to haue,
 And so that must be'd even eternally to cleave.

Drayton. Polyolicon, song 8.

For a friend to converse with all; let me rather meet with a
 sound affection, than a creative beam. One may fall me by accident,
 but the other will do it out of *fore-intent*.

Fetham. Renesse 83.

We in the haste of a precipitant zeal shall make no distinction, but
 resolve to stop their mouths, because we fear they come with new
 and dangerous opinions, as we commonly *fore-judge* them on we
 understand them.

Milton. Of Unlearned Preaching.

Let them carefully *fore-contrast*, and pierce themselves with the
 sound knowledge of the principles of religion, that they may not be
 carried about with every wind of doctrine.

Hall. Cont. vol. i. fol. 657. A Course of Travell.

That all the Gods which now his wondrous night,
 Did surely deeme the victorie his due:
 But seldom scene, *fore-indignant* growth true.

Spenser. Manypenny.

Sailing more northerly [he, Froisher] descried another *fore-land*,
 with a great god, boy, or goddess, which hee espied, calling it
Froisher's Stroud, supposing it to be the division of Asia and Asia-
 tica.

Purchas. Pilgrimage, book viii. ch. iii. sec. 2.

Keit with a golden handlelike which *fore-day*

Adwath her snowy breast.

Spenser. Faerie Queene, book ii. can. 3.

Would God that we learned so, by the *fore-leaders* before
 named, to charge and conjure each other into the pledge!

Gangway. The Art of Drummers, (1876)

— They both together met

With dread'd *fore* and famous intent,

Careless of peril in their fierce effort

As if that life to leave they had *fore-ent*,

And cared not to share that should be shortly spent.

Spenser. Faerie Queene, book ii. can. 3.

Goe to my love, where she is careless layd,

Yet as her winter's hours not well awake,

Tell her the layous time will not be staid

Unless she don him by the *fore-foot* take. *M. Sweet 70.*

— He was her *fore-m*

A long time in her other husband's days.

Middleton. The Mayor of Quesborough, act iii. sc. 1.

There was brought in one named Maras, a denizen, as the Christian
 testifies him, to give evidence: whose letters written in the Greek
 tongue unto the *master* or *fore-man* of a weaver's shoppe in Tyres,
 were produced.

Holland. Annals, fol. 90. Galien and Constantine.

Loe here the great sovereign papharmacum of the distressed soul,
 which is able to give ease to all the *fore-mentioned* complaints.

Hall. Cont. vol. iii. fol. 584. The Bala of Golud.

Finally to the end there should be also some satisfaction and ex-
 piation made of that night voice which, being the *fore-messenger*
 and warning giv'r of their destruction before the coming of the
 Gauden, was heard and yet neglected, a motion was made, that a tem-
 ple should be erected in the new causeway to Aias Loricus.

Holland. Livius, fol. 212.

Deu. This *fore-maid* maid hath yet in her the continuance of
 her first affection.

Shakespeare. Measure for Measure, fol. 72.

FORE.

But surely this Spaniard is one of the ordinary *fore* names, that the Romans take, such as *Seamus*, *Decimus*, and *Caius*. Now these *fore*-names they never use to write out at full with all their letters, but mark them sometime with one letter alone.

Holland. *Plutarch*, fol. 724.

You were not a good wholesome *fore*-man in hearing a cause between a cravenger wife and a forest settler, and then retorne the controuersie of three-pence, to a second day of audience.

Shakespeare. *Carolanus*, fol. 8.

It must needs be that they are created as he killed from eternity, and *fore*-thought and *fore*-ordained, because he hath done all things that he would, and never did any thing which he willed not from excelling, and hath *fore*-conceiv'd in him certain and unchangeable decree.

Hall. *Cont. vol. i. fol. 760. The Honour of the Married Clergie.*

Some things were strange and quarrelling kind,
The *fore*-part kin, and a snake behind.

Covley. *The Davidica*, book ii.

Oblivion of our *fore*-past woes,
Thou charm of wisdom, and repose
Of souls that languish in despair,
Why dost thou not from Lethy tue?

Cotta. *Forma. The Night.*

And we also that be living at this present, though many yeare be gone and passed since, do notwithstanding reckon ourselves partakers of his *fore*-past benefite.

Sir Thomas North. *Plutarch*, fol. 410. *Cicero.*

So let us, which live change of weather view,
Changee eke our mynds, and former lives amend,
The old yeares sinnes *fore*-past let on eschew,
And fly the faults with which we did offend.

Spenser. *Sonnet 62.*

He cunningly feeds the proud humour of Absalom, he magnifying the power and extent of his commands, and ends in glorious boasts of his *fore*-promised victory; as it is with feces, so it is with counsel, that is faire that pleases.

Hall. *Cont. vol. i. fol. 1127. Achitophel.*

And presently after going to Oxford, he (in pursuance of his oath) there sealed the *fore*-promised charter of many indulgent favours; in the name whereof was this.

Fraser. *Travels and Disputations*, &c. fol. 53.

A Popish writer of our nation (as himselfe thought) not unlearned, complaining of the obstinacy of us heretics, dis-pairs of prevailing, because he feels it to be long ago *fore*-predicted of us in the booke of the Chronicles, at this *propheticales* and *substant*.

Hall. *Cont. vol. i. fol. 649. A Censure of Travel*, sec. 15.

Whereas therefore this is the only Scripture that in some *fore*-priest ears seems to sound toward a lay-prelacy.

Id. B. vol. iii. fol. 161. *Episcopacy by Divine Right.*

Yet being not willing to enter into troubles, and raise up a new civil warre, without which Galba, who had already *fore*-priest the place, could not be set downe, following the scoldiers' example they openly agreed all upon Galba.

Servius. *Tullius*, fol. 7.

O then let this conscience then be to be valiantly, valiently, and penitently vanities: (as *fore*-priest fathers, and authors in the most have deemed them for this very reason.)

Fraser. *Historia-Maxima*, part i. act i. sc. 1.

ENGLAND. Yet leave your cousin Catharina how with vs,
She is our capital demand, compell'd
Within the *fore*-rank of our articles.

Shakespeare. *Henry V.* fol. 93.

With fruitful hope his aged breast he fed
Of future good, which his young toward yeares,
Full of brave courage and bold hardihood
Above that of his equal yeares,
Did largely promise, and to him *fore*-red.

Spenser. *Mainpennance.*

By reason of your *fore*-reading of Suetonius, you shall find your self, for a good part of the story, furnished before hand.

Hall. *Renaunce*, p. 273.

Stage-plays were originally destined, yes, appropriated, to the *fore*-reading of schoolmen, and of all sorts, but more especially to the honour and service of abominable idols.

Fraser. *Historia-Maxima*, part i. act i. sc. 2.

My words concerning S. Gregory and his times, are these, xvii. pages after the *fore*-reminded imitation of S. Gregory, in, &c.

Montaigne. *Apologie to Cover*, ch. 32.

And the Bishop Andrews ality argue that Christ being as well King as High Priest, was as well *fore*-remember'd by the Kings then, as by the High Priest.

Milner. *Reasons of Church Government*, book i. ch. v.

The sorry is halfa overcome that it is well prepared for, the strongest mischief may be out-faced with reason and courage.

Hall. *Cont. vol. iii. fol. 146. The Motion of two Ferry Disciples*

Repell'd.

The murderer encompasses now with swords, and desperate, *fore*-revenge his own fall by the death of another, whom his pondard reach'd home.

Milner. *History of England*, book ix.

To the end that the painments there inhaling, might think they were thieves and robbers, rather than the most-courteous and *fore*-rulers of an armie.

Holland. *Livius*, fol. 551.

On each side four continual watch observe,

And under one great captain jointly serve;

Two *fore*-right stand, two cross, and four obliquely snerve.

P. Fletcher. *The Purple Island*, can. 2.

His the procession, and *fore*-runs much less,

Wherein men say, the devil bears the cross.

Drayton. *The Shepherds of Queen Margaret.*

This, like a symptom to a long disease,

Was the *fore*-runner to this mighty fall,

And but too unadvisedly did seize

Upon the part that ruin'd all.

Id. *The Legend of Thomas Cromwell.*

Phosphorus now, though all in the cold sweat,

Dares venture through the fumed castle gate,

Altho the faithful craches have *fore*-warn'd

The wisest senator shall there be slain.

Hall. *Sectore i.* book vi.

Arise, let ord'ance

Come as the Gods *fore*-say it.

Shakespeare. *Cymbeline*, fol. 368.

The Temple was a type of Christ, (and he said by himself to be greater than the Temple, as the substance which the Temple shadowed, his flesh the walls, and his divinity the glory which inhabited it.)

Hammond. *Works*, vol. i. fol. 65. *A Practical Catechism.*

When that crownd ech,

That to the village lately was the clerk,

Comes to meet by him, with his *fore*-shewing

The shaver would quickly fall, that then was brewing.

Drayton. *Noah's Flood.*

For if I ever thought or rather dream'd of joys,

That little lightning but *fore*-show'd a thunder of annoy,

It was but like a fruit that Tartarus toments,

Which while he sees and nought obtains, his hunger but increments.

Shirley. *Alceste*. *Elogie 2.*

His sanguine beantes about his *fore*-head spread,

A sad presage of ill that should befall,

With varnish drops at eu'n his tresses bleed,

Fore-tokens of future heat.

Farfax. *Glossary of Analogies*, book iii. at. 54.

The fertile Nile never rubbly mov'd,

Which (ag'd in travel) many countreys knows,

Whose inundation by the labourer lov'd,

As barrenness or plenty is *fore*-shown.

Shirley. *Downfall*. *The third Horse.*

Now when these counterfeits were thus incased

Out of the *fore*-side of their largesse,

And in the sight of all men cleare discern'd,

All gan to jest and gibe full merida

At the remembrance of their knavish.

Spenser. *Fairy Queen*, book v. can. 3.

And reported it is that Domitian himselfe dream'd, how he had a golden excrement rising and bunting behind his neck: and knew for certain, that thereby was portended, and *fore*-signified unto the commonwealth, an happier state after him.

Holland. *Suetonius*, fol. 272. *Flavius Domitianus.*

In the old law faithful men offered to God diuers sacrifices, that had *fore*-signification of Christ's body, which for our sakes he himselfe in his heavenly father hath now offered to sacrifice.

For. *Martyrs*, fol. 1046. *A Sermon against Transubstantiation*, translated out of the Saxon.

FORE.

Two with what trivial weapon came to hand,
The jaw of a dead ass, his sword of bone,
A thousand *fore-shin* fell, the flower of Palestine,
In Ramoth-lechi Camous to this day.

Milton. Samson Agonistes, l. 145.

— Honour's train
Is longer than his *fore-shirt*.
Shakespeare. Henry VIII. fol. 215.

— Some call me with,
And being ignorant of myself, they go
About to teach me how to be one ; saying,
That my bad tongue (by their bad usage made so)
Fore-speaks their cattle, doth bewitch their corn,
Themselves, their servants, and their babes at nurse.
Ford. The Witch of Edmonton, act i. sc. 3.

CENSURE. Pray God, some on us be not a witch, gossip, to *fore-
spread* the matter thus.
*Ben Jonson. Staple of News. The second Intermede after the
second act.*

These are all (*besides* those which I *fore-speak*) which have as
mis-altered the *Literary*, that it can no more be known to be itself.
Hall. Works, vol. iii. fol. 293. Answer to the Fideicommis, &c.

A day in April seems come to sweeten
To show how coolly summer was at hand,
As this *fore-spring* comes before his lord.
Shakespeare. Merchant of Venice, fol. 172.

He [Lepidus] built a theatre, a *fore-stage*, a vast-arched seat the
Temple of Apollo.
Holland. Livius, fol. 1091.

Some detract from the absolute of these promises, in saying
that they are made upon other *fore-supposed* lower and subordinate
prerequisite conditions to be performed first by meo, as to improve
natural helps, will, &c.

Goodwin. Works, vol. i. fol. 163. Of Justifying Faith.

I followed him to his chamber and declared what was happened
that afternoon, of Master Gern's escape. He was glad, for he knew
of his *fore-telling*.
Fur. Marry, fol. 1090. Garret's escape out of his Escapes hands.

Perhaps thou shalt not die, perhaps the fort
Is not so haughty now, *fore-told* fruit,
Proph'd first by the serpent, by him first
Made common and unbelief'd are our taste.

Milton. Paradise Lost, book ix. l. 929.

Whether there was not in Eve as great injustice in depriving her
husband, as impudence in being deceived her self, especially if *fore-
telling* the fruit, her eyes were opened before his, and she knew the
effect of it, before he had tasted it.

Sir Thomas Browne. Vulgar Errors, book i. ch. i.

Now for the *Norum Geymum*, we say nothing, nor give any *fore-
told* thereof; being we have projected in our minds, by the assistance
of the divine favour, to make a perfect entire work of that subject.
Barn. On Learning, by G. West, book v. ch. ii.

The ever-burning lamps from thence it brought,
And proudly threw to ground as things of naught;
And underneath his slaty feet did tread
The sacred things, and holy houses *fore-taught*.
Spenser. Faerie Queene, book i. can. 7.

I pray thee, Fool, have care how thou dost pass,
Never the sea yet half so dangerous was;
And one *fore-told* by water thou shalt find;
Ah! God beth that foul tongue's prophesy.

*Drayton. English Heroical Epistles. Queen Margaret to the Duke
of Suffolk.*

I verily think with Hilary, that these two are pointed at as the
fore-runners of the second coming of Christ, as now they were the
fore-tellers of his departure; neither doubt I, that these are two wis-
domes, which are alluded to in the Apocalypsa.

Hall. Cont. vol. ii. p. 173. Christ Transfigured.

He had *fore-told* them long afore he did them, or brought them to
pass, and *fore-told* what that it should be his doing and not man's
that had effected them; and both his *fore-tellings*, and the effecting
them, he tells us, were from out of his *fore-knowledge* and decrees so
to do.

Goodwin. Works, vol. ii. part ii. fol. 25. Of Election.

He thought rue she should, and *fore-thinks*
That she her had onto him misdeeds
Brewer. The Shepherd's Pipe. Eclogue 1.

— I then express'd my tale
Unto the glory, now the need influences me:
When I *fore-think* the hard conditions,
Our states must undergo, except, in time,
We do release ourselves to liberty
And break the iron yoke, long'd for our necks.
Ben Jonson. Canthie, act i. fol. 601.

The second is where a man is slain upon a *fore-thought* malice
which the law terms murder; and it is an offence horrible and odious
and cannot be absolved, nor made fair, but foul.

*Bacon. Works, vol. ii. p. 557. Judicial Charge upon the Com-
missioners for the Peers.*

The baptizing of children may as well signify that the men that are
baptized, ought to be like children (as, as Christ said, enter the king-
dom of God as that little child; i. e. be children in malice, regenerate
and born again) as the circumcising of infants may be said to *fore-
typify* it.

Holland. Works, vol. i. fol. 617. Of Baptizing of Infants.
If might were *fore-inked* thereby [by lighting] it showed be-
fore hand excess of honour and renown unto the emperor in his
glorious enterprise.

Holland. Arminian, fol. 225. Julianus.

But of all the *fore-taken* of the fearfulst plagues prepared for any
sinner, O God, there is none so certain, as the prodigious sinners of
the people committed with a high-band against heaven, against to
clear a light, so powerful courtesies.
*Hall. Cont. vol. ii. fol. 465. Unversities, and Real
Eternal. Shilby 79.*

The dictator himself, for his part hath given a *fore-taking* and
prestage of a counsel committer, in steering his general of horse-
men from out of the compass.

H-Bond. Livius, fol. 245.

Mrs. Nay, pray thee leave, on each occasion by the *fore-top*:
but her's is show'd as now as it is presented, round my Lady League
to the ear, and tell let of it.

Brewer. Lingua, act v. sc. 2.

— Sure her offence
Must be of such unnatural degree,
That monsters it: or your *fore-worn* affection
Fall into taint, which to believe of her
Must be a faith that reason without miracle
Should never plant in me.

Shakespeare. Lear, fol. 285.

And now they been to heaven *fore-went*,
their good is with them go:
Their sample only to us left,
that she we might do so.

Spenser. Shepherd's Calendar, fol. 31. July.

This little Sylva, with her songs and tales,
Owe such estate to feasts and upbraid,
That though estimates she *fore-went* tragedies,
Yet for her swangeness still she play'd'th' eyes.

Marton and Chapman. Here and There, act 5.

Now were they under sail: and having a good great gale of a
fore-wind, they soon lost the sight of land.

Holland. Livius, fol. 730.

The wiser sort cannot not to do what is then lay to procure that
goal commonly *fore-waded* might in time come.

Knod. History of the Turks.

And of the other sort of wicked, and openly, left to their natural
blindness: we may say, That never were written in that book of
Life: But under the title of the rest, left out: Yes, and as the Apo-
stle's word is, Jude 4, *fore-written* too is another book.

Goodwin. Works, vol. ii. part ii. fol. 25.

He commanded his wife to shut fast and lock the *fore-guard* gate
after them, that no man might see and know.

Holland. Plutarch, fol. 414.

Of this kind are all actions, upon which the vicious man may build
expectations of being saved by any secret decree and *fore-appoint-
ment* of God, or by the merits of Christ, or by the intercession of
saints, by any other means that may be invented or imagined to
supply the want of one thing necessary, which is a virtuous life so
obedient to God's commands.

Clarke. Sermon 6, vol. viii.

FORE.

FORE.

Thus from'd for ill, he leav'd our triple hold;
Advice unsafe, precipitous and bold.
From between these tears: that bloom of our woe I
Who helps a powerful friend, *fore-arms* a foe.

Dryden. The Medal.

— He cautious backward drew
His horse compell'd; *fore-boding*, in his fears,
The rattling ruin of the clashing cars,
The bounding couriers rolling on the plain,
And conquest lost through frantic haste to gain.

Pope. Homer. Iliad, book xii.

All the steps of the growth and vegetation both of animals and plants, have been *fore-torn* and *fore-designed* by the wise Author of Nature.

Chapman. Philosophical Principles.

The nymph *fore-doomed* that fatal way to pass,
Spy'd not the serpent lurking in the grass.
Huckingshamire. Part of the Story of Orpheus

Class the fantastic scenes—hat grace
With brightest aspects thy *fore-fare*.
Hughes. A Wish to the New Year.

The covetousness of the gentry appeared, as in raising their rents, so in oppressing the poorer sort by enclosures; thereby taking away the lands where they had used, and their *fore-fathers*, to feed their cattle for the subsistence of their families; which was such an oppression, that it caused them to break out into a rebellion in the year 1549.

Storke. Memorials. Edward IV. Anno 1553.

So both to the proportion cause
Of the *fore-finger* and the thumb.
King. Art of Love, part xii.

The very same men, whom St. Paul describes in the text as having a form of godliness, are charged by him in the *fore-going* verses with a long and lamentable catalogue of the greatest sins and vices.

Bishop Hall. Works, vol. ii. p. 7. Sermon 15.

He told me I must go then to have my trial at the King's Bench bar Lord, says I, I wonder I had no *fore-head* notice of it; I have no witnesses ready; he answered, he could not help it, but go I must.

State Trials. Charles II. Anno 1678. Introduction to the Trials for the Popish Plot.

Now if we should accuse this man (we have no assurance we shall acquit him, only suppose it) then there is nothing against him but what lies in a parliamentary way, and we shall *fore-judge* their cause.

H. A. Anno 1681. Proceedings against Edward Fitzharris.

The place was apt, the pasture pleasant,
Occasion with her *fore-shock* present.
Congreve. The Patient in search of his Heifer.

Hell will undoubtedly be the portion of the prosperous anachoritic man, as our Saviour plainly teaches us in the *fore-mentioned* parable.

Bishop Hall. Works, vol. ii. p. 32. Sermon 16.

This first fall out not long before
The heights, upon the *fore-coming* of snow,
In quest of Sidrophel advancing,
Was now in prospect of the mansion.

Butler. Hudibras, part ii. can. 3.

February 7, 1553, in the *forenoon*, Wylt with his army and ordnance went of Hyde Park Corner.

Storke. Memorials. Queen Mary, Anno 1553.

So strange a revolution never happens in poetry, but either heaven or earth gives some *fore-nature* of it. *Rhymers. On Tragedy.*

Whether the *fore-ordination* were in St. Jude's intent, or meaning, a *fore-ordination* from eternity.

Dr. Jackson. Works, vol. iii. p. 171.

The captain's honest, sirs, and that's enough,
Though his soul's halberd, and his body buff,
He spits *fore-ward*.
Pope. Satires of Donne, sat. 4.

The beam-repelling mists arise,
And evening spreads obscurer skies:
The twilight will the night *fore-run*,
And night itself be soon begun.

Farrell. Hymns for Evening.

Did he some loan of ancient right require,
Or came *fore-runner* of your scepter'd sire?
Pope. Homer. Odyssey, book i.

— Imprimis,
As soon as Pharus's rays inspect us,
First, sir, I read, and then I breathe it;
So on, till *fore-and* God doth wait;
I sometimes study, sometimes eat.
Prose. Epistle to Fleetwood Shepherd, (May 14, 1699.)

Sir H. TULSK. I was present; I sat down on a *fore-seat*, and he gave his evidence behind; I never saw him touch the book, nor kiss it.
State Trials. Charles II. Anno 1683. Trial of Sir Patience Wode.

Princes, illustrious, happy chief! proceed,
Fore-awake the gardens for thy brow decreed,
While th' inspir'd tribe stand with sobler strains:
To register the glories thou shalt gain.

Dryden. Mædon and Achitophel.

As a shipful pilot will not be tempted out to sea in suspected weather, so have you wisely chosen to withdraw yourself from publick business, when the face of heaven grew troubled, and the frequent shilling of the winds fore-warded a storm.

Dryden. Prose Works, vol. ii. p. 211. Dedication to King Arthur.

As 'tis a greater mystery in the art
Of painting, to *fore-shorten* any part
Than draw it out; so 'tis in books the chief
Of all perfections to be plain and brief.

Butler. Miscellaneous Thoughts.

The greatest parts of the body ought to appear *fore-most*; and he forbids the *fore-shortenings*, because they make the parts appear little.

Dryden. De Fourey.

And at they view around the careful bees
Fore-spent with labour and incessant toil,
With the sweet contrast learn themselves to please,
And brighten by compare the luxury of sin.

West. The Art of Travelling.

When at your second coming, you appear,
(For I fear'd that military jar.)
The sharpen'd share shall vex the soil no more,
But Earth unhidden shall produce her store;
The land shall laugh, the circling ocean smile,
And heaven's indulgence bless the holy soil.

Dryden. Palamon and Arcite. Dedication.

And then what follows? Why, blindness of mind, stupidity of conscience, deadness of affection to all that is good, and a daring boldness in sin, which are as certain *fore-runners* of the soul's destruction, as buds and blossoms, are the *fore-tellers* of fruit, or the sentence of condemnation the harbinger of death.

South. Sermons, vol. vi. p. 329.

Philip Earl of Pembroke and Montgomery stands edified, for that he, the fourth day of February last, in the parish of St. Martin's in the Fields, in the county of Middlesex, of his majesty's *fore-thought*, did make an assent upon one Nathaniel Coney, in God and the king's name there being.

State Trials. Charles II. Anno 1678. The Earl of Pembroke for Murder.

His first initials is this: "The person called Jesus Christ, before ever he had that name, or was born of the blessed Virgin Mary, had a real existence in a far more excellent nature than the human, and therein did appear to the holy men of old as a *fore-idea* of his future incarnation." *Bishop Hall. Works, vol. ii. p. 245. The Life.*

The different figure and shape of the teeth is remarkable. The *fore-teeth* should be formed broad and with a thin and sharp edge like chisels, to cut off and take away a morsel from any solid food, called therefore incisors. *Roy. On the Creation, part ii.*

To nearly coincide thy thoughts apply,
On fortune's *fore-foot* timely fast thy hold.

Dryden. Ovid. Art of Love.

They that marched in the *fore-word* were all mighty men.
Bible. 1 Maccabees, ch. ii. v. 11.

Nought cruel I *fore-ween'd*, for at this age
How could the Thuban war my thoughts engage.
Leavis. Of the Telenos of Britain.

FORE.

FORE—
FORE-
CAST.

But with a *fore-and* pushing them above,
And swelling tide that heav'd them from below,
O'er the blind dists not warlike squadrons move,
And with spread sails to welcome battle go.

Dryden. Anna Mnichola.

Sagacious *cast fore-sets*; when strong disease
Breaks in, and stains the purple stream of health;
Hard is the strife of art.

Dyer. The Fleece, book i.

Another mechanical contrivance not unlike the last is its object, but different and original in its means, is seen in what anatomists call the *fore-arm*; that is, the arm between the elbow and the wrist.

Fairy. Natural Theology, ch. viii.

Cicero called upon him [Matius] on his way from Rome into the country, and found him sulky, desponding, and *fore-boding* nothing but wars and devastation, as the certain consequence of Cæsar's death.

Melmoth. The Life of Cicero, vol. iii. p. 36. sec. 9.

The Earl, who watched perpetually over him as his guardian angel, and forgot his own infirmities to provide against those of his son, expresses great anxiety on these occasions, and seems with difficulty to conceal some *fore-bodings* of the event.

Chesterfield. Works, vol. i. p. 343. Memoirs, by Maty.

God and man were to be united in Messiah, who should do away sin by the sacrifice of himself. This being *fore-determined* in the divine councils, the communication between heaven and earth was restored, immediately after the fall, upon the strength of it.

Bishop Horne. Works, vol. i. p. 374. Discourse 25.

No more our great *fore-fathers* stain our cheeks
With bluncheon; their reason our shame no more,
In military garb, and souldan arms,
Up starts old Britain.

Young. Reflections on the Public situation of the Kingdom.

Here his real sentiments are delivered positively; which in his Tuscan disputations he advances only hypothetically, but with a plainness that well commends the consciousness of the *fore-going* charges.

Hawkesley. The Divine Legation, book iii. sec. 3.

Gate of what life? undoubtedly the same
That Adam fell from, whence he first became
A creature of this world; when first he fell,
Thanks to divine *fore-goodness*! not to hell,
But in this earth.

Byron. An Epistle to a Gentleman in the Temple.

FOREBY, i. e. forth-by, out by.

Not farre away (quoth he) in heath doth wone
Foreby a fontaine, where I late him left,
Washing his body wounds that through the strete were cleff.
Spranger. Færie Queene, book i. can. 5.

As when a falcon hath with nimble flight
Flowne at a flock of ducks, *foreby* the brooke,
The trembling fowle dismay'd with dreadful sight
Of death, the which then almost overtooke,
Doe hide themselves from her astonyng looke.

Id. B. book v. can. 3.

FOR'ECAST, v. } *Fore, and cast.* See CAST. To
FOR'ECAST, n. } *cast* in one's mind *before* hand.
FOR'ECASTING. } *Minshew.*

To *cast* or throw (met.) the mind or thoughts *forward*: to think, to meditate, on what is future, on what is to be or come to pass; to foresee or provide, to anticipate.

A rol fax, ful of sleigh ingaitees,
Tha it in the grove had wouned yeres three,
Do high imagination *fore-cast*,
The same sight throught the heggis brast
Into the yerd.

Chaucer. The Names Preestes Tale, v. 15223.

But by his prudent and *fore-casting* cancell he somewhat stayed
All he might se the syre clere and so darcke clowde were to the place
where the lites were.

Hall. Henry IV. The first Year.

FORE—
FORE-
CAST.

Her objects, mimic art may oft attain:
She rules the *fore-ground*; she can swell or sink
Its surface; here her leafy screens oppose
And there wilderness; here part the varying greens
And there in soft promiscuous gloom combine,
As best befits the genius in the scene.

Mason. The English Garden, book i.

Mitridates; whose aid ere long
The chiefs of Thrace, already on their way
Sent by the inspired *fore-telling* maid who sits
Upon the Delphic tripod, shall inspire
To wield their sceptres.

Alexander. Pleasures of Imagination, book iii.

The *fore-most* totters unshaken on high;
And now the ship *fore-lift* by the sea
Heels the tall fabric backward o'er her lee.

Fideler. The Shipwreck, can. 3.

Does it not obviously carry the marks of a plan, a system of things contrived and *fore-ordained* by Providence, for rewarding virtue, and punishing vice in every form of its disorders.

Blair. Sermon 6. vol. iv. p. 85.

Forth from her [Truth] sacred eye-balls sent
Like mors, *fore-rising* radiant went;
While Heaven, hand-maid late sang'd,
Upheld her lucid train behind.

Brooks. Fables. The Female Seducers.

The *fore-said* then secured with equal care,
Agins to reel the main-sail they repair.

Fideler. The Shipwreck, can. 2.

Eternal mercy hath in Jesus retained all these figures, and accomplished the great redemption, thus *fore-shadowed* of old.

Bishop Horne. Works, vol. iii. p. 474. A Commentary on the Psalms, psalm 137.

Above, beneath, within, and without,
All things *fore-saw* the stroke, and clear the doubt,
The very apices, thy sweetest bow,
Fore-saw his coming; and anticipates show.

Harte. The Vision of Death.

His birth, if we believe Plutarch, was attended by prodigies; *fore-telling* the future eminence and justice of his character, which might have passed, he says, "for idle dreams, had not the event soon confirmed the truth of the oracles."

Melmoth. Life of Cicero, vol. i. p. 1. sec. 1.

In things pertaining to this present life ye have a writte and a *fore-cast*: but in things belonging to immortality ye have no sight at all.

Udell. Labe, ch. xii.

For the witty insoucians, *fore-castings*, policies disputable and other laborious offices of Antichrist about the countenance of piously authority and sprynge of Antichristian trueneys, &c.

Bale. English Fables, part ii. sig. 16.

But when the funerals fit was overpast,
His cruel facts he often would repent;
Yet, wifful man, he never would *fore-cast*,
How many much-loves should expire his headstone waste.

Spranger. Færie Queene, book i. can. 4.

Mrs. Younger brethren call you them, and have no more *fore-cast*? I am amazed of you.

Wilkes. The Marries of Infected Marriages, act iv.

Till at length
Their lands, the Philistines, with gather'd powers
Enter'd Judah seeking me, who then whorl'd,
Safe to thy rock of Elkan was retir'd,
Not flying, but *fore-casting* in what place
To set upon them, what advantag'd best.

Milton. Samson Agonistes, l. 555.

And, wary *fore-casting* to evade
The giant's frown arm, about the wheel'd,
With ruthless steps eye traversing the field.

West. Education.

A man of the town dies late, but soon enough,
With reasonable *fore-cast* and dispatch,
To ensure a side-box station at half price.

Copper. The Tusk, book i.

FORE-
CLOSE.FORE-
HEAD.

FORECLOSE, *Fr. forclore; for*, French, *fors* or *hors*, out; and *close*; *Lat. clausum*, from *claudere*; *Fr. clore*.

To shut out or exclude, to block out, close up, to debar. For the Legal application of the word, see the citation below from Blackstone; and Moore's.

There could come no succor unto this, no nor any victuals be conveyed in for their relief, the waies being *foreclosed* by the enemy.

Arthur Goleing. Cesar. Commentaries, book iii. fol. 66.

New it, felt out so that the continual rains which overflowed all the fields, had foreclosed and stopped the passages there wayes betwene his armies, so as they could not help one another.

Holland. Larva, fol. 296.

You mind notwithstanding, to proceed in your own way, and to make a show of saying something, though you find yourself already *foreclosed*, and every objection obviated.

Waterford. Works, vol. ii. p. 385. *Answer to Dr. Whately's Reply*.

Our question is hardly upon the pleading before us, whether we have a sufficient pleading, such as an impeachment as can *foreclose* the hands of the court?

State Trials. Charles II. Proceedings against Edward Fitzharris.

The mortgages may either compel the sale of the estate, in order to get the whole of his money immediately; or else call upon the mortgagee to redeem his estate presently, at its default thereof, to be for ever *foreclosed* from redeeming the same, that is, to lose his equity of redemption without possibility of recall.

Blackstone. Commentaries, book ii. ch. x.

FOREFEND, as we say, God *forfend* it, i. e. May God avert or prohibit it; from our *fore*, for before, and the *Fr. defendere*, *defare*. Skinner. But it is more probably from *for*, i. e. forth. *Fr. fors*, and *fend*; (*Lat. fendere*), used only in Composition, (*accere*, *depellere*).

To utterly *fend* or defend; to keep off, to ward off; to prohibit, to forbid, to avert.

That lawe *forfended* to weare any clothing of linnen wolmye but he cleane dyedd hymselfe both from the use of wolle and flaxe.

Udall. Morke, ch. i.

What, I pray you, if we had promised and undertooke, that the people of Rome should forsake and abandon this citie? or set fire on it? or not have magistrats, senats, or lawes any longer? or to be governed againe by kings? God forbid and *forfend* that, say you.

Holland. Larva, fol. 336.

For the sacrament of baptism also being ministered of an adulterer or a theefe (which God *forfend* to be in the church) hath come into the receiver neuer a whit the worse.

For. Martyrs, fol. 1060. *Epistle of Valentinus in Defence of Priests' Marriage*.

FOREHEAD, A. S. *fore-hæfod*; Dutch, *voor-hoofd*; *frons*, anterior pars capitis, i. e.

The front, or anterior part of the head; above the eyes.

And I saigh, and lo a lamb stood on the Mount of Syon, and with him an hundred thousande and four and fourty thousande haunge his name and the name of his fadir written in her *foreheads*.

Wiclif. Apocalyp, ch. xiv.

And I loved, and lo, a lamb stode on the Mount Syon, & with him an c. xliiii. m. haunge his fadir's name write in their *foreheads*.

Bible, Anno 1551.

Her foot so tender

That with a brewe small and tender

Men might it cleve, I dare well saie

Her *foreheads* fowerles all piae.

Chaucer. The Remant of the Rose, fol. 120.

He commended, but if they avoided the cite of Ravenna, by certayne day assigned, that trowne mark on him on the *forehead* with an hotte yron, and chasen hem out of the towne.

Id. The first Booke of Boecius, fol. 213.

And with a stroke (as he was wood'rous strong.)

He clef his crowne that on his halm he wore,

And tore his plume, that to his heels it bung;

Then with a second blowe his helme before,

That hit his *forehead* pitifully wrung.

Drayton. The Battle of Agincourt.

It was the question of the rich and precious Jewell of England, to which his hardie adversary had never the face to reply. My *colours* *forehead* is stronger with a weaker wit; let him live here the power of audacity.

Bishop Hall. Honour of the Married Clergie, book i. sec. 3.

A savory dish, a homely treat

Where all is plain, where all is neat,

Without the stately spacious room,

The Persian carpet, or the Turkish down,

Clear up the cloudy *foreheads* of the great.

Dryden. Horace. Ode 29, book iii.

Our grandmothers, they tell us, wore

Their fardigale and their baudou,

Their pinners, *forehead-dish*, and ruff,

Content with their own cloth and staff.

King. The Art of Love, part xii.

We saw an emotion of your mind, none of your body; so striking your *forehead*, or your thigh; so stamping with your foot.

Miltaire. Life of Cicero, vol. 2. vol. i. p. 161.

FOREIGN, } *Fr. forain*; *It. forstier*; *Sp. Forneio*, } *foraneo*. From *Lat. foris*, *foris*, } *Forneio*, } (from *Gr. φέρω*, *Dor. for*.) *Fr.* } *foris*, forth, out. Equivalent to the A. S. *ut-landis*; } Dutch, *uylanck*, outlandish; Dutch, *uylander*, } an outlander.

Out, or away from, external; and consequently, extraneous, removed or removed, alien, strange, irrelevant.

Of the number of which acrossers, one Basilias that whileme was chaced out of the hynges service, is now compulled in neweyng of his name, for tode of *foraine* moey.

Chaucer. The first Booke of Boecius, fol. 213.

For if that same of gentillene be referred to renoune and steremne of escape, thus is gentil name but a *foraine* thing, that is to say, to him that gilden him of her lineage.

Id. The third Booke of Boecius, fol. 224.

Foraine gentillenesse ne maketh thee not gentil.

Id. Ib.

Yea prosperus pastimes these may bee iustly counted, by which he [King Edgar] also made student in the whole world, that as he wisely knew the ancient bounds and limits of this British empire, so that he could and would reryllly, iustly, and triumphantly enjoy the same, spite of the Devil, and naughe the force of any *foraine* potentate.

Hobbes. Foyage, 4to. vol. i. fol. 8. *King Edgar*.

The Jews did in manner interpret the name of neighbour, to extend no further but to menne of their owne nation, supposing that it was lawfull for them to hate alienes and *foraine*, and to leat them alone without dooyng them any benefite or good at all.

Udall. Luke, ch. x.

Which that those knights likewise made understand,

And witness forth aight in *foraine* land,

Taking them up unto her statly throne,

Where they mote heare the matter thorowly scand

On either part, she placed th' one on the one,

Th' other on th' other side, and nears them none.

Spenser. Faerie Queene, book v. can. 9.

He who is not trusted with his own actions, his drift not beif he were to be evil, and standing in the hazard of law and penalty, has no great argument to think himself reputed as the commonwealth wherein he was born, for other than a fool or a forger.

Milton. Of Unlicensed Printing.

So Dryden, not connected with the fame

Of his own works, though an immortal name,

To hands remote sends forth his learned Muse,

The noblest seeds of *foraine* wit to choose.

Greenleaf. To Dryden. On the Translation of the Ancient Poets.

Rebels were raised, *foraine* did reign,

Outlaw return'd, pretence to obtain,

With frogs and toads, and all their croaking train.

Dryden. Sam. Casar.

He [the Catholic] was rendered a *foraine* in his native land only because he retained the religion along with the property landed down to him from those, who had been the old idolaters of that land before him.

Burke. Speech at Bristol, previous to the Election

FORE-
HEAD.FORE-
HEAD.

FOREST.

FOREST.

FOREST.

FORESTED,
FORESTER,
FORESTY,
FOREST-BEAR,
FOREST-BILL,
FOREST-BORN,
FOREST-BROWNED,
FOREST-CURTAIN,
FOREST-OLADE,
FOREST-MONARCH,
FOREST-OAK,
FOREST-NYMPH,
FOREST-WALK,
FOREST-WOOD.

Fr. *forest*; It. *foresta*; Sp. *foresta*; Low Lat. *foresta*; D. *forest*; Ger. *forst*, *forest*. *Forster* is not uncommonly contracted into *forster* or *fuster*.
Vossius (de Vit. lib. ii. c. 6) is in doubt whether *forestum* be of Latin origin, and so called, *quia foris ariet, aze extra urbem, et agros*, or whether rather the Gauls and others received it from the Normans. Spelman says, so called from the adverb *foris* or *foras*, *quasi pars forastica seu exterior, hoc est, foris culta et habitata*. Su. Gallia, *for*, and *rest*; Italia, *fore*, and *resta*: *illud notant quod foris restat*. Thus (he adds) a desert, a place deserted and abandoned to wild beasts. He quotes from the Book (qui *Niger dicitur*, i. c. the Black Book of the Exchequer,) *foresta regis est tuta ferarum manio: quasi foresta, hoc est, ferarum statio*: this opinion is ridiculed by Camden. Others (as Du Cange notices) from *foris stent*. Wachter derives the Ger. *forst*, from the verb, *furen, paucere, nutrire*, to feed, to nourish; as the Lat. *nemus* from the Gr. *νῆμα*, to feed. Grotius (he tells us) derives from *forst*, in (English, *hurst*, q. v.) & being changed into *f*. A forest, no doubt, was a place of foreclose or exclusion, a place from which the many were excluded or shut out; and to this effect,—Cotgrave, (though probably wrong in the component parts of the word.)

Fr. *forest*; a forest: a great (and privileged) wood or woody wilderness; some (Frenchmen) have generally interpreted it (from the Latin words, *foris*, and *sta*), a place whereto the access and entry is forbidden, by the owner, unto others; and hence, it seems, that privileged fishings or large waters (wherein none but the Lords thereof could fish) were also termed *foresta*.

Game of hounds se loude & non, & wylde best,
And bys forest & bys wodes & must be Nywe Forest.
R. Gloucester, p. 375.
Na that baillif, no forrester, ne sciffre him never come,
To some, so to other thing, that her bestes acre mome.
Id. p. 422.
In Huntynge tenchire be kyng in þat forest
A month lay, to spere for wood & wylde beste.
Forrests did somoun, rousup þe & deun
Wilk men of toun had taken his veryoun.
R. Brunne, p. 112.
Leuede men to laborie, herles to honte
In ferytes and in ferytes, for fox and oþer bestes.
Piers Plouman. Vision, p. 158.
So on a day he layed him doun to slepe,
And so helte that in slepe his thought
That in a forest he walked to wepe
For loss of her, y' him these paites wrought.
Chaucer. The Fifth Booke of Tretyse, fol. 191.
An horn he blew, the hundred woe of grene,
A forster was he sothly as I gesse.
Id. The Prologue, v. 117.

And such in the forest abound
Some wild place that it were,
To cast him out of herde there;
So that som beste hym sans deuise
Where as so man hym shall succore.
Gower. Conf. Am. book iii. fol. 49.
After that was herod & rad a charter of pardon concerning y^e said
crone, & a cōfirmacion of y^e statutes of y^e forest, with many other
actes & statutes before graunted to the kyng.
Polyan, vol. ii. Anno 1264.
So the Frenchmen and Scottish returned into Scotlande this same
wey they came, and when they came into Scotlande they founde the
country destroyed, but the people of the countie dyd sette bas lyveth
therein, and said howe with this or four poles, shortly they wold
make agayne their houses, for they had saved much of their cattyle
in the forestes.
Lord Berners. Froissart. Croygely, vol. ii. ch. xv.
How princely purple keeps her shoulders light, how trim her beames
With gold are vnder knit, her quene (conquer) how she beames,
And dreadfull lancee of length, and pointed like to fustens speares.
Phaen. Virgil. Aeneas, book vii. sig. X 2.
But to do something that were strange and new,
Wherefore (I ask you) came we to this shame?
Upon these French our fathers won renown,
And with their armys we'll hew you forest down.
Drayton. The Battle of Agincourt
And at New Forest's foot into the sea do fall,
Which every day bewail that drest so full of dore,
Whereby she (now so proud) become first forested.
Id. Polyolun, song 2.
For first this forest, of all
That Silvius had to name,
To whom the let being cast do fall,
Dost thus begin the game.
Id. The Mourne Epigram. Nymphal 6.
So as they gazed after her awhile,
Lo, where a grisly forest forth did rush.
Spenser. Faerie Queene, book iii. can. 1.
For then their sylvan kind most highly honour'd were,
When the whole country's face was forest, and we
Liv'd loosely in the welles, which saw thus peopled be.
Drayton. Polyolun, song 22.
Whose hand is that the forest-beare doth like?
Not kin that spoyles her young before her face.
Shakespeare. Henry VI. Third Part, fol. 154.
Where the third brother him did see away,
And drew at him with all his might and mayne
A forest-bull, which both his hands did straye.
Spenser. Faerie Queene, book iii. can. 3.
But, my good lord, this boy is forest-borne,
And hath bin tutor'd in the rudiments
Of many desperate studies, by his cradle,
Whom he reports to be a great magician.
Shakespeare. As You Like It, fol. 206.
While you have fed upon my seignories,
Disparke y' my parkes, and sell'd y' my forest woods.
Id. Richard II, fol. 33.
And as she lends her eye to Brege's lolly sight,
The forest-ymph mild Morf doth kindly her invite,
To see within her shade what pastime she could make.
Drayton. Polyolun, song 8.
A milk-white hind, immortal and suching'd,
Fed on the haws, and in the forest rang'd;
Without unpotted, innocent within,
She leu'd no danger, for she knew no sin.
Drayton. The Hind and the Panther.
While along the forest-glade
The wild deer trips, and often turning gaze
At early passenger.
Thomson. Summer, 1727.
Then tells for boasts, and lime for birds were found,
And deep-mouth'd dogs did forest-walks surround.
Drayton. Virgil. Georgics, book i.
It is not the oak, the ash, or the elm, or any of the robust trees of
the forest, which we consider as beautiful; they are cruel and
majestic, they inspire a sort of reverence.
Barker. On the Sublime and Beautiful.
21 241

FOREST.

FOREST.

Forrests are waste grounds belonging to the king, replenished with all manner of chase or venery; which are under the king's protection, for the sake of his recreation and delight.

Blackstone. Commentaries, book I. ch. viii.

It will be found, that all *forest* and game laws were introduced into Europe at the same time and by the same policy as gave birth to the feudal system, when those swarms of barbarians issued from their northern hives, and laid the foundation of most of the present kingdoms of Europe, on the ruins of the Western Empire.

M. B. book II. ch. xiv.

Plants rais'd with tenderness are seldom strong;
Man's selfish disposition saps the tree;
And without discipline the ivy's chill,
Like a neglected forest, ruins wild.

Cowper. Progress of Error.

The numerous host, from side to side,
Spread destruction wild and wide,
From Argos's summits, forest-crown'd,
To steep Arcturion's distant bound.

Warton. The Battle of Agincourt.

Following his head with swelling hillocks' green,
While, all around, a forest-caravan spread
Its waving folds, and lull'd his repose.

Mason. The English Garden, book II.

Such imagery of greatness ill became,
A nameless dwelling, and an unknown name;
Instead of forest-marches, and their train,
The unambitious rose bedeck'd the plain.

Hart. Enquiries, or the Charitable Mason.

But fancy, from the thickets brown,
The glades that wear a conscious frown,
The forest-roads, that pale and lone,
Lead to the blast with hoarse tone,
Rough glass, and sultry water-falls,
Her bright steel offspring calls.

Warren. Ode 7. To a Friend, (1760.)

Definition.

A **FOREST** is legally defined at great length and with much particularity by Manwood in his *Treatise and Discourse of the Lawes of the Forest*, &c. "It is," he says, "a certain territory of woody grounds and fruitful pastures, privileged for wild beasts and fowles of Forrest, Chase and Warren, to rest and abide in, in the safe protection of the King, for his princely delight and pleasure; which territory of ground so privileged is inclosed and bounded with unremovable marks, incloses, and boundaries, either known by matter of record, or els by prescription; and also replenished with wilde Beasts of Venery or Chase, and with great covers of Vert for the succour of the said wild Beastes to have their abode in: for the preservation and continuance of which said place, together with the Vert and Venison, there are certain particular Lawes, privileges and Officers, belonging to the same, meete for that purpose, that are onely proper unto a Forrest and not to any other place." (I. i.)

Antiquity.

The Forests of England, with the exception of the New Forest in Hampshire, are of such high antiquity that there is not any record of their origin. Monwood, with the usual love of the writers of his day for pressing every possible authority into their service which by any violence, however great, they think may be made to bear on their subject, goes at once to Holy Writ, not for the origin, but for the existence of Forests among the Kings of Israel. "In what place of the world, or in what time they did first begin, no man can certainly tell. We read in the 50 Psalm of David, verse 10, whereas David speaking in the person of God saith, 'I will take no bullock out of thy house, nor he-goats out of the folds, for all the beasts of the Forrest are mine, and so are the cattels upon a thousand hills;' hereby we may gather, that there were Forests of wild beasts in the Prophet David's time. And likewise in the

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131 Psalm, verse the 6, the words are these, 'Lo we beard of it at Euphrates, and found it in the fields of the Forrests.' By this we may likewise gather, that there were Forests in the time of King David. Poldore Virgile, in his *Booke de Inventoribus rerum*, saith that Forrestes, Parkes, and Warrens, were first made by Fulvius Herpinus, which was before the coming of Christ. We read likewise in the French *Cronicle* of John Crispin, (fol. 193.) that Philip of Macedonia had Forests to hunt in, for places of recreation and delight; so then if Forrestes were in his time, they were before the coming of Christ. We read that Canutus the Dane and King of this land made certain Canons or Lawes for Forrestes in the yeere of our Lord 1016, but Forrestes were heer in England before his time." (II. 5.)

Canute's Forest Laws are given in Latin by Holin. Forest Laws of Canute.

shew "very barbarous translated." The Chronicle adds, "neither are any of the ancient laws prescribed for their maintenance before the days of Canute now to be had; with time hath so dealt with them that they are perished and lost, (i. 346, ed. 1807.) Canute made also the following Edict at Winchester in the first year of his reign, as Manwood has translated it, (II. 2.) "I will and graunt that each one shall be worthy of such venery as he by hunting can take either in the playnes, or in the woods within his own fee or dominion; but each man shall abstaine from my venery in every place, where I will that my beasts shall have firme peace and quietnes upon paine to forfeit as much as a man may forfeit."

This King's later *Constitutions* (which are printed by Spelman, (*Gloss. ad v. Foresta*), as well as by Holinshed, are not couched in an equally liberal spirit. In the Edict given above, he permits the landed proprietor to kill game on his own ground; but mark the severity of punishment which is decreed by the following clauses, if he is incautious enough to sport in a Forest, 22. *Si liber aliquis feram Forestae ad cursum impulerit, sine causa, sine prehabita voluntate, ita ut cursum ceteri cogatur Fera anhelare, decem solidi Regi emendet, si illiberalis duplitem emendet, si servus carat eorum.* 23. *Si vero harum aliquot (aliquam?) interfecerit, solent duplitem et percolat, aliisque pretii sui rem contra Regem.* 24. *Sed si Regalem feram quoniam Angli Staggion appellant, alteruter cogit anhelare, alter per unum annum, alter per duos carat libertate naturali: si vero servus, pro utrogato habebatur quem Angli Fendelman vocant.* 25. *Si vero occiderit, amittit liber scutum libertatis, si sit illiberalis carat libertate, si servus vult.* Not all the cruelty of the Forest Laws, therefore, is chargeable upon the Normans; here a Scandinavian Code inflicts a fine or a flogging upon him who even unintentionally puts out of breath a Beast of the Forest.* The Royal Stag, if the same offence be committed against him, demands two years' imprisonment, or that deprivation of all privileges and utter exclusion from mankind, which is im-

* These are usually reckoned to be the Hart, the Hind, the Hare, the Bear, and the Wolf; but in the 27th Clause of Canute's Edict, Hares are reckoned among animals, which although not beasts of the Forest, yet as they lie under *aperta et aperta Forestae*, are not to be hunted with inquiry, consultation subjected; and Wolves are accounted especially obnoxious, and may be killed at pleasure. *Volpes et Lupi nec Forestae nec Ferae habentur, et prout eorum interfecit nulli emendationi subiecti.*

Spelman observes, that *amittit liber scutum Libertatis* in the 25th Clause implies *exoratum ademptum*, a punishment attended with great dishonour.

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William the Conqueror.

The New Forest.

plied by the terrible word *Frendleman*; and the death of this noble animal can be expiated by no less than similar loss of life in the ignoble serf.

But however tyrannous in some respects the Royal ordinances respecting Forests might be before the Conquest, that event, no doubt, increased the misery of the English a thousand fold, from the manner in which they were forced to provide for the diversion of the victorious invader. The devastation occasioned by the erection of the New Forest in Hampshire was so extensive and so cruel, that notwithstanding the concurrent testimony of contemporary Historians, it has not always been credited by later writers. Florence of Worcester, who wrote at the very time, speaks thus, *Jesus Regis Guilelmi senioris, hominibus fugatis, domibus semiratis, ecclesiis destructis, terra ferarum tantum colebatur habitatione.* (nub. ann. 1100.) almost the same expressions are employed by Symeon of Durham, in relating the death of William Rufus. William of Malmesbury also, whom Lord Lyttelton characterises as the best informed of all our ancient writers, who published his History under the reign of one of the grandsons of William the Conqueror, and dedicated it to another, uses not less strong language, when speaking of the death of Richard, one of the sons of William, occasioned by the malaria which he inhaled while hunting in the New Forest. *Locus est quem Wilhelmus Pater, delectis villis, munitis ecclesiis, per triginta et eo amplius miliaria, in saltus et lutra ferarum redegebat, infundendo prorsus spectaculo, ut ubi ante vel humana conversatio, et dicina cunctatio ferebat, nunc ibi cerri et capreoli, et cetera illud genus bestia petulantur discursant, nec ille quidem mortalium usus committitur cospicui.* (III. in *Rerum Anglie. Scriptores post Bedam*, f. 62. b. Ed. 1596.)

Voltaire, with his customary scepticism, has affected to doubt the unanimous testimony of these and all other writers, who had the best means of inquiring into and ascertaining the truth of the accusation which they have advanced. *Une telle action, says the lively Frenchman, est trop insensée pour être croyable.* He, however, can have read History to little purpose who denies the probability of any crime ascribed to despotism, because it is irrational. Again, on *luy fait semer cette foret en 1080, il avoit alors 63 ans. Quelle apparence y a-t-il qu'un homme raisonnable ait éteint ou détruit des villages pour semer quinze lieues de bois dans l'espérance d'y élever un jour ?* This is one of those adroit but dishonest perversions, of which countless instances might be produced from Voltaire, whenever it suits his purpose to employ them. No one ever said that William the Conqueror planted the New Forest. He afforded a large district of wood, hill, and champagne, at that time peopled, and under cultivation; and by depopulating the villages which it contained, and diverting its lands from tillage, he rendered it fit for princely pastime, wholly reckless of the misery by which his amusement was purchased. This is a very different thing from planting a Forest. (Lord Lyttelton, *History of Henry II.*, l. 455. 4to.)

This enormous abuse of power was naturally followed by popular execration, deep though not loud, for a heavy arm was raised over him who should speak. John Brompton, in his character of the Conqueror, has expressed this most forcibly. *Si cererem quis cepisset apud aprum oculos et evellet; nec erat qui murruraret. Feras namque tanquam pater earum erat amavit: unde in silvâ, quæ nunc Nosa Foresta vocatur, villas et*

ecclesias plures eradicari, gentem extirpari et a feris inhabitari fecit. It was long believed that divine vengeance waited upon this tyrannical act, and that the curse of the New Forest was on the heads of its erector's posterity. Holmshed, who denounces William's Penal Forest Laws as "a pestilent police of a spiteful mind, and savouring altogether of his French slavery," (ii. 23, ed. 1807.) continues, "the people as then sore bewailed their distress and grievance lamented that they must thus leave house and home to the use of savage beasts; which cruelty not merely mortal men living here on earth, but also the earth it self might seem to detest, as by a wonderful signification it seemed to decline by the sinking and roaring of the same, which elapsed about the 14th year of his reign, as writers have recorded." (*ibid.*) Spelman has collected the several judgments with which the Conqueror's family was believed to have been visited within the precincts of the New Forest, and we willingly cite the passage, both for its curiosity and its elegance. *Cum igitur Gulielmus I. Novam quam vocant Forestam in Pago Hantontrani institueret enet, villas ferebat 26 et Ecclesias totidem Parochiales delevis; proflagitatorque humano generi, sacra ipsa non minus quam profana, per 30 miliaria, canibus et ferarum latibus exposuit. Non autem effugit tanti perpetrator scelus divina vindictam: in eodem enim hoc saltu, Richardus filius ejus secundo genitus, funestâ auri correptus ed; et filius alter, Gulielmus Rex, cognomento Rufus, venationi ardentiâ inhians, sagittâ Gualteri Tyrrelli fortibus transfixus perit, canibus suis ferarum sanguinem altissimis, unum ipse infelix præbens humi effusus. Sed nec ista tibi minibus acquirit Numen. Henricus enim nepos e Roberto filio maximo, hic etiam inter ramunculos comprehensus, suspensio tollitur, ut aliquando Absolon; nec remansit domum e tanto verberigo et tot filii, qui contra murum mingere heres maculatus. Mito reliqua. (ut sup.)*

The real cause of the death of William Rufus is one of those Historical Problems which now must remain for ever undecided. The received opinion is, that he was accidentally shot by Sir Walter Tyrrel; the arrow which was aimed at a beast of chase having glanced from a tree against the King. Abbot Suger, however, (*Vita Ludovic. Grant.*, i.) states, that he had repeatedly heard Tyrrel affirm with many oaths, that on the day of the King's death he never was in the same part of the Forest with him. Tyrrel was in such high favour with William, that personal malice is not to be suspected, and no motive has ever been assigned which could make the act, if committed by him, one of design. His flight also may readily be accounted for, even without impugning his innocence, by the hazard and difficulty which he must have encountered in clearing himself from an accusation brought against him by the popular voice. Eadmer, a contemporary writer, has stated as an opinion prevalent at the time, that the King accidentally fell, and that an arrow which he held in his hand pierced his breast. (*Hist. Nor.* ii. 2.) and John of Salisbury, in his anxiety to find parallel between the Red King and the Apostate Julian, each of whom he appears to have regarded with equal bitterness, says that it was a matter of doubt by whom either of them was killed. It might have been added of William Rufus, as a culmination of judgments, that he was condemned to die with bad Latin on his lips; but this was a misfortune which Matthew Paris, who records the words, (William II. anno 1100.) probably was unable to appre-

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William Rufus.

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ciate. When the stag at which Tyrrel shot was roused, the King called out to his brother sportsman, *trahere, Diabole*. The grandson of the Conqueror, whom Spelman above names Henry, is called Richard by others; and William of Malmesbury gives two versions of his death: one, the same as that related by Spelman, the other, that he was shot by an arrow like his uncle Rufus.

Richard I.

"Richard I." says Hume, (ch. x.) "renewed the severe laws against transgressors in his Forests, whom he punished by castration, and putting out their eyes, as in the reign of his great-grandfather." "Richard I." says Blackstone, (book iv. 33.) in the most direct opposition to this statement, "a brave and magnanimous Prince, was a sportsman as well as a soldier, and therefore enforced the Forest Laws with some rigour; which occasioned many discounts among his people: though (according to Matthew Paris) he repealed the penalties of castration, loss of eyes, and cutting off the hands and feet, before inflicted on such as transgressed in hunting, probably finding that these severities prevented prosecutions." Hume does not cite his authority, and probably had not any immediate authority to cite. He was not very solicitous of that reputation (however much it is desirable for a Historian) which is founded on patience of research; and he allowed his general impressions (and it is to his credit that these do not often mislead him) to stand in the place of the necessary drudgery of consulting original documents. Looseness of reference, on the other hand, is quite alien from the habits, either personal or professional, of Blackstone; and it must be attributed to an oversight or to the loss of a note, that he leaves his readers in this instance to grope their way hopelessly through the more than thousand closely printed pages of Matthew Paris. To say that his assertion respecting Richard I. is not supported by that Historian, is far more than we dare take upon ourselves; but this much we may venture with confidence to affirm, that Matthew Paris affords no authority for this statement in his narrative of Richard's reign. Spelman agrees with Hume, and of Spelman's diligent inquiry into antiquity there is no necessity for our voucher. *Præterea autem (Hamm veterem Foresta legem) quæ delinquentibus in feras, oculos et testiculos eruebant, juxta Anstas Henrici I. et Richardi I. potentius ingessere (Reges subsequentes) (ut sup.)* The authority of Matthew Paris, whether it be in Blackstone's favour or not, has been sufficiently shown by that profound Lawyer and eminent Scholar, to be of very little value as far as the History of the Charters is concerned.

That such barbarous penalties were, in truth, exacted by the Norman Princes is not to be doubted. Well might Spelman, in speaking of these oppressive Laws, observe, that Forests appear to have been rejected from all statistical distribution: that no Parish, no County, no Diocese, included them; but that as *extraneum quiddam à feris datum, Ferro jure, non Civit, non Municipib. fruebantur*. Well might John of Salisbury with less elegance, but not with less genuine feeling, (for he witnessed the sufferings of which he speaks,) complain: *quodque magis nocere, pedes parore acerbis, laqueos ferre, afferre modis vel fistulis, aut quibusque invidis supplicare, ex dicto sepe fit criminis, et vel proscriptioe bonorum mulctatur, vel membrorum puniatur, salubique dispendio. Volvere colli et pisces maris casuarius esse audieras, sed hoc fieri aut quas reosito exigit ubiqueque relin. Manu custode,*

istorum obtine, ne et tu in parvam levi Majestatis venantibus eras in pradam. A novalibus suis occurrat agricola dum fere habant sagandi libertatem: illis ut pasca augantur, prædia subtrahuntur agricolis: nationalia insana colonia, cum pasca armentarius et gregarius, tunc olivaria à floribus excludunt, ipsi quoque opibus vis naturalis libertate uti permittunt est. (Polyglotton, l. 4.) Six centuries have elapsed since this passage was written, and yet it is not wholly inapplicable to the days in which we live at present. Such is the unyielding stubbornness with which abuses adhere to the soil wherein they have once been permitted to take root!

John, in the early part of his reign, exercised the Forest Laws with unmitigated severity. Henry de Knyghton mentions, that in 1203, or, as the orthodox Chronicler more ecclesiastically computes it, in the 5th of Innocent III., *canes et mastres per omnes Forestas occiduntur*, (cap. xv.) fortunately, however, the oppression of this tyrant was joined with weakness, and thus gave an opening for reform. In the meeting of the Barons held at St. Paul's in 1213, about two years before the ratification of *Magna Charta*, Stephen Langton, Archbishop of Canterbury, produced a Charter granted by Henry I. at his Coronation, *per quam*, as he boldly told them, *si volueritis, libertates ad amicos poteritis ad statum pristinum revocare*. (Matthew Paris, *sub ann.* 1213, p. 240, ed. 1640.) We mention this Charter, the existence of which, as Matthew Paris gives it, Blackstone is inclined to doubt, (Introduct. to *Observations on the Charters*.) only in order to show the very slender foundation upon which our ancestors were able to consolidate the great structure of our Freedom. A single sentence in it eludes for the King, with the assent and by the advice of his Barons, the same sovereignty over the Forests which his Father possessed. *Forestas communi consilio Baronum meorum in manu meâ ita retinui sicut Pater meus eas habuit*. This is very far from a surrender, it is rather a reassertion of power. Whereas in the *Carta de Forestâ*, which was granted by Henry III. in 1224, (for we must reject, as Blackstone does, the Charter concerning Forests which Matthew Paris makes coeval with John's *Magna Charta*.) and which probably was the same as that of 1217, of which all authentic record is lost; the King agrees, among other things, to a new perambulation of the Forests, to disafforest such portions as appear to have been unjustly afforested; more especially all such as Richard I. had converted to his own use; and he admits that most important clause by which capital punishment and mutilation was struck out of the iniquitous Code. *Nullus de cetero amittat vitam vel membra pro venatione nostrâ, sed si aliquis captus fuerit et convictus de captione venationis, graviter redimatur, si habuit unde redimi possit; et si non unde redimi possit, jaceat in prisonâ nostrâ per unum annum et unum diem: et si post unum annum et unum diem plenius invenire possit, exeat et prisonâ, sin autem abjacet regnum Angliæ.*

Disproportionate as the punishment still was left to the offence, the advance made towards liberty was great: and a fair estimate may be formed of the high value which the Monarch set upon his exclusive right of Venery, and his consequent jealousy of its slightest invasion, by the next following clause, in which his Nobles wrung from him the privilege of killing a hawk in his Forest upon one especial occasion. *Quicunque Archipiscopus, Episcopus, Comes vel Baro veniens ad*

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Henry III.
Carta de Forestâ.

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not ad mandatum nostrum, transierit per Forestam nostram, licet illi capere unam bestiam vel duas, per visum Forestarii in premissis fuerit; sin autem, faciat cornari, ne videatur furtive hoc facere. From this accuracy of limitation, it is plain that the King acceded to this grant perforce and reluctantly. From the Barons thinking it worth while to advance such a claim, immediately after one which affected life and limb, it is equally plain that they considered its concession to be great gain.

Notwithstanding the grant of this Charter, the executions of the Justices of the Forests appear to have been very grievous during the reign of Henry III. Two names have been transmitted to us with deserved infamy by Matthew Paris; and the tyranny of the first-mentioned of these officers, Robert Passeleve, may be sufficiently determined by the character which is given of the second, Geoffrey de Langeley. Geoffrey, it is said, pillaged the Northern Nobles in 1250, *adco autem, adco prateret, adco violenter*, that the sum of money which he amassed *fidem in auditorum cordibus excederet vel stuporem generaret*. . . . *Pro unico enim bestiolo, hinculo vel lepore, licet in invio errantibus, aliquem Nobilissimum usque ad exinanitionem depauperavit, nec sanguini parvum vel fortune. Respectu autem hujusmodi Robertus Passeleve piissimus cenobatur, imo omnes predecepsus ejus in ipso justificabantur ac benedicbantur.* (786.) But the Barons were not deterred by these infractions of the rights which they had won, from reasserting them whenever opportunity offered; and, after the lapse of nearly a century of almost uninterrupted contest, they obtained from Edward I., in 1297, the most powerful of the Princes with whom they had struggled, so full and free a confirmation of the *Carta de Foresta* that it has never since that time been disputed; and the Crown was soon content to allow such of its rights to become dormant as might in any way be deemed injurious to liberty. One of the most unseasonable, and not one of the least offensive acts of the misguided Cabinet of Charles I., was an attempt to revive this latent and forgotten power. The History of the *Carta de Foresta* has been traced with great accuracy and perspicuity by Blackstone, (Introduction to *Great Charter*, &c., Law Tracts,) and completely cleared from the legendary matter with which it has been overlaid by Matthew Paris.

Finally confirmed by Edward I.

The manner of erecting a Forest is plainly laid down by Manwood. "The King doth grant a Commission out of his Court of Chancery under the Great Seal of Engleterre, directed to certain wise and discrete persons fit for that purpose, therein declaring that his will and pleasure is to make a Forest in such a Shire, within so many miles of such a place, and therefore by the same Commission he doth wille and commaund them that they shall diligently perambulate and view all the whole Countrey and Shire within so many miles compas, and so much of the same as they by their view and perambulation shall thinke meete and convenient to make a Forrest of for his delight and recreation, to bound and mere the same by sufficient marks, meres, and boundaries, to environ it round about, so that by those marks, meres, and boundaries, the circuit and whole compasse of the Forrest may unto the King be knownen, and decreed from other land which is not Forrest." (II. 2.) Proclamation is then made throughout the Shire in which the ground lieth, that none shall hunt or chase any manner of wild Beasts within that precinct without the King's special licence, after which he appoints ordinances, laws, and

officers, fit for the preservation of the Vert and Venison; and so it becomes (but not till the fulfillment of all these preliminaries) a Forest by matter of Record.

A Forest thus erected has three chief properties; 1. Its Præ- that truly and strictly speaking it is Royal, and cannot be in any other hands than those of the King; because, as Manwood assigns the reason, (part i. p. 87.) none hath power to grant Commission to a Justice in Eyre for the Forest, but the King. Nevertheless, if the King grants a Forest to a subject, and further grants, upon a request made in the Court of Chancery, that he and his heirs shall have Justice of the Forest, then hath the subject a Forest in Law, (4 Inst. 314.) Thus the Records of the Duchy of Lancaster show, that temp. Edward II. and III., the Earl of Lancaster had a Forest in the Counties of Lancaster and York, and executed the Forest Laws therein as largely as any King of this realm ever did; so that Manwood says in his time (that of Elizabeth) no precedents were so much followed in the Queen's Forests as those left by the aforesaid Earl.

II. That it has its own Courts: 1. the *Justice Court*, Seat, or Court of the Justice in Eyre, held not oftener than every third year, to take cognizance of trespasses, pleas, and causes within the Forest. This is a Court of Record, possessing power of fine and imprisonment. These Courts were formerly held with great regularity; but the last which met to transact any real business was in the eighth year of the reign of Charles I., 1632, before the Earl of Holland. This Justice Seat was for the Forest of Windsor; it was holden on the 24th of September for the County of Berks, on the 27th for that of Sarry, both at Windsor; and, by adjournment at Bagshot, on the 26th of September in the following year. The Earl of Holland, as Justice in Eyre, was assisted by Lord Richardson, Chief Justice of the King's Bench, and Baron Denham, by virtue of the King's Letters to them, and Noy was Attorney General. (See Reports de Sir W. Jones, 266.) Another Justice Seat, it is said by Roger North in his *Life of Lord Keeper North*, was assembled South of Trent, *pro forma* only, after the Restoration, before the Earl of Oxford. 2. The *Sacainemote*, or assembly of Freeholders of the Forest, held thrice a year to make Inquests and Juries, and receive and try presentments against offences in vert (every thing bearing green leaves) and venison (any beast of Forest or Chase.) Conviction may take place in this Court, but all judgment must be reserved for the Justice Seat. Manwood and Crompton (p. 146) esteem this Court to be essential to the very nature of a Forest; so that if it fall the Forest is degraded to a Chase. 3. The *Woodmote*, or Court of Attachment, held every forty days to receive and inquire into presentments, but not to convict. 4. The Court of Regard, held every third year for the survey and EXPEDITION of Dogs.

III. That it has its own Officers. These are two Chief Justices in Eyre, the one styled *Capitalis Justiciarius Itinerans omnium Forestarum ultra Trentam*, the other *ultra Trentam*, known also as *Forestarii* and *Protoforestarii*. These officers were first appointed by Henry II. in 1164, to preside at the Justice seats; by 32 Henry VIII. 35, they were permitted to appoint deputies; and their places having long become sinecures from the disuse of the Forest Laws, were abolished at the expiration of the existing interests, by 57 George III. 61; 37 years after the office had

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parties.
Reply.

Justice
Seat.

See ante note

Woodmote

Officers.
Chief Justices in
Eyre.

FOREST. been antiently denounced by Burke, as an useless piece of antiquity, a jurisdiction over wild beasts, and a Chief Justiceship in a desert. (*Speech on Economical Reform*, 1780.) A *Chief Warden*, a great officer who may bail and discharge offenders, but not give judgment: wherever a Castle exists on a Forest, the Constable of that Castle is Chief Warden of that Forest. *Venerdors*, judicial officers chosen in full County by the King's Writ. They are chief Judges of the Swainemote, and view, receive, and enrol presentments. *Regarders* regard the Forest and inquire into offences. They are appointed by Letters Patent or chosen by Writ. *Foresters* watch over vert and venison, and make attachments and presentments for trespasses. They are made by Letters Patent. *Woodwards* look especially to the timber and vert. A *Riding Forester* rides with the King in hunting. *Agistors* take care of the agistment and pasturage of cattle. *Rangers* release beasts which stray into the purlieus. *Bedlows* warn Courts, serve processes, make proclamations, &c. Besides these are *Keepers*, *Balliffs*, &c. All Forests have not precisely the same officers: e. g. there may be Forests in which there are no woods to agist, and consequently which are without Agistors. In the same manner the numbers will vary. The usual allowance is four Venderers, twelve Regarders, a reasonable number of Foresters and Woodwards, and four Agistors.

Besides a Forest itself there is a *Purlieu*, which is in some sort under Forest Law. The Purlieu are such additions as were illegally made to the original Forests in the reigns of Henry II., Richard I., and John, and were disafforested at the time in which the *Carta de Foresta* was given: for Purlieu, says Manwood, (xx. 3.), and its corruptions *Pourly* and *Pourallée*, are no other than *perambulation*, or lands disafforested by new perambulation. A simpler derivativum is *pur*, *tiu*. Hence Purlieus are free of vert and venison to those who have woods or lands in them, but not to others. Of these the Rangers have especial charge, for where there are no Purlieus there are no Rangers, and the Rangers are subtly distinguished not to be officers in the Forest but officers of or to the Forest.

The chief offences in a Forest are, I. hunting without licence, for which the offender may be arrested if he be taken in the *maynour*; the maynour is fourfold: 1. *Stable-stande*, which is thus defined by the *Assise Foresta de Lancastria*, fol. 63, "When a man is found in any Forest at his standing, with a cross-bow bent, ready to shoot at any Deere, or with a long bow, or els standing close by a tree with Greyhounds in his leace ready to let slip." 2. "*Dog-drawe* is when any man hath striken or wounded a wild beast by shooting at him, either with crosse-bow or long bowe, and is found with a hound or other dogge drawing after him to recover the same." 3. "*Back-beare* is where any man hath slaine a wild beast in the Forest and is found carrying away of the same." 4. "*Bloudy-hand* is when a man is found coursing in the Forest, or that hath coursed and is in any manner of way imbrewed with blood, or that is found imbrewed with blood in any suspicious sorte in the Forest, although he be not hunting or coursing there." (Manwood, xviii. 9.) 11. *Wast* is cutting down his own wood, even on a man's own freehold within the Forest, without licence: it is only slightly corrupted from the Latin *vastare*. We will not deprive the reader of any part of Manwood's definition of III. *Assart*; it is not often that legal explanations

can be clothed in language equally picturesque. "When that the pleasant woods of the Forest, or thicke bushie places meet for the secret feeding of the wilde beasts be cut downe, destroyed and plucked uppe by the rootes, and the same ground made a plaine and turned into arable land, this by the Lawes of the Forrest is properly said to be an Assart of the Forrest or land assarted." (ix. 2.) *Assart* is from the old French *assortir*, to make plin. IV. *Purpresture* is an encroachment on the Forest by building, enclosure, &c.; it is derived from the French *pourpreindre*, to take for oneself from another.

The King's profit levied in the Forests is by *agistment* for herbage and pasture; formed from the barbarous word *agisto*, a corruption of *agito*, to drive (to pasture); and *Pannage*, for the mast of the trees; *pan-nagium*, from *pannyreus*, a gathering (of profits). Agistment is sometimes improperly used both for pasture and trees.

We need scarcely enter more particularly into the details of the Forest Laws, which from the moment at which the *Carta de Foresta* was confirmed by Henry III., have gradually diminished in oppressiveness, and by repealing Statutes from time to time, and still more by long disuse, have now become harmless, obsolete, and forgotten. The sagax which we have given above will probably be enough, or more than enough for the general reader; and if the curiosity of any one seeks for fuller information, he may be amply satisfied by turning to the Treatise by Manwood, which we have so often cited.

One other extract we shall borrow from this writer: it relates to the last erection of a Forest in England.

"It appeareth by the Statute of 31 of King Henry VIII., cap. 5, that the said King having builded and made Hampton Court, a most beautiful and sumptuous manner, decent and convenient for a King, adorned with princely parkes, gardens, orchards, and other things in great commodities and pleasure, meete and requisite for his most Royall person, and also for the further advancement and amplification of his most princely pleasures and delights there, he assigned and limited a certain territory of ground, lying and being within the precincts of Estmulsey, Westmulsey, Walton, and Esher, neere adjoining unto his said manner of Hampton Court, to be a Forest; which territory of ground he hath merited and bounded with certain convenient meeres and boundaries, and appointed the same for the nourishing, generation, and feeding of wild beasts of venerie and Chase, and also for beasts and fowles of Warren; which territory of ground was made a Forrest by the said Act of Parliament of 31 of Henry VIII., cap. 5; which statute did also enact that the said Forest should have all such Lawes and officers meete for the punishment of all offenders in the same, as all other Forests within this realme have had, and used heretofore; so that hereby you may see that a Forest may be made by Act of Parliament. And after that the King had so made the same a Forest, as aforesaid, he by the same Act decorated the maner of Hampton Court with the name and title of the Honour of Hampton Court; and because the King had enforested the lands of divers other persons to their prejudice and hindrance, he of his princely clemency, to shew his most gracious benignitie towards the owners of the same ground, was contented to covenant with them to allow them certain privileges in recompence thereof, and also to allow them that they might cut downe their woods within the precincts of the

Hampton Court also forested by Henry VII.

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—
FORE-
STALL.

same without licence of the King, or any of his officers, and also to make great fences and hedges about their come, to keep the same from the deer." (II. 2.)

In this curious and in many points very arbitrary proceeding, there is one point well worthy of remark; that which the Plantagenets did by their own single will and word, a Tudor, in disposition more ferocious, in power equally despotic with the worst of them, does not attempt without the consent of his Parliament. Such was the tacit and insensible progress of our embryo liberties.

The number of Forests in England is usually reckoned to be 69. Spelman (*Gloss. ad voc.*) gives the following list which contains more, and he accounts for the excess, by supposing either that some of them have more than one name, or that those which lie in more than one county are differently called in their different branches. This conjecture is very probable, for we have been able to retrench two (Waterdown and Lancaster which are plainly identical with Downe and Bowland,) from the list below.

Appenarth.....	York, N. Riding.
Arundel.....	Sussex.
Ashdown.....	.....
Baer.....	Hants.
Braunwood.....	Berks.
Blackmore.....	Wilts, disforested.
Bletham.....	Radnor.
Bowland, or Lancaster.....	Lancashire, York, W. Riding.
Brewin or Braden.....	Wilts.
Buchell.....	Hants or Wilts.
Cantsley.....	.....
Cardith.....	Caermarthen.
Char or Chur.....	Hants.
Charnwood.....	Leicestershire.
Chel.....	Wilts and Berks.
Coldrath.....	Pembroke.
Copland.....	Cambridg.
Dallington.....	Sussex.
Dartmore.....	Devon.
Delement.....	Cheshire.
Dene.....	Gloucester.
Dersford.....	Salop.
Downe or Waterdown.....	Sussex.
Exmore.....	Devon.
Fekesham.....	Wipon.
The Forest.....	Cardigan.
Fromeswood.....	Somerset.
Gailestuck.....	Wilts.
Gantres.....	York, N. Riding.
Gillingham.....	Dorset.
Hatfield.....	Essex.
Harwood.....	Salop.
Hays.....	.....
Holt.....	Dorset.
Hurstons.....	.....
Inglewood.....	Cambridg.

FORESTALL. } The Dutch, *stallen*, *stallen*, and
Fr. *estaller*, are, to lay open wares upon a stall; to place or set upon a stall. The A. S. *fore-stallan*, or *fore-stallen*, is, consequently, *intercipere*, to intercept, i. e. in its way to its stall or station, before it reaches its stall or station; on its road to the market.

To intercept, to prevent, to preoccupy; to anticipate the occupation or possession; and thus, further, to deprive of the possession.

Thinks not that words do virtus make,
as trees do make a wood.
Take ship betimes, lest men *forestal*,
and buy up all this good.

Drost. Horace. Epistle to Nemesius.

FOREST
—
FORE-
STALL.

Knaresborough.....	York, W. Riding.
Kingcote.....	Gloucester.
Knuckles.....	Radnor.
Leicester.....	Leicester.
St. Leonard's.....	Sussex.
Lansdown.....	.....
Lower.....	Northumberland.
Lane.....	York, N. Riding.
Leyland.....	Rutland.
Malswain.....	Westmoreland.
Mistry.....	Salop.
Narberth.....	Pembroke.
Neruch.....	Somerset.
New Forest.....	Hants.
(New Forest.....	York, N. Riding.
(New Applegarth.....	.....
Peake.....	Derbyshire.
Pew-sham.....	Wilts, disforested.
Pickering.....	York, N. Riding.
Radnor.....	Radnor.
Rasch.....	Cardigan, and Caermarthen.
Rockingham.....	Northampton.
Sapler.....	.....
Savermack.....	Wilts.
Sharnwood.....	Notts.
Selwood.....	Somerset and Wilts.
Saucy.....	Northampton.
Walbridge.....	Huntingdon.
Walton.....	Essex.
West Forest.....	Hants.
West Ward.....	Cambridg.
Wichwood.....	Oxford.
Whinfield.....	Westmoreland.
Whitehart.....	.....
Whitwood.....	Northampton.
Whitney.....	.....
Wyresdale.....	Lancashire.
Wyndoor.....	Berks, &c.
Wulmerwood.....	York.
Worth.....	Sussex.
Wymore.....	Hants.

The date of this list is not given, but it is manifest from the omission of Hampton Court, that it was made before the reign of Henry VIII.

From Holinshed (i. 346) we learn that all Essex was once a Forest. The New Forest, Sherwood, Dene, and Windsor, are considered the four principal Forests.

The Commissioners appointed during the reign of George III. to inquire into the state of the Woods, Forests, and Land Revenues of the Crown, presented in Parliament seventeen Reports between 1787 and 1793. Various acts have subsequently been framed upon these Reports, by some of which certain Forests are disafforested or enclosed in part or in whole, the bounds of others are ascertained, and permission is given for exchange or alienation. In these Commissioners are now vested the powers of a once most important officer, the Surveyor General.

No fore-staller shall be suffered to dwell in any town, or manifestly in an oppressor of the poor, a public enemy of the whole commonwealth and country, who meeting grain, fish, herring, & other things coming by land or by water to bee sold, doeth make haste to buy them before other, thrusting after wicked guine, oppressing the poor, & denying the rich.

Statute, fol. 101. Statute 31 Edward I.

Where they reside found, them to expell
Great hostes of men in order martial,
Which them forbode to lead and footing did fore-stall.

Spenser. Faerie Queene, book xii.

The Tribunes evidently saw, that unless they freed the eyes of the people from beholding the memorial of so great a smart, it would never be that so long as these misdeeds were thus *fore-stalled* and possessed with that benefit of his (Mania) they would find the confinement, were it never so true.

Holland. Lucius, fol. 231.

List of
English
ForestsCommissioners of
Woods and
Forests.

FOR-
STALL-
—
FOR-
WEET.

Up, up, they cry, and fervently up they get,
And climb boldly against the mountain fell;
But forth these creep, (from whence I cannot say)
An ugly serpent, which forestall'd their way.
Forfar. *Golfrey of Brangley*, book xv. st. 47.

I. a. All the better: may
This night forestall him of the coming day.
Shakespeare. Cymbeline, fol. 384.

Athenianus reports, that the country law of the Syrians deprived them of fish: and that Gaius (a Syrian queen) prohibited the eating of fish, *save Gatta*, that is, without Gatta, without her licence, and therefore was called *Atergatta*, as a forestaller of the fish, so her own delicate words.

Forfar. *Pilgrimage*, book i. ch. xvii.
The principles I have here mentioned, may, I think, be pursued a great deal farther, in several useful considerations, or other superstructure: but I shall not forestall your own thoughts.

Waterland. Works, vol. x. p. 464. Letter to the Rev. Mr. Low.

However, it may not be amiss at present, so far to forestall that enquiry, as, by way of specimen, to say one word of a particular subject unthought, the specific nature of supernatural events.
Warburton. Julian's attempt to rebuild the Temple.

FORESTALLING, in *Law*, the buying or bargaining for any corn, cattle, or other merchandise by the way as they come to fairs or markets, with the intention of selling them again at an advanced price. The Statutes against this offence were repealed 12 George III. 71, but it is still indictable at Common Law, and punishable by fine and imprisonment.

S. Browne, *Laws of Injuring, Forestalling, &c.* 1765; Girdler, *Observations, &c.* 1800; Illingworth, *Inquiry into the Laws Ancient and Modern respecting Forestalling, &c.* 1800.

FOREWARN, } A. S. *for-ægnan*, *fore*, and
Fo'newarnin, } *ægnan*; Ger. *warnen*; D. *warnen*.
The A. S. is variously written, *ægnan*, *warnian*, *warnian*, *warnian*, *wardian*, *wardian*; to look at or after, to take heed or be cautious.

To look at, direct the view to, before hand; to give notice, to caution, to admonish, to apprise, &c. of any thing to come, of consequences.

I thought meet to forewarn you hereto, that when these diabolical mother-falleth upon you, ye may the more patiently and with less heart breaking bear them.
Udall. John, ch. xvi.

And finally to give them forewarning that Mevius and the kyngdome of God was at hand.
Id. Mark, ch. i.

Yet were not those lecherous lobbys by those forewarnings amended.
Bate. Image, part ii.

These precedents presented to my view,

Wherein the passage of my fall was shown,

Might have forewarn'd me well what should ensue,

And others' harms have made me shun mine own.

Daniel. The Complaint of Resound.

Sometimes God orders things so, as a sin is made a great sin, by such forewarnings; so he contrived circumstances in Judas his sinning.

Goodwin. Works, vol. iii. fol. 523. *In Respect of Sin and Punish-ment*.

Himself, though oft forewarn'd by friendly care

Of Punic frauds, and danger to beware,

Soon as the dawn of early day was broke,

His camp with all the moving host forsook.

Rowe. Lucan, book v.

Taking occasion to consult the *Sabbatine* books on the subject of some late prodigies, he [Cato] chanced to find in them certain verses, forewarning the Roman people not to replace an exiled king of Egypt with an army.

Middleton. Life of Cicero, vol. i. p. 35. sec. 6.

FO'REWEET, } *Fore*, and *weet*; Goth. and A. S.

Fo'newetter, } *wet-on*; D. *weten*; Ger. *wissen*;

Fo'newetting. } Swe. *weta*, to know.

To know before, to foreknow.

Thou wert full well warned by thy dreams,
That thine day was glorious to thee,
But what that God forewarn'd me needs be
Chaucer. *The Nunnes Priores Tale*, v. 15740.

And God beholder and forewarner of all things dwelleth above, and the presentie omniscience of sight, namely alway with the diuina quiescentia of our deader, dispensing or ordaining remedies to good men, and punishments to wicked men.

Id. The Fifth Booke of Boecius, fol. 244.

But I as cannot baulk it to the bren,

As can the holy doctor Augustin,

Or Boece, or the bishop Hieronimus,

Whether that Goddess worthy forewarning

Strengthen me nobely to don a thing.

Id. The Nunnes Priores Tale, v. 15240.

FORFARSHIRE or ANGLUS, an Eastern County of Situation and Scotland, enclosed by Kincardineshire and Aberdeenshire on the North, Perthshire on the West, the Frith of Tay on the South, and the German Ocean on the East; and situated between 56° 27' and 56° 59½' of North latitude, and 2° 28½' and 3° 24½' of West longitude.

Its extreme length is 39 miles, and its breadth from North-East to South-West 36 miles. Its surface extent, (including four square miles, the area of the lakes) is stated at 592 square miles, or 570,880 statute acres. The district which composes this County and Kincardineshire was formerly occupied by the *Horati* of Tacitus, and belonged to the Kingdom of the Picts, and when that Government was overthrown by the Scottish King, Kenneth II., about the middle of the 10th century, he is said to have divided the district into two Counties, and conferred them upon his two brothers, Angus and Mearns, from whom the shires of Forfar and Kincardine still derive their common appellations. The population of Forfar in the time of the last census in 1821, consisted of 52,071 males and 61,359 females, making a total of 113,430 individuals. It appears to have increased at the following rate:

Years.	Population.	Increase.
1801	102,400 1	..... 8 per cent.
1811	110,800	..... 8 per cent.
1821	113,700	..... 4 per cent.

The number of families composing the population was at the same period 26,718, which were thus employed:

	Families.
In agriculture	5,114
In trade, manufactures, &c.	15,348
In other occupations	6,256

The face of the County is very irregular; its Northern district, which is denominated the *Braes of Angus*, forms part of the long range of Grampian Hills; at the foot and to the South of these runs the great valley of *Strathmore*, generally about five or six miles in breadth; to this succeeds the line of *Sidlaw Hills*, after passing which the country again descends to the Frith of Tay and the German Ocean. The summit of *Clothlaw*, which is one of the highest of the Grampians in this County, rises 2264 feet above the level of the sea, and commands a view even of the coast of East Lothian, beyond the entrance of the Forth. Some of the *Sidlaw Hills* also, though much inferior to the above, have a considerable elevation. The coasts both of the Frith of Tay and of the German Ocean are in many parts very dangerous. To prevent accidents to navigation, two light-houses have been erected on the Barry Sands, near a spot at which the coast runs into a point at the South-East; and about 11 miles from the shore at the

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FORFARSHIRE. town of Arbroath stands the celebrated Bell-rock Light-house, constructed nearly 20 years ago. The three principal rivers of this County, viz. the *North Esk*, the *South Esk*, and the *Ida*, all rise in the North-West among the Grampian Mountains. The *North Esk* flows Eastward for some miles through the valley of Glen Esk, then bends to the South-East, and forming for a considerable distance the boundary between this and the neighbouring Shire of Kincardine, falls at last into the sea three miles North of Montrose. The *South Esk* runs in a South-East and Easterly direction, and after passing by Brechin, terminates its course in an island bay, called the Basin of Montrose. The *Ida* descends Southward along Glenisla, at times inclining a little to the East, but at length turning towards the West it enters Perthshire, and loses itself in the Tay. Some of the secondary streams are the *Dean*, the *Dightly*, and the *Lunan*; the last of which meets the sea in the Bay of Lunan, four miles South of Montrose. There are a few small Lanes which deserve notice, such as *Lochs Lee, Rescobie, Porfar, and Landie*; many others have been drained for the sake of the fine shell marl which they contain, and which has been applied with the most beneficial results to the improvement of the soil.

Proportion cultivated. Much of the surface of Forfarshire is incapable of being converted into arable land. Some years ago the proportion which the cultivated ground bore to the whole face of the County was stated to be as 65 to 100. At the same period nearly 40,000 acres were reckoned as the extent of country occupied by wood and plantations.

Soil. The soil along the coast from Dundee to Lunan Bay is generally light and sandy, but very fertile. From the Western part of Strathmore proceeding Eastward it is mostly a black loam, but on approaching nearer to the coast North of Lunan Bay it passes into clay; the patches of ground which appear in the mountainous glens are commonly of a mossy soil. The agriculture of the County bears a good character. In the coast division, and in the valley of Strathmore, wheat and barley are much cultivated. Turnips and artificial grasses are extensively raised; potatoes universally so. The other crops are oats, beans, and peas; flax is not quite so general an object of culture as formerly. Although latterly the rearing of cattle has occupied more attention, the stock is still in a great measure kept up by purchases from other Counties. The breed in general is strong and handsome. The sheep, most of which are to be met with in the mountainous districts, are principally of the black-faced Linlithgow breed; while in a few places the old white-faced Highland species is yet retained.

Minerals. Lime is quarried in a few places; granite, free-stone, porphyry, slate, jasper of various hues, and coloured crystals called Cairngorms, all more or less exist. A century and a half ago lead and iron were wrought to some extent, the former yielding a very small portion of silver. Shell marl has already stated is procured plentifully from the bottoms of the lakes.

Fisheries. Many of the inhabitants are actively employed in the fisheries both on the coast and in the rivers, and large quantities of salmon are sent to London. Several vessels are likewise engaged in the whale fishery. Manufactures are very prevalent; the principal one is that of linen of various kinds, (partly soil-cloth,) nearly 11,000,000 yards of that article being annually exported. Bleaching and spinning are extensively prosecuted;

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tanning, the manufacture of leather, brewing, ropemaking, and ship-building, also furnish occupation to the industrious classes. The chief exports of the County are grain, fish, and linen.

Of the antiquities of this County, one of the most remarkable is the Castle of Glamis. It originally consisted of two rectangular towers united together, so as to form a figure somewhat resembling a Z; but at subsequent periods great alterations and additions have been made to the building. A large Gothic Castle at Invercarary, supposed to have been erected prior to the XVth century; the ruins of Restennoy Priory, which belonged to the Abbey of Jedburgh; and the remains of the Red Castle, standing on the Redhead cliff on the South side of Lunan Bay, and traditionally reported to have been the erection of King William, (surnamed the Lion,) who reigned from A.D. 1165 to 1214, are the only other objects that deserve notice.

Forfarshire contains 54 Parishes, and has five Royal Burghs, viz. Arbroath or ABERBROTHOCK, and BATHGLEN, already described, Dundee, Forfar, and Montrose, each of which has a share in sending a Member to Parliament. The County also returns one Representative.

Dundee. (*Dun Tay*, in Gaelic *Alreathum*, the beautiful,) stands on the North bank of the Tay, about 12 miles from its mouth. It is a large and well built Town, the principal streets of which diverge from a spacious market-place. The Harbour is advantageously situated, and admits trading vessels of the greatest burden. The Tay opposite the Town is 24 miles broad, and so sheltered on each side that the road is a perfectly safe anchorage. Linens, especially Onanburghs, and cotton are the chief manufactures. Before the Reformation Dundee possessed very numerous Religious houses. Its present chief parishial Kirk was once the largest and most magnificent in Scotland. It was built by David, Earl of Huntingdon, brother to William I. the Lion. The tower, which is still entire, is 156 feet in height, the transepts are the only part of the building which are now in repair, the remainder was destroyed when the Town was sacked by Edward I. Similar calamities befell it also in the reigns of Richard II. and Edward VI. General Monk stormed it in 1651, and put all who bore arms to the sword. It is the birth-place of Hector Boethius, a Historian of whom Scotland has just reason to be proud, for he has extracted even the reluctant praise of Johnson. Population in 1821, 30,575; distant 40 miles North from Edinburgh, 12 from Cupar.

Forfar, though a much smaller Town than Dundee, from its central position is better adapted to County business, so that the Sheriff's Courts are held and public meetings convened in it. The streets are irregular, and there is not any building in it which demands especial notice. Linens and coarse shoes (brogues) are its chief manufactures. Population in 1821, 5197. Distant 54 miles North from Edinburgh, 13 from Dundee.

Montrose is a handsome Town, built on a flat, sandy peninsula, formed by the South Esk and the German Ocean. Above the Town the river expands into the *Basin of Montrose*, a piece of water nearly circular, and about three miles in diameter. The harbour is commodious; and the shipping interest, employed in coasting, the Baltic trade, and the whale fishery, is very flourishing. Linen yarn and thread, sail-cloth,

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soap, starch, and candles, are manufactured in the Town; which is also a place of favourite resort for provincial residence. Among the public buildings is a Lunatic Hospital. Two Light-houses have been erected at the Harbour, and a ready communication is afforded with the small Island of *Jackbroyok* at the mouth of the South Esk, by a stone bridge connecting it with the Southern shore, and one of wood leading to Montrose. Population 8000. Distant 12 miles North from Arbroath, 8 East from Brechin. In one of the oldest houses in the Town, now converted into a Hotel, the Pretender slept on the 13th February, 1716, the night before his escape into France. He had landed at Montrose on the 22nd of December preceding.

Beauties of Scotland, vol. iv.; *Edwards, Description of Angus*; *Headrick, General View of the Agriculture of Angus*, 1813; *General Report of Scotland*.

FORFARE, A. S. *for-faran*, to fare or go forth; Dutch, *ver-rezenen*, *abire*, *exire*, *exitum habere*, and thus, *perire*, in perish; Mr. Tyrwhitt says, to fare ill.

& in þæt ill tosa ðe he krie a brie,
þæt alle þæt him serued, & of his wefne wære,
Mæn, woman & childre, sold þæt alle *for-fare*.
R. Branne, p. 42.

Two houses were *forforn*, þæt in þe tempest berst,
þe gaderes attached wæren to þe kyng of Cipres lound.
Id. p. 158.

And alle mæn men, þæt þu mygste suppe
In mæchful oþer in malise, and þu mowe hem helpe
Like to þæt þu hit hem nout *for-fare*.
Piers Plowman. *Vim*, p. 140.

That he not loutch his deale preache,
When he his riches so well leueth
That he wol tido is, als and spare
His pore frenche were *forfare*.
Chaucer. The Romance of the Rose, fol. 141.

FORFEAR; *for*, i. e. *forth*, out, utterly, and *fear*; to fear or frighten utterly; and thus, as Mr. Tyrwhitt says, much afraid.

Till that min herte, to pitioun and to rice,
Al innocent of his crowned malice,
Forfere of his deþ.

Chaucer. The Squire's Tale, v. 10041.
— His coward harte
Made him amis the Golden text to close
When he forfere out of Delphon sterte
Id. The fourth Booke of Troilus, fol. 183.

FORFEIT, *v.* } *Fr. forfaire*; *for*, out, and *faire*,
FORFEIT, *n.* } to do. Low Lat. *foris-facere*;
FORFEIT, *adj.* } (*quasi extraneum facere*, says
FORFEITABLE, } Spelman;) to do, or cause to be
FORFEITER, } out ur away from, and conse-
FORFEITING, *n.* } quently, *transgrediri*, to transgress,
FORFEITURE, } to do amiss, to misdo. And
also, *rem suam* (ac. *ex delicto*) *amittere*, to do away or
lose his property, ac. for some crime. Thus the *Fr. for-
faire* is explained by Colgrave: "to sin, offend, commit
a fault, misdo, transgress, trespass against; also, to
forfeit." And in Chaucer; *forfaite*, to do amiss or
misdo.

To do away or lose; to do or put away a property or
right; to alienate or lose (by a misdeed or transgres-
sion.)

For spiritus fortitudinis forfeit ful oþe
He shal do more þu mowe, many tymes ofte.
Piers Plowman. *Vim*, p. 393.

And thus suffered our Lord Jezu Crist upon the crosse, whereas
there was no part of his body free without grete paine and bitter
passion. And all this suffered our Lord Jezu Crist that never *forfeited*.
Chaucer. The Perceus Tale, vol. i. p. 299.

Remember in thine heart how horribly some tyme to thine Margarete
then trespass, and in a great wise apent her thine *forfeited*.
Chaucer. The third Booke of the Testament of Love, fol. 308.

My hart not I, hase done you to *forfeit*
By which you should complain in any kind.
Id. La Belle Dame sans Merci, fol. 255.

For Gad which is of man the creature
He would not mee slough his creature
Without cause of *deally forfeiture*.
Id. fol. 331. A Ballade to King Henry IV. by John Gower.

News thou my sounes hast herd this tale,
I-ware that of thyne own will thou
Thou he not cause in thy faultlike,
And keep that thou thy wite as waste
Upon thy thought in surture,
Whereof thy lue's *forfeiture*
Mare falle.

Gower. Conf. Am. book iii. fol. 65.

But here he wolde saye unto me as he doth in his booe, that þe
hast *for-forged* his salus soules; & therelike was fulere in to his
enemes handes.
A Boke made by John Frith, p. 81.

Tuan Duke Aubert, as a man redy purseyed of answer, sayd:
Geylliam, what haste or whyll lase you to go in this voyage into
Hungary, and into Turkey, to seek answer unto people and countrye
that neuer dyd, as any *forfeite*; thou wast no tyll of reason to go,
but for the voyage glory of the world.
Lord Berners. Euclypse, Croygyle, vii. ll. 236.

He was not permitted to convey the sayd goods out of that
porte, unto any other place of the land of Prussia, either by water or
by land, under the prynte of the *forfeiting* of the same.
Hekley. Voyages, &c. vol. i. fol. 154. *Richard II.* *Premier*
Amoy.

Moreover, the said customers have ordered between themselves,
that the said merchants shall not or make up no cloth into fards to
transport out of the realm, unless certain men appointed by them
for the same purpose bee there present, to see what manner of clothes
there be under paine of *forfeiture* of the said goods.
Id. B. fol. 173.

Thou dight lament and pity human race,
Bestowing on us thy free-given grace,
More than we *forfeited* and loved first
In Eden rebels when we were accurst.

Drummond. Flowers of Sin.
Ass. He is our monster; *forfeited* to vice
So false, as no ract verter can reitern him.
Ben Jonson. Scintill, fol. 362.

For as the holy anges once did sing,
That he our deadly *forfeit* should release,
And with his father work us a perpetual peace.
Milton. Ode. On the Morning of Christ's Nativity.

— Once more I will renew
His lapsed powers, though *forfeited* and enhrall'd,
By sin to foul exorbitant drives.
Id. Paradise Lost, book iii. l. 176.

— Lovers,
And mee in dangerous bondes pray not alike,
Though *forfeitures* [*forfeitures*] you cast in prison, yet
You claspe young Cupid's tables.

Sackpoy. Gymbriel, fol. 381.
He say'd, but all the heav'nly quire stood mute,
And silence was in Heaven; so man's behalf
Patmos or intercession need appear'd.
Much less that durt upon his own head draw
The deadly *forfeitures*, and ransom set.
Milton. Paradise Lost, book vi. l. 221.

Honour's a lease for lives to come,
And cannot be extended thence
The loyal tenant; 'tis a shuttle
Not to be *forfeited* in battle.

Butler. Hudibras, part i. cen. 3.
But as our kind is of a softer mold
And cannot blood without a sigh behold,
I grant thee life; reserving still the power
To take the *forfeit* when I see my hour:
Unless thy answer to my next demand
Shall set thee free from our avenging hand.
Dryden. The Wife of Bath's Tale

FORFEIT.

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FOR-
FEITURE.

He paid'st and check'd the rest. The youth who saw
His *forfeit* life abandon'd to the law,
The judge, the accuser, and the officer to him
Who had both power and will 'twixt the crime,
No vain defence prepar'd.
Dryden. Sijmans and Guivard.

So a guardianship in sequestrance, a man may renounce it as well as he may executorship, they are neither of them *forfeitable*; and so is the trust of a freehold, and several other like things.

State Trials. Charles II. Jan. 1682. Proceedings between the King and the City of London.

Which obliged the King to send forth a proclamation bearing date April the 3d, forbidding that any man should convey it [gold] away, whole or broken, upon pain of imprisonment, and other pains and *forfeitures* as were by the law appointed.

Stryce. Memorials. Edward VI. Anno 1548.

The direct consequence of which is, [the power of the House of Commons of declaring incapacities] that the first franchise of an Englishman, and that on which all the rest vitally depend, is to be *forfeited* for some offence which no man knows, and which is to be proved by no known rule whatsoever of legal evidence.

Burke. On the Cause of the Present Discontents.

The rewards, promised by each religion, being totally different, they may reasonably, when *forfeited*, have different means appointed for their recovery.

Warburton. The Divine Legation, book ii. ch. i.

Walking out, drinking tea, country dances, and *forfeits*, shortened the rest of the day, without the assistance of cards, as I hated all manner of gaming.

Goldsmit. Fleet of Wakefield, ch. ii.

FORFEITURE, a Punishment annexed by Law to some illegal act or negligence in the Owner of lands, tenements, or hereditaments, whereby he loses his interest therein, and they go to the party injured, as a recompense for the wrong which either he alone, or the public together with him, hath sustained. Blackstone, vol. ii. p. 267.

Forfeitures occur both in Civil and Criminal cases.

Civil Forfeitures are incurred by alienation contrary to Law, as in Mortmain; by Aliens, not only on account of their Inequality to hold lands so alienated, but for their presumption in attempting by an act of their own to acquire real property; by non-presentation to a Living, in which case it is called a *Lapse*; by Simony; by non-performance of conditions; by waste; by breach of copyhold customs; and by Bankruptcy. There are also other *Forfeitures* inflicted by special Statutes.

The Criminal offences which lead to *Forfeiture* of lands and tenements are principally Treason, Felony, Misprision of Treason, Presumptive drawing a weapon on a Judge, or striking any one in the presence of the King's Court of Justice, Popish recusancy or non-observance of certain laws enacted in restraint of Papists.

Blackstone says, that the true reason of *Forfeiture* for crimes is, that all property is derived from Society, being one of those Civil rights conferred on individuals in exchange for that natural degree of freedom which every man must sacrifice when he enters into social communities. If, therefore, a member of any national community violates the fundamental contract of his association by transgressing the municipal law, he *Forfeits* his right to such privileges as he claims by that contract, and the State may very justly resume that portion of property, or any part of it which the laws have before assigned him. Hence, for every atrocious offence the laws of England have exacted a total confiscation of the movable or personal Estate; in many cases perpetual, in others only a temporary loss of the offender's immovables or landed property; and have vested them both in the King, as the person supposed to

be offended, being the visible Magistrate in whom the majesty of the Public resides. (vol. i. p. 299.)

Forfeiture in Criminal cases applies both to real as well as personal property. *Forfeitures* of lands arise only upon attainder; so that if a Traitor dies before judgment be pronounced, or is killed in open Rebellion, or hanged by Martial Law, no *Forfeiture* of land ensues, unless the Chief Justice of the King's Bench (the Supreme Coroner of all England) in person, upon view of the body of one killed in open Rebellion, records it, and returns the record into his own Court. In that case both lands and goods are *Forfeited*. *Forfeiture*, in Treason, relates backward to the time of the act, so as to avoid all intermediate sales and incumbrances; but not those before the fact. A wife's jointure is not *Forfeitable* for the Treason of her husband, because it was settled upon her before the act; but her Dower is so, by Statute 5 and 6 Edward VI. c. 11 repelling 1 Edward VI. c. 12. Yet the husband is tenant by custom of the wife's lands if she be attainted of Treason. Goods and chattels are forfeited on conviction. The *Forfeiture* of lands has relation to the time of the offence committed, so as to avoid all subsequent sales or changes; but the *Forfeiture* of goods and chattels has no relation backwards, they being of no fluctuating nature, that no purchaser would be safe if he were liable to return goods fairly bought, provided any of the prior vendors had committed Treason or Felony.

Numerous Statutes have been enacted with reference to *Forfeitures*: 1 Edward VI. c. 12; 5 and 6 Edward VI. c. 11; 5 Elizabeth, c. 11; 15 Elizabeth, c. 1; 8 and 9 William III. c. 26; 7 Anne, c. 21; 15 George II. c. 28; 39 and 40 George III. c. 93.

Carter, Lex Cusumaria; Yorks (Lord Chancellor Hardwicke.) *Considerations on the Law of Forfeiture for High Treason.*

FORFEX; *forfex dicitur quasi forficis, ferum quo quid facimus*; the iron or steel with which we do or make any thing. Vossius; and see **FORCERS**.

It is applied by Pope to a pair of scissors.

The peer now spreads the glittering *forfex* wide,
To enclose the lock; now joins it, to divide.

Extr. The Rape of the Lock.

FORFICULA, in Zoology, a genus of insects the type of the family *Forficulidae*, established by Linnaeus. *Generic character.* Tarsi of three joints, wings plaited fan-like, and folded crosswise, so as to be placed under the crustaceous *elytra*, which are united by a straight suture; body linear, ending in two hooks; head exposed; antennae filiform, formed of twelve or thirteen joints.

De Geer has formed this genus into a separate Order, under the name of *Dermaptera*, while Linnaeus placed it in *Coleoptera*, and Latreille and Latmer in *Orthoptera*; in fact, it appears to be the family that unites the two Orders. It has been divided into three genera, which form sections according to the number of joints in the antennae.

The type is *F. auricularia*, the common Earwig, known to every body.

FORGE, *v.* *Fr. forger*; *Sp. forjar*; which *FORGERS*, } Menage deduces from *fabrica*; thus,
FORGERY, } *fabricare, fuviriare, forger*.
FORGATIVE, } " *Fr. forger*; to *forge*, make, frame, compose, hammer, devise, coin, invent." Cutgrave.

To form, frame or fabricate, to invent or contrive; to fabricate, *sc.* any thing counterfeit, to form or make any

FORGE. thing wrongfully to resemble, or in imitation of something else.

Jan spak Philip ——— I wrote what 'y's mones,
But was a false brede, & forged well, it seems.
R. Branson, p. 155.

Apelles, Xenias, shouldest werche in vain,
Offer to grave, or painte, or forge, or bette,
If they presumed me to counterfeit.

Chaucer. *The Doctor's Tale*, v. 1195f.

For though so be that lovers be as true
As any metall that is forged new,
It may a case him titheth oft sorrow.

Id. *The Complaint of Princes*, fol. 326.

An horse of brasse that lette do forge
Of such an entale, and of such a forge,
That in this world was never made
That such an other worke began.

Gower. *Conf. Am.* book i. fol. 14.

And through the crafts of Artisanage
Of wize he forged an ymage.

Id. *Id.* book vi. fol. 138.

And when thurthetment was openly redde, the duke said it is false
and untrue, and conspired and forged to bring me to my death, and
that will I prove.

Hall. *Henry VIII.* The twelfth Year.

I know under the green the serpent how he larkes:
The hammer of the rethless forge I wote eke how it workes.
Surrey. *Description of the Puckle Affection*, &c. of Love.

Misguided have I beene
And trayned all by trust,
And Love was forger of the fraude,

and Soveraigh of my lust.

Turner. *The Lover hoping in May to have had Redress*, &c.

One foot was set upon the crocodile,
And in the ground the other fast did stand;
So meaning to oppress both forger guile
And upon force.

Spenser. *Fairie Queene*, book vi. can. 7.

——— Him there they found
Squat like a toad, close to the eare of live,
Assaying by his devilish art to reach
The organs of her fancie, and with them forge
Illusions as he list.

Milton. *Paradise Lost*, book iv. l. 802.

But Ness, impatient of fingering out long working wickedness,
threatened the tribes, commanded the poisonous [Agrippins] to
be put to death, because that whilst they respect the riotous, and
forge excuses for their own safety, they drop off his security.

Greynoy. *Tacitus*, fol. 183.

Another seeing his drunken wife discharge
Her pauper's stomach, got her to a forge
And in her rhinal the fiercest heat to quench,
With the smith's horse was giving her a drench.

Dryden. *The Mock-calf*.

As for the forgers and forgers of brasse, some think the Chelyopes
desired, others attribute that to the Cyclopes.

Holland. *Plinius*, vol. i. fol. 188.

Thus God is the immediate forger of every linke of that golden
chain, wherof the first is riveted in his own breast, and the last end
is in him also.

Goodwin. *Works*, vol. ii. fol. 29. *Justifying Faith*.

She answered, that Robinson might confesse what he list, but it
was a flat lie that she had contrived any such means to escape: that
her adversaries might easily get the cyphers which she had made
use of to others, and with the same write many things forgedly and
falsely.

Camden. *Elizabeth*. Anno 1516.

But the chaste damzell, that had never prife
Of such a malitious and fine forgerie,
Did easily believe her strong extrenie.

Spenser. *Fairie Queene*, book iii. can. 1.

A good thorow-sack hath a two-fold operation in it; it succours
me into the kitchen, dries me there all the foolish, and dull, and the
cruel vapours, which ruinous it makes it apprehensive, quicks,
forgetful, full of simple, fierce, and delectable shapes; which

delivers it's to the voyce, the tongue, which is the birth, becomes
excellent wit.

Shakespeare. *Henry IV.* Second Part, fol. 92.

Quoth Hudibras, I now perceive
You are no conjurer, by your leave:
That paltry story is untrue,
And for'd to cheat such gulls as you.

Butler. *Hudibras*, part ii. can. 2.

O could I hide him from the Fates as well,
Or with those hands the cruel stroke repeal,
As I shall forge most easy'd arms, the gear
Of wood'ning Ages, and the world's amaze.

Pope. *Hamlet*.

Soon as he hode them blow, the billows tura'd
Their iron trouble; and wher' the furnace heat'd
Resounding breath'd; at once the blast expires
And twenty forges catch at once the fire.

Id. *Id.* book xviii.

Mark them with characters and brands
Like other forgers of men's hands.

Butler. *Satire upon Plagiarists*.

Whereas Dangerfield had *id.* a week, what a forger of plots
against the Protestants; he is cast off with scorn, and is danger of
his life, since he had laid open the Popish engineers.
State Trials. Charles II. Anno 1681. *Proceedings against Edward*
Fisher.

I am aware that a learned writer of our own has hinted his sus-
picion that the writings going under the name of Aristobolus were
a forgery of the second century; and where the famous house'd
seems in a great measure to favour the suspicion.
Waterland. *Works*, vol. viii. p. 6. *The Wisdom of the Ancients*
increased from Divine Revelation.

Being the master, both of Caesar's papers and of his secretary
Fabrius, by whose hand they were written, he [Ashmole] had an op-
portunity of forging and inserting at pleasure whatever he found of
use to him; and procuring without any reserve or management.
Maddison. *The Life of Cicero*, vol. iii. sec. 9.

——— And stiffening there,
A ponderous lump bent to the hammer tam'd,
Taken from the forge, in bits, its final form.

Dodley. *Agriculture*, can. 3.

Erasmus was so taken with Lucius's dialogue, that he has trans-
lated it in high; grace into his own; and employed these fine arts
to better purpose against the Monks, than the forger of them had
done against the Philosophers.

Hard. *Works*, vol. iii. *Preface*. On the Manner of Writing Dia-
logues.

It was he practised the same art, that he had seen so successful to
Marius, of raising a kind of enthusiasm and content, of danger in his
army, by the forgery of auspices and divine admonitions.

Maddison. *Life of Cicero*, vol. i. sec. i. p. 36.

All these circumstances, with many other of inferior note, were
merely the "nimble shapes" and lively effusions of Corinna's for-
getful imagination.

Milnes. *Life of Dryden*, p. 382.

FORGERY, at Common Law, the fraudulent making
or alteration of a writing to the prejudice of another
man's rights, or a making *malis animo* of any written
instrument for the purpose of fraud and deceit; the word
making, in this last definition, being considered as in-
cluding every alteration of, or addition to, a true instru-
ment.

Besides the offence of Forgery at Common
Law, which is of the degree only of misdemeanor, there
are very numerous Forgeries especially subjected to
punishments, by the enactments of a variety of Statutes,
which for the most part make the Forgeries to which
they relate capital offences. The offences of Forgery
may be complete though there be no publication or
uttering of the forged instrument; for the very making
with a fraudulent intention, and without lawful au-
thority of any instrument, which at Common Law, or by
Statute is the subject of Forgery, is of itself a sufficient
completion of the offence before publication. Most of
the Statutes, however, which relate to Forgery, make

FORGERY the publication of the Forged instrument with knowledge of the fact a substantive offence.

It is said by Hawkins, P. C. c. 70, s. 2, that the notion of Forgery does not seem to consist in the counterfeiting of a man's hand and seal, which may often be done innocently, but in endeavouring to give an appearance of truth to a mere deceit and falsity, and either to impose that upon the world as the solemn act of another, which he is in no way privy to, or at least to make a man's own act appear to have been done at a time when it was not done, and by force of such a falsity, to give it an operation which in truth and justice it ought not to have. A deed Forged in the name of a person who never had existence is Forgery at Law, as was determined in Bolland's case, O. B. 1772; 1 Leach, 83; 2 East's P. C. 19, sec. 49. A writing is Forged where one being directed to draw up a Will for a sick person, doth insert some legacies therein falsely out of his own head. It is not material whether a Forged instrument be drawn in such manner that, if it were in truth that which it counterfeits, it would be valid.

The punishment of Forgery at Common Law is as for a misdemeanour, by fine, imprisonment, and such other corporal punishment as the Court in its discretion shall award. The punishments ordained for the offence by the Statute Law are, with scarcely an exception, capital.

Russell, on Crimes, c. 27. 34.

FORGESIA, in Botany, a genus of the class Pentandria, order Monogynia, natural order Campanulaceae. Generic character: calyx turbinate, five-cleft; corolla, petals five; stigma two-lobed; style two-parted, acuminate; capsule two-celled, many-seeded.

One species, *F. Borbonica*, a tree with serrated, lanceolate leaves, native of the Isle of Bourbon. Person. FORGET, v.

Anciently written *Foryete*.
FORGETFUL, { A. S. *forgytan*; D. *ver-ghehen*;
FORGETFULNESS, { Ger. *vergessen*; Swe. *förgäta*.
FORGETTER, { For. (q. v.) i. e. forth, and get; to
FORGETTING, { get forth or out, &c. of the mind
FORGETTINGLY, { or memory.

To get; to cause or suffer to get or go forth; pass out or escape, &c. from the mind or memory; from the recollection or remembrance; to lose or omit the recollection or remembrance.

Now gone he home Harold, & his own comen his tene,
He seþe þat he said bold, it is forgotten cleve.

R. Brunne, p. 69.

þat sawe þat he þer said, so wote it was of leden
In bokes it was up laid, git it is not forgotten

Id. p. 195.

So did Kyng Philip with santes on þem þan þre,
Bot for a *forgynschep* he & be þerþan.

Id. p. 176.

When fyve sparowes ben not soold for twy halpene; and one of them is cot in *forgytyn* before God?

Wiclif. Luth. ch. xii.

Are not fow sparowes bought for two farthynges. And yet not one of them is forgotten of God.

Bible, Matt. 10:21.

And gladder caught his frend þen of his deþ,
When with honour is gylten op his breþ;
Than when his name appalled is for gese;

For all forgotten in his vanallage.

Chaucer. The Knightes Tale, p. 3056.

Thus hath this widewe hove litel some yteght
Our blisful lady, Cris tes moder dere,
To worship y; and she forgate it naught.

Id. The Prioresse's Tale, p. 13441

I say, Grifilde, this present disguise
In which that I have put you, as I trow,
Maketh you not *forgetful* for to be;
That I you take in yours outstail fill in.

Chaucer. The Clerk's Tale, p. 8348.

For I am disturbed
In al myn herte and so controuled,
That I ne may nio wittes pitec:
So shall I make thyng *forgette*.

Greene. Conf. Am. book i. fol. 9.

So that for feare I can nought gette
My wit: but I myselfe *forgette*,
That I wote never, what I am,
Ne whither I shall, ne wher I am

Id. B. book iv. fol. 66.

There is of slouth an other vice,
Whiche is cleped *forgetfulness*,
That sought main in his herte impress
Of vertue, whiche reason hath set,
So cleue his wittes he *forgette*.

Id. B. book iv. fol. 66.

If I be not *forgetfull*, I neuer sawe the content in this life,
because then were ever busie in thy prosperitie, and warrle of my advenitie.

Golden Boke, A. 4.

Children therefore being our moyst, and old men ever drie, have
neer good memories, againe, where our much cobbles is, and ex-
treme moysture, there is our much *forgetfulness*.

Wilson. The Arte of Rhetorique, fol. 212.

Regard those with delight of novelties,
And naturall desire of countrey state,
So long they reid in those antiquities,
That how the time was fed they quite *forgette*.

Spenser. Faerie Queene, book ii. can. 10.

So great a senselessness had possessed his [Vitellius] minde, that
if other men had not remembered, that he had beene once prince, and
therefore was not to looke for security in private estate, he himselfe
would have quickly *forgotte* it.

Saunders. Tacitus, fol. 127

Let such bekinth them, if the sleazy dreuch
Of that *forgetful* lake benumen not still,
That in our proper motion we ascend
Up to our native seat: descent and fall
To us is adverse.

Milton. Paradise Lost, book ii. l. 74.

They ferry over this Lethean sound
Both to and fro, their sorrow to surmount,
And wish and struggle, as they pass, to reach
The tempting stream, with one small drop to loose
In sweet *forgetfulness* all pain and woe,
All in one moment and no near the brink,
But Fate withstands.

Id. B. l. 1008.

CLORA. She loves him too much, that's the plain truth. Frederick,
For which, if I might be believ'd, I think her
A stronger *forgetter* of herself.

Bromhead and Fletcher. The Captain, act iv. sc. 3.

I am not willing to discover the *forgettings* of renowned men,
but here I must.

Milnes. Doctrine, &c. of Divorce.

I erie your pardons.

I feare, I have (*forgettingly*) transgress'd
Against the dignity of the Court.

Ben Jonson. The Play, act iv. sc. 6.

Of Daniel you may read in holy writ,

When, when the king his vision did *forget*,

Could word for word the wondrous dream repeat.

Dryden. The Cuck and the Fox.

Then thus the sire: the souls that throng the flood
Are these, to whom, by fate, are other bodies us'd:
In Lethe's lake they long oblivion taste;

Of future life secure, *forgetful* of the past.

Id. Virgil. Aeneid, book vi.

But since it is our duty not to violate the memory of our oppres-
sors, but silently, thankfully, and *forgetfully* to accept the oppression;
we will commemorate only the king's restitution.

South. Sermons, vol. viii. p. 416.

How'er 'tis well, that sleep a while run free,

With soft *forgetfulness*, a stretch like me.

Pope. Homer. Odyssey, book xiv.

FORGET

FORGET. In *the manner*, the great Pyrrho himself *forget* his principles on some occasions; and it said once to have been in such a passing with his cook, who probably had not roasted his dinner to his mind, that with the spit in his hand, and the meat upon it, he pursued him even to the market place. *Reid. Enquiry*, ch. i. sec. 5.

FORGIVE.

Unmindful of approaching eight they sport
While circling pleasures on a staccato court;
Or through the maze *forgetfully* they stray,
Lost in the pleasing sweetly winding way.
Bojag. From the North Arlington of C. Dryden.

Remember me, oh! pass not thus my grave
Without one thought whose relics there recline:
The only pang my bosom dare not leave
Must be to find *forgetfulness* in thine.

Egmont. The Curate, can. 1.

FORGERD, *i. e.* *foreyard* or *fore-court*.

And e raised y^e ghend was ghosen to me, and it was said to me,
Arise thou and mete the temple of God and the altar, and mee that
weroliquen in it, but caste thou out the *forgerd* that is withoute the
temple and mete not it, for it is ghousen to beloken men.
Wiclif. Apocalyp. ch. xi.

FORGIVE, } Anciently also written *Foryeve*.
FORGIVENES, } A. S. *for-gifan*; D. *vergeben*;
FORGIVEN, } Ger. *vergeben*; for, *i. e.* *forth*, and
give; to give forth, out, or away, *remittre*, *condonare*,
to remit or release, and consequently, to pardon.

Edward God bisshet, yet it said be *forgyves*,
And amended with peace, & jorl chere be cryen.
R. Bruce, p. 65.

And y^e hure wiche williche, by w^e men counail
Ich wolle *forgyf* hure alle hure guiles.
Piers Plouman. Vision, p. 38.

Here of good God, grante us *forgyvenesse*.
Id. B. p. 109.

And for our great sones *forgyveness* for to gettoe
And only by Christ clerlych to be clemed.

Id. *Crake*, sig. E. 4.

What is it lighter to weye til synnes hee *forgyves* to thee: either
to say rise thou and walke? *Wiclif. Matthew*, ch. ix.

Whether is it easier to saye, thy synnes be *forgyven* the, or to
saye: arise and walke. *Bible. Anno* 1551.

But if our man synneth we haue an aduocat amonst the fadir Jesu
Crist, and he is the *forgyfene* for oure synnes, and not onely for oure
synnes but also for the synnes of all the world.

Wiclif. 1 Jon, ch. ii.

Whom God ordeynede *forgyfeyver* to feith in his blood, to the
schewing of his rightwysnesse for remission of hysore gyfte synnes.

Id. *Romans*, ch. iii.

To Rouse he cometh to receive his penance
And pates him in the Pope's ordinaunce
In high and low, and Jesu Christ brought,
Forgyve his wicked wicket that he had wrought.

Chaucer. The Man of Lawes Tale.

Then saide Melibee: he is wel worthy to haue pardoone and *forgyvenesse*
of his synne, that excuseth not his synne, but knowetheth, and
repenteth him, asking idelnesse. For I seek syn; there is the remi-
ssion and *forgyvenesse*, whar as the confessor is neyghbour to
synnecesse.

Id. *The Tale of Melibee*, vol. i. p. 127.

Also when he is falle in synne,
That God wille he is so fer culpable,
That God wille not be merciable
So great a synne to *forgyve*.
And then he leueth to be stryue.

Gower. Conf. Am. book ii. fol. 82.

And natheles this dare I saie,
That if a tydol worlde prais
To God of his *forgyvenesse*,
With helpe so great a benediction,
As I haue do of my lorde,
In lache of ashyng of mercie,
He shoulde neuer come in helles.

Id. B.

I on my behalf, though I doe baptise you with water yet am I no
forgyuer of synnes.

Udall. Lake, ch. iii.

The bishop & priestes also call themselves their churches bride-
grooms, sitters in God's stead, *forgyuers* of synne, and our ladies
chaste knights? *Bale. Temp.* part ii. sig. G 2.

He writen here to *forgyve* him, he is married;
False gentleman! I do *forgyue* thee with my heart,
Yet will I send an answer to thy letter,

And in so short wordes thou shalt weep to read them.
Widdow. The Murther of Inferred Marriage.

— If I obey them,

I do it freely, venturing to displeas

God for the fear of man, and man prouet

See God heueth: which in his poulson

Shall neuer, unrepented, find *forgyuenesse*.

Milton. Sonnet Agonistes, l. 1372.

And indeed, what a shamefull reproach is this to the infinite mercy
of the *forgyuer*? What a wrong to his justice! whereinto is the punish-
ment due lost in the fault.

Hall. Cont. vol. i. fol. 619. *My Peace with Rome*.

And yet we know, that, is Christian charity all offences are to be
forgyuen, as we expect the like pardon for those which we daily
commit against Almighty God.

Dryden. Præface, vol. iii. p. 172 *The Origin and Progress*
of Sin.

And this consideration has often made me tremble, when I was
saying our Saviour's prayer; for the plain condition of the *forgyuenesse*
which we beg, is the pardoning of others the offences which they
have done to us.

Id. B. p. 117.

All that the genial ray of morning glids,
And all that echoeth to the song of aeven,
All that the mountain's sheltering bosom shields,
And all the dreary magnificence of Heaven,

O how can thou renounce, and hope to be *forgyuen*?

Bracton. The Progress of Genesis, book i.

Not soon prosed'st, however strong and ten'd,
And if perhaps made angry, soon appeas'd;
She rather waves than will dispute her right,
And injured makes *forgyuenesse* her delight.

Gower. Charity.

FORGNAW; *for*, and *gnaw*, *q. v.* *Utterly gnawn*,
quite gnawn.

— He fode

The wympell, which out of his hood
Was felle, and he is fast to drawe,
He hiddeth aboute, and all *forgyuene*.

Gower. Conf. Am. book iii. fol. 55.

FORGO. A. S. *for-gan*, to go forth or away from.
For, *i. e.* *forth*, and *gan*, to go.

To go forth or away from; to leave, to relinquish,
to quit, resign, yield or give up; to renounce.

New to that lord that eloped is Brian June,
Thou shalt not beth, though that thou were wood,
Be master of my body and of my good,
That on thou shalt *forgo* moore thy eye.

Chaucer. The Wyf of Bathes Prologue, p. 6697.

As homely as he rideth among yoe,
If ye him knowe, it would be for your prou:
Ye wolden not *forgo* his acquaintance
For moche good, I dare saye it balace

All that I haue in my possession.

Id. *The Chaucer's Yennante Tale*, p. 1678.

The maiden wold he not *forgo*
He wold for no moore thyng,
And had hym gone home to his hying.

Gower. Conf. Am. book v. fol. 125.

What other weith to man by Fortune may befall;
But Fortune's changed chere may rase a man of all?
A frend no wracke of weith, no cruel case of no
Can force his frendly faith untrevely to *forgo*.

Frederick's Doctor. The Praise of a True Friend.

Thus in making of elocd & snits, weigh not soverely too extremels
whether parties is more in fault. Let that only be those endonour
yes though you *forgo* and lose part of thy right) y^e concord and
amitie suffre no damage.

Udall. Matthew, ch. v.

FORGIVE.
—
FORGO.

FORGO.
—
FOR-
JUDGED.

I sawe Callopie with Mases mee,
Sooner as the oxen pype began to sounde,
Their vnyll lutes and tabourins *forgoe*,
And from the fountaine where they sat around,
Ran off hastily thy silver sound.

Spenser. *Shepherd's Calendar. July.*

Which Artigall perceiving, strooke no more,
But loosing soone his shield did it *forgoe*;
And whiles he combed was therewith so more,
He gas at him let drive more fiercely thus alone.

Id. *Faerie Queene*, book v. can. 12.

And he, who late was feard, was set upon,
And by his owne (Acteon-like) power'd,
His own, that had all love and awe *forgone*;
Whom breath and shadow only did delude.

Dannd. *History of the Civil Wars*, book ii.

Let it suffice,
No fond distrust of thee makes me precise
To show my griefe. Lerne me they, and *forgo*
This care more sad, since I have made it so.

Browne. *Britannia's Pastorals*, book I. song 1.

For [Licinius] he looks by violence euerie man's substance, and
cared not by what means he came by the same; but threatened them
with death, vntill they would *forgo* the same.

For. *Martyrs*, fol. 79. *The first Persecutions in the Primitive Church.*

[The Lord Chancellor answered] that he had no ill intention in it,
and therefore submitted himself to the King's mercy, and to the gra-
uous consideration of the Prætor and the council; and desired,
that, in respect of his past services, he might *forgo* his office with
as little slander as might be; and that, as to his fine and imprison-
ment, they would use moderation.

Burnet. *History of the Reformation*, June 1547.

Turn thou thy labours to the servile crowd,
Retire the wary, and control the proud;
Make the sad miser his best gains *forgo*,
The solemn statesman sigh to be a slave.

Alford. *Love, an Elegy.*

FORGROWN; *for*, i. e. *forth*, and *grow*. Ut-
terly grown, overgrown.

And at the last a patch of little broode
I found that greatly had out vied be
For it *forgrown* was with grass and weeds.

Chaucer. *The House and the Louse*, fol. 366.

FORHAIL; the Glossarist (E. K.) to Spenser's
Shepherd's Calendar says, "Draw or distresse;" it may be
from *for*, i. e. *forth*, and *hale*, to drag, or pull along;
and thus, to distract, to distress.

Duo. Ah! but, Hobbinli, all this long tale
Nought creeth the cure that dost *forhail*;
What shall I do.

Spenser. *Shepherd's Calendar. September.*

Wassoco. Is this the cause that thou been ligge so laid,
Who Whilom no exchequer could *forwade*;
Browne. *An Eclogue. Between Young Willie and Old Wernock*,
by Deane.

FORISFAMILIATE; the Low Lat. *forisfamilia*,
is, to place, drive or eject any one *forisfamilia*, *forth*
from his family; and a son is said to be *forisfamilia*,
(*forisfamilia*), when he has received from his father
a share or portion of his inheritance, and is to expect no
more. Spielman.

Yet Glaxil, with us, even in the twelfth century, seems to declare
for the right of the nephew by representation; provided the eldest
son had not received a provision in lands from his father, (or as the
civil law would call it) had not been *forisfamilia*, in his life
time.

Blackstone. *Commentaries*, book ii. ch. xiv.

FORJUDGED; *for*, i. e. *forth*, out, and *judge*.
Judged out of or without law or right, i. e. wrongfully.

Fabily accused, and of his noone *forjudged*
Without casuery, while he was absent
He dunned was.

Chaucer. *Of the Blanche Knight*, fol. 272.

FORK, o
FORK, n.
FORKEDNESS,
FORKY,
FORK-CARVING,
FORK-HEAD,
FORK-STALE,
FORKED-TAILED,
FORKY-TONGUED.

A. S. *forc*; Dutch, *worck*; **FORK**.
Ger. *furch*; Swe. *furca*; It. *forca*; Sp. *horca*; Fr. *fourche*,
fourcher; Lat. *furca*. Of un-
certain Etymology. Wachter
thinks it may be possible to trace
it back to *brochen*, to break, *quia*
furca est ferrum biniuncum aut
triniuncum, adeoque in fronte
ruptum.

To cleave, or split, or otherwise divide, into two or
more prongs: to move with a *fork*.

Forked, in Shakspeare; a *fork'd* one; one having
forked horns, ac. those of a cuckold; met. so divided
as to point more than one way; and thus, having two
courses or directions, two purposes or meanings.

A *fork*; any thing so divided as to have two or more
pointed prongs; the barbed point of an arrow.

A merchant was there with a *forked* beard.

Chaucer. *The Prologue*, v. 272.

And curs these be the two lombes horses signified by the two
forked bushops myters.

Joynt. *Explication of Daniel*, ch. vii.

And what hath this auctor weene now by his *forked* question?
Stephen, Bishop of Winchester. That our Men may rate the Body
of Christ.

Some with poles or *forks* overthrow this sluggish lump, leaving
them for half dead lying on the ground, not once going about to rise.

Granqvist. *Trinitas*, fol. 78.

Then must you learn the use,

And handling of your silver *forks* at meales.

Ben Jonson. *The Fox*, act iv. sc. 1.

Mrs. Upon my present o' the *forks*.

Sel. *Fishes*! what be they?

Mrs. The valuable use of *forks*,

Brought into custom here, as they are in Italy.

To th' sparing o' sapkins.

Id. *The Devil is an Ass*, act v. sc. 4.

Never considering how ill for seventeen years together he had pro-
tected them, and that these miseries of the people are still his own
handy-work, having smitten them, like a *forked* straw, so sore into
the Kingdom's sides, as not to be drawn out and cured without the
incision of more sin.

Milton. *An Answer to Edmon Bonhill*.

— Gone already,

Yeth thick, knee-deeps, are head and ears a *fork'd* one.

Shakspeare. *The Winter's Tale*, fol. 829.

And yet again, besides the strength of the arm that shoots them,
and the *forkedness* of the arrows themselves, they were all, as arrows
dip in poison, overvenomed with the gall of his sin.
Goodman. *Worship*, vol. iii. p. 601. *Of an Unwaryer's Men's*
Guiltiness before God, book xiii. ch. ix.

— Your T. beard is the fashion

And twifold doth express the enamour'd courtier,

As full as your *fork-carving* traveller.

Beaumont and Fletcher. *The Queen of Corinth*, act iv. sc. 1.

With that, at him a quivering dart he threw,

With so full force, and violence despite,

That through his habitation the *fork-headed* flew,

And through the linked maxillæ impiered quite.

Spenser. *Faerie Queene*, book iii. can. 8.

He spoke, and smote the load rounching shield,

Which bears Jove's thunder on its dreadful field;

The adamantinæ ægis of her side,

That turns the glancing bolt and *forked* fire.

Pope. *Homer. Iliad*, book xxi.

Parvus in its name; whose *forky* rise

Mouths through the clouds, and meets the lofty skies.

Dryden. *Ovid. Metamorphosis. The Giant's War*.

Then exerciseth thy steady steers to plough

Berwyl thy vines, and teach the feeble row

FORK.

To mount on reeds and wands, and upwards led,
On ashen poles to raise their forked head.
Dryden. Virgil. Georgics, book ii.

For it is manifest to sight, that the *fork'd-dell'd* bite turning her
train side-ways, elevating one horn, and depressing the other, turns
the whole body.
Ray. On the Creation, part i.

First he lifts spread
Dry fern or litter'd hay that may amble
Th' ascending damps; then leisurely impose,
And lightly, shaking it with agile hand
From the full fork, the saturated straw.
Comper. The Task, book iii.

Flattery shall faint beneath the second,
While hungry Truth inspires the song;
Early grow pale and bite the ground,
And Slander gnaw her forked tongue.
Watts. Lyric Poems, book iii. To the Memory of the Dead.

When stormy days constrain to quit the field,
The house of bars may useful business yield;
There crooked snouts of fertile sallow make,
Or of tough ash the fork-stale and the rake.
Scott. Antheum.

Behold the place
Where mischiefs never fly, care never come
With wrinkled brow, nor anguish, nor disease,
Nor malice fork'd-tongued.
Watts. Lyric Poems.

An old man with a red, forked beard, supposed to be a grand master
of Rhodes by Holbein.

Walpole. Anecdotes of Painting, vol. i. ch. iv.

Beckmann (*Hist. of In. iv. 385*) very strenuously
contends, and apparently with much reason on his side,
that Table Forks were unknown both to the Greeks and
Romans, inasmuch as neither of those people have any
word in their language by which these instruments are
distinguished: *εσώγρια*, indeed, occurs three times in
Aristophanes; once in the *Ecclesiazusae*, where it is
nothing more than a book to draw a tub out of a well,
in *two φρενών τοὺς πόλιν ἐλλήμμεναι*, (1003);
again in the *Verpe*, when Philocles, who is nearly suf-
focated under the heat of his cloak, asks Bdelycleon for
a *flesh-hook*, as we understand it, to pull him out of the
pot before he is boiled to rags:

*Kardhos ye póleion kal εσώγριον. βλ. εὐ, τι βέ;
'ε' εὐλῆς καὶ εὐλῆς.*

1155.

And once more in the *Equites*. Here, in the scene in
which the Sausage-seller is contending with Cleon for
popularity, he breaks out very characteristically in the
following lines, deriding himself, if he be insincere,
first to be minced and powdered, and afterwards to be
dragged by the *εσώγρια* into the Ceramicus.

*Εσώγρι, ὦ δὲ! εἰ μὴ εἰς τὸν ποτὶ εσώγρια, καταστρέψῃς
'ε' λῆμμεν ἐν τῷ ποτὶ εσώγρια, καὶ ποτὶ εσώγρια.
Καὶ εὐ εσώγρια τοὺς πόλιν ἐλλήμμεναι ἐν τῷ ποτὶ εσώγρια.*

769.

The Scholiast here interprets *εσώγρια* most explicitly
as a Cook's flesh-hook: *εἶδος ἐργαλείου μαγειρικοῦ
χειρὶ τοιοῦτοῦ, μόνον ἐν τῷ ποτὶ εσώγρια, καὶ ποτὶ
εσώγρια τὰ πόλιν ἐπὶ τοῖς χεῖρσιν εὐλῆσαι*. The wit
of the passage, however, depends upon the confusion
under which the Sausage-seller labours. His first
images are drawn wholly from his trade; in the last
line he connects his own flesh-hook of the kitchen, with
that wherewith the executioner was used to drag the
bodies of criminals, *instrumentum criminis*; and
which is alluded to in a passage in the *Plutus* suffi-
ciently illustrative of the meaning of the *Ἀλλαντοῦρα*.

'Αλλ' ὡς ἄλλαντοῦρα δὲ ποτὶ εσώγρια, καὶ ποτὶ
εσώγρια.

956.

FORK.

The same mode of punishment was adopted by the
Romans; and the *uncus* was applied by them as an
instrument of torture to the living, (Hor. i. 35, 20,) and
of disgrace to the dead, (Juv. s. 65.)

In a fragment of Anaxippus, preserved by Athenæus,
(iv. 20, ed. Cas.) *εσώγρια* is introduced among a number
of other culinary utensils:

*Εσώγρια φέρον, ἄλλαντοῦρα ἄλλαν,
Κεράριον.*

Upon which Dalechamp has observed, *uncum quo caro
vel olla extrahitur, vel aliqui cadens accipitur, har
pugmen*. In like manner *εσώγρια* may be found in an
Epigram by Ariston. (*Anthologia, Jacobs, Lips. 1794,
ii. 234.*)

For the Roman ignorance of Forks as far down as
the Augustan Age, we need only cite a single passage
which Beckmann has produced from Ovid:

*Corpe cibos digitis; est quiddam genus edendi;
Ora nec unguibus tota peragere mensa.*

De Arte Amandi, 765.

This precept, be it remembered, is offered to the Fair,
and it can scarcely be understood in the same manner
as one which we remember to have seen in the writings
of a modern instructor in convivial gallantry, who
advises that, in helping pigeons, the legs and pinions
should be given to Ladies, in order to afford them an
opportunity of displaying their white and taper fingers
in picking the small bones. The caution with which the
Latin Poet concludes, makes it plain that the fingers were
used in his time, not from choice but from necessity.
After this we need not take the trouble of showing,
that *furcula* and *forficula* are barbarous words,
and that *furca*, *furcina*, and *furcilla*, are used mostly
for agricultural implements. In this poverty of lan-
guage the mediæval writers have been supposed to
borrow even from the smithy of the Cyclops; and
Tenaces Forcipes are understood by Du Cange (*ad voc.*)
to mean, not pincers but Forks.

Nevertheless, Count Caylus has published a descrip-
tion of that which he conceives to be a Roman Fork,
(*Rec. d'Ant. iii. pl. 84, No. 5.*) *Cette Fourchette d'ar-
gent est recommandable par sa belle conservation; mais
peut encore par la beauté de son travail. Le pied
de biche qui la termine, et les filets dont elle est ornée,
sont agréablement disposés, et de la plus belle exécution.
Je voudrais avoir le service complet de la même main,
non certainement pour la matière, mais pour le bon
goût de l'orfèvre qui a travaillé cette vaisselle, et pour
satisfaire non seulement ma curiosité sur les différentes
parties du service Romain, mais pour jouir de la
variété et de la beauté des formes que présentait la mul-
tiplicité des plats et des vases. Cette Fourchette, qui n'a
que deux pointes, a été trouvée, avec plusieurs autres
petits meubles, dans une ruine sur la Via Appia. Elle
a de longueur cinq pouces six lignes.*

To this statement Beckmann replies, that notwith-
standing the high reputation of Count Caylus he can-
not admit every thing of which the Count publishes a re-
presentation to be as old as he imagines it. Of certain
Forks which Grignon describes (*Bulletin des Fouilles,
i. 17, ii. 131*) as found among the ruins of a Roman
town in Champagne, he likewise thinks the account far
too vague to enable the reader to form any decided
opinion upon its authenticity. It is strongly in favour

FORK of Beekmann's hypothesis, that Herculesum has not furnished any of these utensils.

Italy is thought to have introduced the use of Forks to modern Europe, and they are mentioned in a curious extract given by Beekmann from Galeotti Martini *de dictis et factis Regis Matthiae Liber*. Martini was an Italian, resident at the Court of Matthias Corvinus, King of Hungary, from 1458 to 1490, and in speaking of the mode of eating in that country, he thus expresses himself: *neq. ibi ullus in auscendo bolo, aut carnis morsu, furculâ utitur, ut usum in Italiâ transpadanâ in usu frequenti est.* In England it is plain, from the citations given above from Ben Jonson, that the use of Forks was not known till long after the time of Martini; for *Polpone* was first acted in 1606, and in that Play they are treated as foreign affectations, and, perhaps, had not been adopted even by the finest gentlemen of the day. Coryate, who travelled in 1608, speaks largely of them in his *Cruddities*, and even if he was not the first who introduced the fashion among ourselves, he must have used them at a season in which they were of very uncommon occurrence, in order to give its full piquancy to the gentils jest which he records below.

"Here I will mention a thing that might have been spoken of before in discourse of the first Italian towne. I observed a custome in all those Italian cities and townes towards the which I passed, that is not used in any other country that I saw in my travels, neither doe I thinke that any other nation of Christendome doe use it, but only Italy. The Italian, and also most strangers that are commorant in Italy, do alwaies at their meales use a little Fork when they cut their meat. For while with their knife which they hold in one hand they cut the meate out of the dish, they fasten their Fork, which they hold in their other hand, upon the same dish; so that whatsoever he be that sitting in the company of any others at meale, should undividedly touch the dish of meate with his fingers from whiel all at the table doe eat, he will give occasion of offense unto the company, as having transgressed the lawes of good manners, inasmuch that for his error he shall be at least brow beaten if not reprehended in wordes. This form of feeding I understand is generally used in all places of Italy; their Furkes being for the most part made of yron or Steele, and some of silver, but these are used only by Gentle men. The reason of this their curiosity is, because the Italian cannot by any means endure to have his dish touched with fingers, seeing all men's fingers are not alike cleane. Hercupon j myselfe thought good to imitate the Italian fashion by this forked eating of meate, not only while j was in Italy, but also in Germany, and oftentimes in England since j came home, being once quipped for that frequent using of my Fork by a certain learned Gentleman, a familiar friend of mine, one Mr. Laurence Whitaker, who in his merry humour doubted not to call me at table *furcifer*, only for using a Fork at feeding, but for no other cause."

Even after this they must have established themselves but slowly, for in Fletcher's *Queen of Corinth*, first printed in 1647, the "Fork-carrying traveller," cited above, (iv. 1.) is still an object of satire; and Heylin, whose *Cosmography* appeared in 1652, (more than forty years after Coryate's publication.) speaks of Forks as by no means in general vogue. He is writing of the Chinese, and he says, "They are much given unto their bellies, and eat thrice a day, but then not immoderately: drink their drinke hot, and eat their meat with two sticks

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of Ivory, Ebonie, or the like, not touching their meat with their hands at all, and therefore no great foulers of linnen. The use of silver Forks with us, by some of our spruce gallants taken up of late, came from hence into Italy, and from thence into England." (Book iii. 207.) We are not more inclined to admit this genealogy of Forks, than we are to receive that account which would make the Chinese parents of Printing and Gunpowder.

Mr. Douce (*Archæologia*, xii. 216) refers to *Il Trinceante* di M. Vincenzio Cervio, Venezia, 1581, for cuts of double pronged Forks, and also of a three pronged Fork for eating fruit, (*forcina per li frutti*.) We may add from the Vth Chapter of this rare work, *quanto siano state differenti l'opinioni di diversi Trinceanti, di qual garbo si debbino fare le forcine e coltelli per trinciare*, that it is plain, that Forks were used in France, Germany, and Spain, in the time of this renowned Carver. The next Chapter, *di qual garbo et di qual tempera si devono fare le forcine et li coltelli*, contains so full a description of the beau ideal of a Fork, that we must extract the passage entire. *Dove adunque la Forcina esser tutto di ferro, e dolce di lipra, accio che percotendo il taglio del coltello in essa, quello non si agrami o si rupa; la quale Forcina deve essere cipartita in tre parti equali; deve poi essere lunga di manico et de branchi, folla con giusta proportiona secondo la grandezza della Forcina; la prima parte del manico, cioe quella che si tiene nella mano, deve essere alquanto grossa, fatto con quattro faccie, accio si possa tenere piu ferma nella mano, ancora che vi si potesse fare il bottone nella testa per ornamento della Forcina, pur io lo lascierò, occioche cò piu facilità quella si possa nettare. La seconda parte del manico che sarà sino alli branchi, questa deve essere piu sottile assai, fatto con otto faccie, per fare la Forcina piu leggiera et con miglior garbo; La terza et ultima parte saranno li branchi, li quali vâno divisi l'uno dall'altro avestigliandosi sino alla punta con quattro faccie seguite; et se bene li branchi saranno piu lunghi di una delle tre parti, non importa, perche li branchi lunghi sono piu utili, et fanno la Forcina piu bella. Ha d'acertire il mastro che li forà nel darli quella volta che divide li dui branchi, che sia netta et senza alcun pelo, perche molte volte avviene che bisognava secondo l'occorrenza aprire et strigare li branchi, che nõ essendo quella volta netta, la Forcina saltaria in dui pezzi. Vuole essere ancora lavorata polita di lima, et ancora bruciata di sorte che paia tutta d'argento, et questo modo si deve tener nel far le Forcine ogni una di loro secondo la grandezza et qualità sua.* (4.) It must be admitted, however, that the Forks here mentioned are not used for eating, but confined solely to the more liberal Art of Carving.

Mr. Brand in 1804 exhibited to the Antiquarian Society an ancient silver Fork in his possession. From the engraving of it given in the *Archæologia*, (xv. 416.) it appears to have been of very elaborate workmanship; it shut up with a hinge just above the prongs; immediately over this hinge was a figure, probably of Cupid, with a bow and quiver; the handle was hollow and surmounted by a second figure in Roman armour, which when drawn out from its sheath formed the head of a toothpick; on the back of the handle was engraven "Edus Shipdham, Nat. 2^o die Aprilis, 1610; E. A.;" from which Mr. Brand very reasonably conjectures that it might be a Christening present from a Godfather or Godmother, like an *Apolite spoon*.

Mr. Foshrooke, without giving any reference, states,

2 L

FOUR. that Forks are mentioned in a Charter of Ferdinand I. of Spain, in 1101; and in the wardrobe account of Edward I. we find "a pair of knives with sheaths of silver enmelled, and a Fork of crystal." *Enc. of Ant.* 268.

FORLAY, } Dutch, *verlarchen, insidiari*. In
FORLAYING, } beset. *Forth, and lay; to lay forth*
or out, as, in wait for; and thus,
To lay snares for.

The church is burnt, the priest is slain,
The win, the mace is the *forlaine*,
The laws is lost, and God over usured.
Gower. Conf. Am. book iii. fol. 60.

— What way over the suspected take
Still every will most cunningly *forlay*
The ambush of their ruin, or will make
Their humours of themselves to take that way.

Daniel. Chorus to Phidias. (Perrins.)
That this is true, may appear by the example of Alexander above
named, who had not one that envied him, but many enemies he
found and three millions, and by them in the end he was treasonously
forlaid and murdered.
Holland. Plutarch, fol. 193.

Either it may become this is a token of one that believeth and is
verily persuaded that his wife cometh no lesswise, nor is otherwise
bested than well; whereas to come upon her at unawares and
at a sudden, is a kind of *forlaying* not surging.
Id. B. fol. 69B.

And eyther with *forlaying* of his way,
Or he had gang'd run not so swift as they,
Before he could recover down the strand
No swine but on him [swell] had a fastened hand.
Brown. Britannia's Pastoral, book ii. song 3.

And lastly, how cunningly doth he *forlay* their confidence
(which was only left them) in the Almightie, protesting not to be
come up thither without the Lord; The Lord said to me, go up to
this land, and destroy it.
Hall. Cont. vol. i. fol. 1292. Herklesh and Semachurk.

A serpent shoots his sting at unware;
As ambush'd thus *forlayeth* a traveller:
The snake too murder'd, while the thief and snake,
One gains the thickets, and one treads the brain.
Dryden. Palamon and Arcite.

FORLEFT, *forth, and left, i. e. utterly left, entirely left.*

A sheet of venison, that hath *forleft*
His likenessness, and all his olde craft,
Can keep a forest best of any man.
Chaucer. The Decretes Tale, v. 12019.

FORLESE, to lose utterly. See FUALOSE, *infra*.

For by this sienne (sinnone) God *forleseth* the churche and the
soule, whiche be bought with his precious blood, by hem that yeven
churche to him that ben not digne, for they put in thres, that steles
the soules of Jesu Christ and destroyen his patrimoine.
Chaucer. The Perseus Tale, vol. ii. p. 355.

FORLETE, Mr. Tyrwhitt says, to give over, to
quit. A. S. *for letan*; Dutch, *ver-laken, ver-letten*,
præter-mittere, omittre, to let pass or omit.
To let forth or out, to let pass, to omit, to neglect,
to quit, to resign, to renounce.

But if you see met me in one where you,
My hel I wold *forlete*, or my helde for go.
R. Brunne, p. 196.

In all this world there is no creature,
That use or drinks bath of this coelestiale,
Not but the mounce of a course of whete,
That be he shal his life *forlete*.
Chaucer. The Pardoner's Tale, v. 12798.

And therefore repentant folk, that stien for to sienne, and *forlet*,
sine or that sienne *forlet* hem, holy churche holdeth him sinner of his
salvation.
Id. The Perseus Tale, vol. ii. p. 382.

But yett three hem of lende fell,
In Occident, as for the chiele,

In Orient, as for the hote,
Whiche of the people be *forlete*,
As lende *forlete*, that is enable,
For it maye not ben habitable.

Gower. Conf. Am. book vii. fol. 144.

Being returned home from the war he [Archytes] was I. General,
found his land *forlet*, neglected and untillied; whereupon he sent for
his halibuts of husbandrie: who had the charge thereof; and when he
was come before him, were I not exceeding angry (quoth he) I
would make these feel my fingers, and give them thy desert.
Holland. Plutarch, fol. 10.

For hee had *forlet* altogether the custom of searching those that
came in duty to salute him even whiles yet the civil wars continued.
Id. Suetonius, fol. 247. Flavian Vespasianus Augustus.

And found it was at last where it was that the Gods blamed the
neglect of ceremonies, and *forletting* the ancient solemnities and
sacrifices.
Id. Lucius, fol. 191.

First a death of curse, and all manner of victuals, by reason that
the grounds upon the departure of the comens were *forlet* and
untillied.
Id. B. fol. 66.

In these and such like imperfect tables, a man may (as it were)
see what tracts and lineaments remaine to be done, as also the very
designers and cogitations of the authors: and as these beginnings
are attractive allurement to move us to consider those hands
that began such draughts: to the content, that they bee now dead
and moving, is no small griefe unto us, when we behold them so
new and *forlet*.
Id. Plautus, vol. ii. fol. 550.

FORLORE, } Mr. Tyrwhitt says, utterly lost.
FORLOREN, } It is the A. S. *forloren*; Dutch,
FORLOREN, } *verloren*; Ger. *verloren*; Swed.
forloren; Fr. *adj. forlore*; from Goth. *fralutan*; A. S.
forloren; Dutch, *verloren*, to lose utterly.

To lose or cause to lose utterly; to deprive, to take
away; and the past participle *forloren*, still in so com-
mon use, is

Utterly lost, deserted, forsaken, destitute, solitary.

Thus Trinius withouten rede or lore
As man that hath his sayes els *forlore*
Was waiting on his ladie evermore.

Chaucer. The Fifth Booke of Trinius, fol. 185.

For is Christ's counsel that I say,
And if thou tell it man, thou art *forlore*.
Id. The Millers Tale, v. 3505.

I dare well affirme hardly, that of the thinges of which thou
plainest that thou hast *forloren* [remise] had beene, those, those
haddest not *forloren* here, [predicament].

Id. The Second Booke of Beccus, fol. 216.

American, that his cost hath all *forloren*,
Curseth the time, that ever he was borne.
Id. The Frenchmans Tale, v. 11861.

Thus thei that comes first tidous
Upon the rocks ben *forlore*.
Gower. Conf. Am. fol. 53.

Or lida, where the Gods loved to repayre
Wherever they their heavenly bowens *forloren*.
Sponser. Færie Queene, book ii. can. 9.

Of hear'n, and earth, and God and men *forloren*,
Thence begging help of them, where sun he here.
G. Fletcher. Christ's Triumph over Death.

Now therefore be it knowne to noble Lawin,
That Hanny, sole possessor of my love
Is, of a king, become a banisht man,
And farr'd to live in Scotland a *forloren*.
Shakespeare. Henry VI, Third Part, fol. 160.

But Philomena made as though it had been nothing and that she set
light by it; and spying the great fault his enemies made, following the
forloren-ship on the spot, whom they had overthrown, and staying so
far from the battell of their footmen, when they had left naked, and
the field open upon them; he did not make towards them to stay
them, nor did strive to stop them that they should not follow those
that led, but suffered them to take their course.
Sir T. North. Plutarch, fol. 309. Philomena.

FORLORE

FORM

If you are truly a patron of the distressed, and an adept in astrology, you will advise whether I shall or ought to be prevailed upon by the importunities of my own sex, to give way to the importunities of youth. I assure you, I am surrounded with both, &c. at present a *forlore*.

Tatler, No. 210.

But when my sense was waken'd to despair,
I bent my tender breast, and tore my hair;
As a distressed mother weeps forlorn,
When to the grave her fading babe is borne.

Fenton. *Sophia to Phaoon*.

Even whilst they completed the *forlores* of their condition, by the lethargy of not being sensible of it, and were as careless to seek means of recovery, as they had been unable to devise them of themselves; even then, his redoubt never he at quiet.

Hagley. *Maria*, vol. i. p. 267. *Scorpius Lora*.

When God created man, he made woman for his companion and associate, but the only means of enjoying this benefit is the use of speech: can we think that God would leave them to themselves, to get out of the *forlore* condition of brutality as they could.

Warburton. *Works*, vol. iv. p. 391. *The Divine Legation of Moses*, book iv. notes.

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Fr. *former*; Sp. *formar*; It. *formare*; Lat. *formare*; Dutch, *vormen*; all which, Tooke derives from the A. S. *from-an*, to frame, *facere*, *facere*.

To frame or fashion, to shape, mould or model; to make, to put together, to compose, to fabricate, to construct, to devise, to contrive.

Form, the noun, is any thing formed or framed; shape, mould or model, composition or construction; it is also applied emphatically to

A settled, regulated or prescribed form, or mode, or method, or order; as a *form* of prayer; a ceremony; a mere ceremony; also to, a well-made form; to beauty. Also to

The whole collected constituent qualities of which any thing is *formed*, framed or composed; and see the Quotations from Locke and Addison.

Jo be come toward ye men, ye come *forme* be com,
And sende ye eke's *forme*, & ye kyng Uter by com.

R. Gloucester, p. 58.

David of Scotland hated to be intalle,
Walter Speik ran on hand, ye folk to *forme* & toile.

R. Bruner, p. 115.

[None] that can verrie farre. *after formelich endite*
Ne þat can construe kynrydelich. *that poete maiken*

Piers Plowman, *Fiscon*, fol. 291.

Nat a word spake he more than he need;
And that was maid in *forme* and reverence,
And short and quike, and full of high sentence.

Chaucer. *The Presagus*, v. 307.

But it were for an olde spallid wight,
As bes this wedded man, that lie and dare,
As is a *forme* stitich a very hane.

Id. *The Shipman's Tale*, v. 13054.

Her person he shall sore him set,
Her laughing eye persuant and clere,
Her shape, her *former*, her goodly chere.

Id. *The Remant of the Rose*, fol. 129.

O where hast thou been hid so longe in newe
That canst so well and *formelich* agreeve.

Id. *The fourth Booke of Troilus*, fol. 178.

This rinker, who be herd the *forme*,
How be the Pope should reforme;
Take of the Cardinal his leasur,
And goth bynne hame.

Gower. *Conf. Am.* book ii. fol. 44.

Whence *God formed* Adam of clay, the matter of the claye remayned in Adam, and yet the material clay remayned not, for it was alited into another substance, which I speak not to compare

equallye the *fourmage* of Adam to the sacrament, but to shewe it out to be all one to saye the material breade and the matter of breade.

Stephan, Bishop of Winchester. *Of Transubstantiation*, p. 107.

Saint Paul speaketh of a *forme* in the Godhead, (*Qui quoniam in forma Dei erat*.) Who when he was to be the *forme* of God. So as if Can't be present in the sacrament without all *forme*, then is he there, neither so God nor man, which is a stranger teachinge the yet hath been heard or read of.

Id. *Of the Presence of Christ's Body in the Sacrament*, p. 27.

Well, quod I, and yet he cometh to his persuasion by a ylogisme & reasonings, almost as *formal* as is the argument.

Sir Thomas More. *Works*, fol. 125. *A Dialogue concerning Heresies*.

Sith it [Chastity] is shord in my sovaine's brest,
And *form'd* so lively in each perfect part,
That to all ladies, which have it profest,
Need not behold the portrait of her hart;

If portraied it might bee by any living art.

Spenser. *Faerie Queene*, book iii. can. 1.

[And] where the breath was want'd with water's feeding fire,
The melancholy haw is *form'd* in broken and briere.

Dryden. *Poly-doron*, song 2.

The Duke bring thee at his oyster any such further tanning,
and also breaking both his shins at the *form* for harts, took boats with the Lord Percie, and by water went to Kingstone, where then the Princesse with Richard the young Prince did lie.

For. *Mary*, fol. 394. *Duke of Lancaster and Londoners at variance*.

Then if her [the soul] heavenly *form* do not agree
With any matter which the world contains,
Then she of nothing must created be;
And to create, to God alone pertains.

Deviates. *The Immortality of the Soul*, sec. 7.

For what come you?
Are your aerial forms deprived of language,
And so denied to tell me, that by signe

[The Ghosts use various gestures.]
You hid me ask here of myself!

Messenger. *The Unnatural Contract*, act v. sc. 2.

And what were the *formal* wories, or at the leastwise in substance that I the said bishop there viewed or vieweth with were offered.

For. *Mary*, fol. 1202. *The Interrogatories of Bucer*.

1639. I began to look on the rudiments of music, in which I afterwards arriv'd to some *formal* knowledge, though to small perfection of hand, because I was so frequently diverted by inclinations to never trifies.

Eclogia. *Memoirs*, vol. i. p. 8.

From this unfortunate country, came certain zealous persons hither that pretended, That the best of our people were but *formalists* and moral men.

Gravel. *Essay* 7. p. 4.

Many that vehemently oppose *forma*, are the greatest *formalists*.

Id. *Discourse*. *Sermon* 1. p. 92.

This is preterit, I set outions by,
For petition seldom loves *formalities*.

Brown. *Brown's Pastors*, book ii. song 5.

After I was somewhat settled there is any *formalities* (for then was the University exceedingly regular under the exact discipline of William Lawd, Archbishop of Canterbury, then Chancellor.)

Eclogia. *Memoirs*, p. 7.

Many times indeed our gallants can *formalities* in other words, but exorcise the substance, and usually the very words are no other but those of Cat's, Let us go out into the field.

Id. *Reminders*, part i. p. 91.

They turned their poor cottages into stately palaces, their true fasting into *formalizing* and partial abstinence.

Id. *R.* p. 119.

At length at full and *formality*
He courted her for grace,
But all in vain, sought bowled him
To have both time and place.

Warner. *Allen's England*, book viii. ch. xh.

Nature continues in this labour, until a perfect shape be introduc'd; and this is call'd *formation*, which is the third act, and is a production of an organized body out of the spermatic substance caus'd by the plastic virtue of the vital spirits.

Bowell. *Lecture* 30. book i. sec. 3.

FORM.

The plastic or *formative* faculty, from matter appearing homogeneous and of a similar substance, cretch bones, membranes, veins, and arteries. *Brown. Vulgar Errors*, book iii. ch. vi.

It must have power and energy of that formative set, whereby the matter is conformed to its special causes.

Hale. Origins of Manhood, ch. ii. sec. 3.

Esse. No more, I have too much in's,
Too much by you, you whittens of my follies,
Ye Angel *formers* of my sins, but Devils,
Where is your causing now?

Bennett and Fletcher. Valentianum, act iv. sc. 1.

Through knowledge we behold the world's creation,

How in the cradle first he fostered was;

And judge of nature's cunning operation,

How things are *formed* of a formless mass.

Sprenger. Virgil's Ghost

For as when a carver cuts and graves an image, he shapes only that part whereupon he works, and not the rest, so if he is fashioning the face, the rest of the body is a rude and *formless* stone still, till such time as he comes to it; but contrariwise, when nature makes a flower or living creature, she ingenders and brings forth rudiments of all the parts at one time.

Bacon. On Learning, by G. Wain, book viii. ch. i.

From these they choose out subjects, and create

A little monarch of the rising state;

Then build wax kingdoms for the infant prince,

And form a palace for his residence.

Adrian. Virgil. Georgic 4.

Of bodies chang'd to various *form* I sing;

Ye Gods, from whence these miracles did spring,

Impute my numbers with celestial heat

Till I my long, laborious work complete.

Dryden. Ovid. Metamorphoses, book i.

Those therefore who have been taught, that the several species of substances had their distinct internal substantial forms; and that it was those forms, which made the distinction of substances into their true species and genera, were led yet further out of the way, by having their minds set upon fruitless enquiries after substantial forms, wholly unintelligible, and whereof we have scarce so much as any obscure, or confused conception in general.

Locke. On Human Understanding, book iii. ch. vi. sec. 10.

So have I seen grave looks deep,

With *formal* looks to pass for wine;

But Nature is a light will shies,

And break through all disguise.

Landseer. Retiade.

I shall make use of the same instance to illustrate the force of education, which Aristotle has brought to explain his doctrine of substantial forms, when he tells us that a statue lies hid in a block of marble; and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, the sculptor only finds it.

Spectator, No. 215.

This, my Lord, I may safely say, as so true in itself, and so well known for truth by the coming formalists of the age, that they can better bear to have their impostures rail'd at, with all the bitterness and vehemence imaginable, than to have them touch'd over so gently in this other way [of ridicule].

Spectator, Works, vol. i. p. 13. *A Letter concerning Enthusiasm.*

If any Protestant in any place where the Romish religion is profest, had been but thought guilty of such crimes, he had never have come at the *formality* and justice of an arraignment, and to be tried by his Peers, permitted to make his defence, and bear what could be said against him; but he had been banged immediately, or perhaps suffered a worse death.

State Trials. Charles II. Anno 1678. Trial of Ireland Pickering, 47.

This extremely took with the King, and soon set him at ease; for he found no *formalizing* scruples in the Lord-Keeper's part, and, as for the citizen, he was made to understand that there was no hazard at all.

M. B. Anno 1683. North's Examen.

I have detained your lordship longer than I intended, in this dispute of preference between the epic poem and the drama, and yet have not *formally* asserted any of the arguments which are brought by Aristotle on the other side, and set in the fairest light by Dacier.

Dryden. Poet's Works, vol. iii. p. 440. *A Discourse on Epic Poetry.*

On the formation of the earth reflect;

Is this a blind, fortuitous effect?

Blackmore. Creation, book iv.

Helmont asserts, that all mixt bodies spring from one element; and that vegetables, animals, minerals, stones, metals, &c. are made materially but simple water digested into these various forms, by the plastic or *formative* virtue of their seeds.

Boyle. Works, vol. i. p. 496. *The Scorpion Chymist*, part ii.

As fleets the vision o'er the formful haun,

This moment hurrying wild the impetuous soul,

The next is nothing lost. *Thomson. Autumn.*

All the ends and uses, as I conceive, of moral precepts, resolve into these two: First, the disposing men to such actions as are for the present peace and happiness of mankind; and secondly, the *forming* in men's minds such good dispositions as shall qualify them for a heavenly state hereafter.

Waterland. Works, vol. v. p. 480. *The Nature of the Christian Sacraments.*

Disaster'd stands; see other hills ascend,

Of unknown joyous bow; and other scenes,

Of horrid prospect, shag the trackless plain;

Nor finds the river, nor the forest, hid

Beneath the *formless* wild. *Thomson. Winter.*

But supposing the self substance of matter from eternity; could the world, full of innumerable forms, spring by an impetus from a dead, *formless* principle.

Bacon. Works, vol. i. p. 25. *The Existence of God*, ch. iv.

We are so wonderfully *formed*, that, while we are creatures vehemently desirous of mercy, we are so strongly attached to habit and custom.

Barke. On the Sublime and Beautiful, sec. 5.

'Tis better for thine' my form to pass,

To crawl a reptile, or to dredge an ass,

Than see those vile miscreants, gulls' abundance'd crew

Enjoy those honours that are virtue's due.

Forster. Man unhappy compared with other Creatures.

What tho' her [Perspective] rules may to your hand impart

A quick mechanic substitute for art;

Yet *formal*, geometric shapes she draws,

Hence the true genius scorns her rigid laws;

By Nature taught he strikes th' unerring lines,

Consults his eye, and as he sees designs.

Mason. Parnass's Art of Painting.

Is 't not enough the blackhead scarce can read,

But must he wisely look, and gravely plead?

As far a *formalist* from wisdom sits

In judging eyes, as literates from wits.

Young. Line of Form, sat. 2.

It was necessary that every candidate should be nominated to the people by two Augusti, who gave a solemn testimony upon oath, of his dignity and fitness for the office: this was done in Cicero's case by Pompey and Hortensius, the two most eminent members of the college; and, after the election, he was installed, with all the usual formalities, by Hortensius.

Middleton. Life of Cicero, vol. ii. sec. 6.

The diplomatical politicians of whom I speak, and who were *formed* by the majority in that class, made disadvantageous comparisons even between their more legal and *formalizing* monarchy, and the monarchies of other states, as a system of power and influence.

Barke. On a Republic, sec. 1.

The Christian scheme, without *formally* repudiating the Levitical code, lowered its exactions extremely.

Poole. Ecclesiastes, vol. i. part i. ch. i.

Accent is added to music or song; as appears in the *formation* of the Latin word, from *ad* and *cantare*; and in that of the correspondent Greek term *ephephra*, from *epi* and *phra*.

Beattie. Moral Science, part i. ch. i. sec. 11.

Away, ye worthless, *formless* race!

Ye weeds, that boast the name of flowers!

No more my active bed distract,

Unmet for tribes so mean as yours.

Longshore. Fable 8. The Tulip and the Myrtle.

Under the best Courts we have already stated the circumstances under which Paupers may obtain gratuitous Legal assistance. This is technically known as pleading in FORMA PAUPERIS. It was formerly usual if such Paupers were nominated to give them their choice of being whipped or paying costs; a custom, now,

FORM.

FORM.
FORMELL

happily for them, and for all principles of justice, abolished, 1 *Sid.* 261. 7 *Mod.* 114. A Pauper may recover costs though he pays none; for the Counsel and Clerks are bound to give their labour to him, but not to his antagonist, 1 *Eq. Ab.* 125.

FORMEDON, in *Law*, *Breve de formâ donacionis*, a Writ which lies for him who has a right to lands or tenements by virtue of an entail, ensuing from the Statute de Donis of Weston, 2. 13 Edward I. c. 1. It is in the nature of a Writ of right, which is confined only to such as claim in fee simple, and it is the highest Action the Tenant in tail can have.

The Writ of Formedon is now rarely used, the trying titles by ejectment supplying its place in an easier manner. The time of limitation to a Formedon by Statute 21, James I. c. 16 is twenty years, within which period, after the Demandant's title accrues, he must bring his Action, or else he is for ever barred.

This Writ is distinguishable into three species, a Formedon in the Descender, in the Remainder, and in the Reverter.

A Writ of Formedon in the Descender lieth where a gift in tail is made, and the Tenant in tail alienates the lands entailed, or is disseized of them and dies; in this case the Heir in tail shall have this Writ of Formedon in the Descender, to recover these lands so given to tail, against him who is then the actual Tenant of the freehold. In which case the Demandant is bound to state the manner and form of the gift in tail, and to prove himself Heir *secundum formam doni*.

A Formedon in the Remainder lieth where a man gives lands to another for life or in tail, with remainder to a third person in tail or in fee; and he who hath the particular estate dieth without issue inheritable, and a stranger intrudes upon him in Remainder, and keeps him out of possession. In this case the Remainder man shall have this Writ of Formedon in the Remainder, wherein the whole form of the gift is stated, and the happening of the event upon which the Remainder depended. This Writ is not given in express words by the Statute de Donis; but is founded upon the equity of the Statute, and upon this maxim in Law, that if any one hath a right to land, he ought also to have an Action to recover it.

A Formedon in the Reverter lieth where there is a gift in tail, and afterwards by the death of the Donee, or his Heirs without issue of his body, the Reversion falls to upon the Donor his Heirs or his Assigns; in such case the Reversioner shall have this Writ to recover the lands, wherein he shall suggest the gift, his own title to the Reversion minutely derived from the Donor, and the failure of issue upon which his Reversion takes place. This lay at Common Law, before the Statute de Donis, if the Donee aliened before he had performed the condition of the gift by having issue, and afterwards died without any.

Booth, of Real Actions.

FORMELL, Mr. Tyrwhitt says, is put for the female of any fowl, more frequently for a female Eagle. Aod Skeloeer thinks the word is from the Fr. *femelle*, by the insertion of *r*, and the change of *e* into *o*. Junius, from the A. S. *formed*, *pactio*, bargaining, entreating, agreement.

And eke of them did his busie cure
Besigly to covee, or for to take
By her second, his *formell* or his make.

Chaucer. The Assembly of Fowles, fol. 245.

FORMELL
FORMER

Right as the fresh reddis nose newe;
Against the somner sunne colour'd is;
Right so for shame, all waxen gas the hewe
Of this *formell*, when the heard all this.

Chaucer. The Assembly of Fowles, fol. 247.

FORMENTERA, (anciently *Ophiusa*, the second of the *Pityusæ Insulæ*;) a small Island of the Balearie group lying at the Western end of the Mediterranean, off the coast of Spain. It is separated from the Southern point of Ives by a channel of about four miles broad, and resembles that Island in climate and other circumstances. Most of its inhabitants, about 1200 in number, reside in detached houses along the coast. East longitude 1° 34', North latitude 36° 40'.

FORMER, *Former* is *fore*, (q. v.) and *maer*
FORMERLY, } or *maer*, i. e. *more*, q. v. *Fore-most*,
FORMEST, } A. S. *for-mest*, *fore*, and *moet*, (q. v.)
FORMESTLY. } *More*, and *moet*, *fore*, *afore* or *before*;
either in space or time.

Former; prior, anterior: *foremost*; first, earliest, soonest.

The A. S. *forme*, and *formest*, are used by Chaucer.

Ye kynge's sister Jone, & dame Berneger,
Formest of ilken, sent þis hir chamberer.

R. Brime, p. 157.

For ich *formest* & ferst, to fader & to moder
Hate yhe unlesome.

Piers Plouman. Faun, p. 68.

When that our Lord had creted Adam, our *former* father, he sayd
in this wise; it is not good to be a man alone; make we to him an
helpe semblable to himself.

Chaucer. The Tale of Melibee, vol. ii. p. 84.

To get her love no aere was he
That woued at home, thus he is inde,
The *former* was slowy becom.

Id. The Doctores, p. 890.

Daniel saw this vision by the flood whose waters lyke as the later
waves thruste furth the *former* surges, euen so shall one tribulation
and persecution succede another continually.

Jesse. Exposition of Daniel, ch. viii.

And being in Iodes, may by them and the code with other their
inferiour officers be visited, requiring for the visiting no more thes
former they were accustomed to pay at their coming.

*Riches, Voyages, &c. vol. i. part i. fol. 181. A Mandate for
Parsons.*

Whom he furnished to encounter as it were in the reward, against
the continual fraudes, perpetual butail and warres of the world, the
fiende and the Devil, to be forwardest, and as it wer the chaigne
bearours, in the very *former* rank.

Stephen, Bishop of Winchester. Of True Obedience, fol. 42.

But if that say my *former* sets, nor what
I have deliver'd, can prevail with you,
To make good my integrity and truth;
Bip up this bonnet, and pluck out the heart
That hath been ever loyal.

Messenger. The Unnatural Combat, act i. sc. 1.

With that the other likewise up arose,
And her faire lockes, which *former*ly were bownd
Up in one knot, she low adorne did loose,
Which flowing long and thick her cloth'd around.

Spenser. Faerie Queene, book ii. can. 12.

But yet so fast they could not home retreat,
But that with Valor did the *former* vie;
And, pressing through the prece unto the gate,
Fellwell with them attence did enter in.

Id. Book v. can. 7.

But when he saw his daughter deare
Coming on most *former*ly,
He wrung his hands, and tore his hair,
And cryed out most piteously.
Jephthah, Judge of Israel, l. 32. In Percy, vol. i. p. 191.

FORMER.

FORMID-
ABLE.

Reck'd to leave the wicked towns,
And live retir'd upon his own,
He call'd his money in;
But the prevailing love of self,
Soon left him as the former self,
He put it out again.

Dryden. The Second Epode of Horace.

In the sixth year of his reign, complaints being made of the excessive rates of compositions for archbishops and bishops in the Pope's chamber, which were raised to the treble of what had been formerly paid; it was enacted, that they should pay no more than had been formerly wont to be paid.

Barnet. History of the Reformation, Anno 1531.

Distant, and drunkard, mean and insolent:
Tempter-valiant here, vanisher at thy might,
In threats the *former*, but the *tic* in flight.

Dryden. Homer. Iliad, book i.

The most obvious division of society is into rich and poor; and it is an less obvious, that the number of the *former* bear a great disproportion to those of the latter.

Burke. A Vindication of National Society.

Fashion, that sets the modes of dress,
Sheds too her influence o'er the Press:
As formerly the sons of rhyme
Sought Shakespeare's fancy and sublime;
By cool correctness now they hope
To emulate the praise of Pope,
But Pope and Shakespeare both disclaim
These new relations to their fame.

Lloyd. Epistle to J. B. Esquire.

And when they smiled because he [Bunsen] deem'd it near
His heart more truly knew that ped to well
Which stretch'd his father on a bloody tier,
And round the *former* blood alone could quell:
He rush'd into the field, and *former* fighting fell.

Byron. Child Harold's Pilgrimage, c. 3, st. 23.

FORMICA, in Zoology, a genus of *Slinging Hymenopterous* insects, which have *neuters* or *workers*; belonging to the family *Formicidae*.

Generic character. Females and workers stinging; *antennae* inverted near the middle of the face; jaws strong, triangular toothed; *pedicels* of the abdomen forming a single ring in the shape of a vertical compressed scale.

In the shape of the *abdominal* pedicel, and the want of the sting in the female, the *Formica* are allied to the *Polyergus*; but they differ in the situation of the *antennae*, and strength of the jaws; and they are easily distinguished from the *Mutilla* by the shape of the pedicel, and the form of the *antennae*.

The *Formica* live in societies, and each sex has its peculiar characteristic. Latreille has published a history of this tribe of insects. They eat both animal and vegetable food. The genus has been divided into two sections, according to the form of the stem of the body, and the nerves of the wings.

The types of the sections are *F. Hirculana*, Linnaeus; figured by Latreille in his *History*, pl. i. fig. 1; and *F. rufa*, Linnaeus, Latreille, pl. v. fig. 28.

FORMIDABLE. Lat. *formidabilis*, *formido*, *formidare*, *formidare*, which Julius Scaliger thinks is *formidare*, so called a *formis*, that is, *speciosa*; and Joseph Scaliger, from the ancient *formus*, that is, *calidus*.

That is to be feared or dreaded; that causes fear or affright, dread, terror; fearful, dreadful, terrible.

Where that eternal punishment shall appear & be shew'd, the countenance of God shall be as *formidabile* and fearful that in the time when miserable sinners shall stand in his sight they shall think them self set in a broyogues *formae* of fire.

Flavel. On the Seven Penitential Psalms.

And therefore now these lords confedered
(Being much increas'd in number and in spite)
So shap'd their course, that pass'd ring to a head,
They grew to be of *formidable* might.

Daniel. History of Civil Wars, book vi.

Before the gates they sat
On either side a *formidable* shape.

Milton. Paradise Lost, book ii. l. 649.

They darst not after such a blow
As you have given them, face us now;
But, from so *formidable* a soldier,
Had had his crowns when they so small powder.

Butler. Hudibras, part i. can. 2.

Nor do I so much admire, as deplore the fatally ventures curiosity of the elder Pliny, who, as the younger relates, could not be deterred by the *formidableness* of destructive flames excited by Vesuvius from endeavouring by their light to read the nature of such Volcanian bolts.

Boyle. Works, vol. ii. p. 6. The Unfulness of Natural Philosophy.

To thee, yon abbey dash, and line,
Where ivy chaos each mouldering stone
That nods o'er many a martyr's tomb,
May cast a *formidable* gloom.

Mason. Ode 7.

But let not one friend to religion be weak enough to fear; there is not a particle of *formidableness* in the thousand strokes that this blasted arm of infidelity has been laying upon the shield of Christianity.

Whitaker. Review of Gibbon's History.

FORMOUS, Lat. *formosus*, from *forma*, a form, *q. v.*

Beautiful.

O pulchrior sole in heavit full luculent
Of all female most *formosa* flower.

Chaucer. Certain Balades, fol. 342. The Nine Ladies Worthies.

FORMULA, Lat. *formula*, from *forma*, a *FORMULARY*, n. s. form, (*q. v.*) a fixed or established form, order or method.

'Tis true, tho' there be rules and rubrics in our Liturgy sufficient to guide every one in the performance of all holy duties, yet I believe every one hath some *formula* or *formulary* of his own, specially for his private ecclesiastical devotions.

Hewitt. Letter 32, book i. sec. 6.

Wherefore it is extremely probable, that about this time they received this creed from the Gallican churches; received it as an orthodox *formulary*, and an approved rule of faith.

Waterland. Critical History of the Athanasian Creed, ch. vi.

You have sent me several papers, some in print, some in manuscript. I think I had seen all of them, except the *formula* of association.

Burke. Letter to Sir Hercules Langbrake, M. P.

The Jews understood this (*Gen. xii. 3.*) to signify a *formulary*, that men should use, when they invoked the choicest blessings on their friends and families, to this effect; may God bless thee as he blessed Abraham.

Warburton. The Divine Legation, book vi. sec. 3.

FORNICATE, Fr. *forniquer*; It. *fornicare*; Sp. *fornicar*. *Fornicare* from *machari*, *fornicator*, says Vossius, was unknown to the *fornicatrixes*. Ancients; but *fornix*, a vault or cavern, is applied both by Horace and Juvenal to a *Brothel*. And by the writers of the Lower Ages, *fornicatrix dicta meretrix, qua nō fornice prostrare solet*; a harlot, who prostituted herself under arches. See the allusion in the first citation from Milton.

Once eart shal be drawn
And fether forth are vittles of *fornicatorez*.

Piers Plowman. Vision, p. 33.

In all manner *fornicarius* is bred among those and *fornicarius* which is not among Heithen men, so that saith man howe the wyf of his father.

Wiclif. 1 Corinthians, ch. v.

FORMID-
ABLE.FORMI-
CATE.

FORNICATE.
—
FORPINE.

There groweth a common saying, that there is *fornication* among you, and another *fornication* as is not once named among the Gentry; y^e one should have his father's wife. *Hilde, June 1551.*

Whilom there was dwelling in my cottage
An archdeacon, a man of high degree,
That holdeth that execution
In punishing of *fornication*, &c.

Chaucer. The Friars Tale, v. 6886.

And straight after that, brought agone in favour with y^e Corinthians the baysome *fornicator*, whom he by his former epistle had commended to be given over to Satan.

Udall. Argument to Corinthiins.

The heretical spirit of Luther (for I cannot be floated out of that word) hated the brotherly of their cloysters; and those rather (which galls them to the heart) to be at least husband, than a *fornicating* friar.

Hall. Cont. vol. i. fol. 695. The Honour of the Married Clergie.

[She] gives up her body to a mercenary whoreson under those *fornicated* arches which she calls God's house, and in sight of those her stars which she has set up to be adored, makes merchandize of the bodies and souls of men.

Milton. Reason of Church Government, vol. i. fol. 71.

Because we know that Christ never gave a Judicial law, and that the word *fornication* is variously signified in Scripture, it will be much right dose to ear Saviour's words, to consider diligently whether it be meant here that nothing but actual *fornication* poor'd by witness can warrant a divorce, for so our Canon law judges.

Id. Doctrine, &c. of Divorce.

For, if the old *fornicator* had but told as so much, we should have had the grace, either to hate set him free, or perhaps to have ur'd him more gently.

Haywood. The Four Prentices of London.

Ans. Well, let her be admitted,
See you the *fornicator* be *remar'd*,
There shall have needful, but our laish *metaphor*,
There shall be order for't.

Shakespeare. Measure for Measure, fol. 67.

He [Abimelech] was not altogether innocent even as to that, because he asent no adultery, yet he intreated either *fornication* or rape, and would certainly have gone on with his lewd intentions, had not God withhold him.

Waterland. Works, vol. vi. p. 60. On Genesis, ch. xxi. v. 17

If this be true, what will become of the notoriously vicious, the cruel and scoundrelous usurer, the drunkard, the adulterer, the *fornicator*, the common swearer, the malicious and revengeful person, the liar, the extortioner, the oppressor, and such like.

Buckley Hall. Works, vol. i. p. 244. Sermon 9.

Those travel'd youths, whom tender mothers wean,
And send abroad to see and to be seen,
With whom, lest they should *fornicate*, or worse,
A tutor's sent by way of a dry nurse.

Churchill. The Farwell.

If *fornication* be criminal, all those incentives which lead to it are accessories to the crime, as lascivious conversation, whether expressed in obscene or disguised under modest phrases; also wanton songs, pictures, books; the writing, publishing, and circulating of which, whether out of frolic, or for some pious profit, is productive of no extensive mischief from so much a temptation, that few crimes, within the reach of private wickedness, have more to answer for, or less to plead in their excuse.

Foley. Moral Philosophy, vol. i. book iii. part iii. ch. ii. Of Fornication.

FORPASS, *i. e. forth, and pass; pass forth, pass along.*

One day as he *forpassed* by the plain
With weary pace, he far away espide
A couple, seeming well to be his twins,
Which bared close under a forest side.
As if they lay in wait, or else themselves did hide.

Spenser. Faerie Queene, book iii. can. 10.

FORPINE, *for, i. e. forth, and pine, q. v.*
Utterly pined.

New certainly he was a hyne prelat,
He was not pale, as a *forpined* goat.

Chaucer. The Prologue, v. 205.

In detokenance and horrible and strong prison
This seven yere hath sithen Palamon
Forpined, what for love and for distresse.

Chaucer. The Knights Tale, v. 1455.

But, through long anguish and self-mordanting thought,
He was so wasted and *forpined* quick,
That all his substance was consumed to nought,
And nothing left but him as very slight.

Spenser. Faerie Queene, book ii. can. 8.

And thou (my heart) that long for lack of grace
Forpined hast bene and in a desolate case,
Lament no more, let all such gripings go
As bred thy bala, and must thy caiares wo
With milks of mournful dreg.

Turberville. The Lover hoping sincerely of attaining his Purpose, after a long Sile, &c.

FORRAY, *c.*
FORRAY, *n.*
FORRAVER. } See FORAGE, ante.

When William alle was dight & to be ben
Redy with him to fight, he for'd Hazali full soze,
R. Branne, p. 70.

He bode to open wide the brazen gate,
Which long time had bene shut, and out of hand
Proclaim'd lay and peace through all his State,
For dead now was their foe, which them *forraid* late.

Spenser. Faerie Queene, book i. can. 12.

Wherefore upon a new ald of certain Gauls being come into him, he estred into the veilin of Macedonia, (which Antigonus, Alexander's son held at that time,) with intent only to make a *forray* and to get some spoil in the country.

Sir Thomas North. Phylarch, fol. 343. Pyrrus.

At length, when they occasion fitted found
In dead of night, when all the thieves did rest
After a late foray, and slept full sound,
Sir Calidore him ur'd, as he thought best.

Spenser. Faerie Queene, book vi. can. 11.

Then those rovers and *foreriders* retired in haste unto their ship,
because on a sudden there was a rumour blowne abroad, that the Persian armada was coming, consisting of 83 saile.

Holland. Leria, fol. 650.

With all the speed and haste he could make [he] fled to a companie of Persian *foreriders* that were abroad to waste the country, of whom they had intelligence that they approached.

Id. Amusements, fol. 135. Constantine and Juliane.

FORSAKE, } A. S. *for-sacan*; Dutch, *ver-nac-*
FORRA'ER, } *chen*; *for, i. e. forth, and sac-an,*
FORRA'ING, } *seek*; to *seek forth* or out, away from; and thus, to go away or depart from.

To leave, quit, desert or relinquish; and thus, to renounce, and, (as in Chaucer and Robert of Gloucester,) to disavow, to deny.

— Zof ani clerc as felon were itake,
& so felon iproved, & so mite it nest surake,
That me wolden wene demelake:

R. Gloucester, p. 473.

A brightsome com fro beves on Robert light,
pre tymes alle over, but alle such it was right,
for but alle not so be light on Robert toke,
Cognacious man was he, for he it *forake*.

R. Branne, p. 103.

We haue *foraken* the world, and in wo libeth,
In penance and penitence.

Piers Ploughman. Credo, sig. B. 3.

Benson saide to hem, treuly I saye to you, that ye that haue *foraken* alle thyngis, and haue ouercom in regeneration whanne mennes myghte schal sitte in the seeth of his mayeste, ye schulen sitte on twelve seethis demynge the twelve kynedys of Israel.

Wiclif. Matthew, ch. xii.

Then answered Petre, and sayde to hym: Behold, we haue *foraken* all and folowed thee, what shall we haue? Jesus sayde vnto

FORPINE
FORSAKE
FORSAKE

FORSAKEM them: verily I say to you: when the sonns of man shall sit in the seat of his maiesty, ye which follow me in the second generation shall sit also vpon six seats, and iudge the xii. tribes of israhel.

**FOR-
SLACK**

For wele or we shal e'ill him not forsake.

Chaucer. *The Merchant's Tale*, v. 9166.

If thou consider the number and the myner of thy blisses and thy sorowes, thou must nat forsake [repare non peius] that nat yett himself.

Id. *The first Booke of Boecius*, fol. 216.

But as it were a man forsake,
Into the wood and wane gas take,
Not far to syng with the brides.

Gower. *Conf. Am.* book i. fol. 8.

This verse declarthe, the impietie) vngodly cruelty) and the forsake of the love of God to be the cause of the calamities of y^e lawes.

Jeye. *Expansio of Daniel*, ch. xi.

But now shal Christ for his forsake of his owne life, in the honour of his fayth forgoe the payne of all his synnes, of his mere liberality.

See Thomas More. *Works*, fol. 1151. *A Dialogue of Comforte against Tribulation.*

So after long peruse and wise essay,

When I all wearie had the chace forsooke,

The gentle deere return'd the self-same way,

Thinking to quench her thirst at the next brooke.

Spenser. *Sonnet 67*.

Still violent, whatever cause he took,

But most against the party he forsook.

Dryden. *Amleth and Achitophel*.

Clear, placid Leman I try contrasted like,

With the wild world I dwell in, in a thing

Which warns me, with its stillness to forsake

Earth's troubled waters for a purer spring

Byron. *Childe Harold's Pilgrimage*, c. 3.

FORSAÏ, *for*, i. e. *forth*, and *say*; to *say forth*, out, or away from, &c. what has been said; and thus,

To renounce, to deny, to refuse, to forbid.

But shepherd must walke neither way,

Rike worldly renouance he must forsay.

Spenser. *Shepherd's Calendar*, May.

And stithce shepheard beens forsay'd

from places of delight:

For-ty, I weene thus he affrid,

to cline this hillis height.

Id. *B. July*.

FORSHAPE, *for*, i. e. *forth* or out, and *shape*. Out of her own shape; and thus, as Mr. Tyrwhitt says, transformed.

The awale Froigne, with a sorrowful lay

What mome come, at make her waunting

Why she forsake was.

Chaucer. *The second Booke of Troilus*, fol. 158.

FORSHRUNK, *for*, i. e. *forth*, and *shrunk*.

Utterly shrunk, entirely shrunk up.

Forsake with heat the ladies like to burst

That they be not where they here might beleave.

Chaucer. *The Flower and the Leaf*, fol. 368.

FORSKOHLA, in Botany, a genus of the class *Monocoria*, order *Polyandria*, natural order *Urtica*. Generic character: involucre, five and six-leaved; woody, many-flowered: male flowers, seven to ten; calyx tubular, scaly; one stamen inserted into the calyx: female flowers, three to five, one style, woolly, compressed; seeds four, connected by wood.

Three species, natives of Africa and the Isle of Teneriffe. Persoon.

FORSLACK, *for*, i. e. *forth*, out, utterly, and *slack*, q. v. "A. S. *slacian*, *pienecere*, to waa slow, slothful, dull or lary." Somner. See **FORSLAW**.

To retard or delay; to procrastinate; and consequently, to lose or let slip, &c. the time, occasion or opportunity.

The official thinking to *forfawke* no time, taking counsell with his fellows, laide hands vpon this Peter, and brought him before the Inquisitor.

For. *Mtys.* fol. 829. *A Table of the French Martyrs*. Peter Serrin.

Neither did he *forfawke* the occasion ministered, but went straight to the King.

Id. *B. fol. 1024*. *Lambert brought before the King*.

Tha' gun Sir Calidore him to advise

Of his first quest, which he had long before,

Asheud to thinke, how he that enterprise,

The which the Fairy Queens had long afore

Bequeath'd to him, *forfawke* had no more.

Spenser. *Fairy Queen*, book vi. can. 12.

Quint whom Sir Artegall, long hating since

Taken in hand th' exploit, being thereto

Appointed by that mighty Fairy Prince,

Great Glorance, that tyrant to ferioke,

Through other great adventures hitherto

Had it *forfawke*.

Id. *B. book v. can. 12*.

Reason. It is a great pittie, that so good an opportunity was omitted, and so happy an occasion *forfawke*, that might have been the eternal good of the land.

Id. *View of the State of Ireland*.

FORSLAW, } *For*, i. e. *forth*, and *slacian*,
FORSLA'UTH, } *slacian*, *tardare*, *pienecere*. Utterly
FORSLA'U, } to slow or retard. See **FORSLACK**.
Slack, *slug*, *slow*, in A. S. *slac*, *slenc*, *slug*, *slaw*, *slaw*,
slaw, are all the same past tense, and therefore part
participle (differently pronounced and written) of the
A. S. verb *slacian*, *slacian*, *slacian*, (a broad) *lar-*
dare, *remittere*, *relaxare*, *pienecere*. See Tooke, ii. 346.

Now certes, this fault sene of accidie (i. e. sloth) is eke a ful gret enemy to the livelode of the body; for it es bath no paccounce syent temporel necessite; for it *forfawke*, *forfawke*, and destruyth all goodes temporal by rechelousness.

Chaucer. *The Parson's Tale*, vol. ii. p. 343.

But with I see that thou wilt here abide

And thus *forfawke* thou wilt thy tide,

God wot it reweth me, and have good day.

Id. *The Nunnes Priestes Tale*, vol. ii. p. 186.

Nevertheless he retreated with him by messengers, lamenting that the wares of so rich a prince as he was, should be *forfawke* for want of money.

Arthur Golding. *Julius*, fol. 35.

Albeit that Indulcencians were disappointed of this hope yet not w^t standing he nothing *forfawke* to hinder soldiers, to train them before hand, in gett houses of his neighbors, and to shewe to him with armis of great rewards the outlaws he condempned persons of al Gallia

Id. *Caesar*. *Commentaries*, book v. fol. 143.

By protracting of tyme and longe space Kyng Henry might forfawke & munit all dangerous places, and passager w^t auditors and men of warre, which thinge they heard saye y^e he neither forgate nor for slowd.

Hall. *Henry VII*. The ninth Tere.

The counsell for his part *forfawke* not to come to hand-fight, the only thing he sought for in threatening to give assaile.

Holland. *Leviathan*, fol. 1119.

Then rise ye blest flocke, and home aspace,

Least night with sleeking steppe do you forfawke,

And wait your tender lambs that by you trace.

Spenser. *Shepherd's Calendar*, June.

Maer. Now therefore if you can think upon any present means for his delivery, do not *forfawke* it.

Ben Jonson. *Every Man out of his Humour*, act v. sc. 8.

Forfawke no longer, make we hence againe.

Shakespeare. *Henry VI*. Third Part, fol. 156.

The vndering Nereids, tho' they ruind no storm,
Forfawke d' her passage to behold her form;

FOR-
SLOW.
—
FOR-
TERA.

Some cry'd a Venus; some a Thetis past
But this was not so fair, not that so chaste.
Dryden. Epistle to the Duchess on her Return from Scotland.
FORSONGEN, *for, i. e. forth, and sung; sung*
forth or out; and thus, exhausted, weary with singing.

There might men see many flocks
Of turtles and love-trocks,
Chalantides idle sawe I there
That were nigh *forsongen* were.

Chaucer. The Remount of the Hare, fol. 119.

FORSOOTH, *for, i. e. forth, and sooth.* Utterly
sooth, entirely true, certainly true.

On the expression in Ben Jonson, "A *forsooth* of
the City," Mr. Gifford remarks, "By this petty oath,
which was probably familiar to the merchants and
tradesmen's wives, the city ladies are characterised in
many of our old Dramas."

Forsooth vengeance he fond, of Criste he grace he les.

R. Bruner, p. 104.

If she loyde me, *forsooth*, she schalde be idle, for I go to
the fadir, for the fadir is greater than I.

Wolfe. Jon, ch. xiv.

I say this money that thou lose for Godde's sake, by his commande-
ment; for if it were reason that man should lose his enemy *forsooth*
God wold not receive us to his love that ben his enemies.

Chaucer. The Parson's Tale, vol. ii. p. 326.

Can ye drynke of the cup that I shall drynke of? Can ye be
baptized with the baptism that I shall be baptized with? They as
yet lytle knowing their strength, but for the grediousness that they had
to obtayne theyre pecunie, they answered rather naughtly than valiantly:
yea forsooth can we.

Mal. Matthew, ch. x.

Carry not too much under-thought betwixt yourselfe and them,
nor your city necessarily word (*forsooth*) use it not too often in any
case; but plain, I, madam, and so, madam.

Ben Jonson. Fortunate, act iv. sc. 1.

He never leaveth you, for being too witty.

You sip no like a *forsooth* of the city.

Id. Entertaiment, vol. i. part ii. fol. 104.

But we, *forsooth*, must be a Christian mind;

And fight, like boys, with one hand ty'd behind.

Dryden. Epilogue to the Duke of Guise.

Where the hot-brain'd youth,

Who the fiars at his pleasure tore

From hinges of all his then discount'd globe,

And cry'd, *forsooth*, because his arm was hamper'd

And had not room enough to do its work?

Blair. The Grave.

FORSPEAK, *for, i. e. forth, and speak.* See **FON-
SAY, ante.** To speak forth, out or away from, against,
ac. what has been spoken. And thus, as Mr. Steevens
says, the opposite to bespeak.

To forbid.

Thou hast *forsooke* my being to these wares;

And say'st it is not fit.

Shakespeare. Antony and Cleopatra, fol. 354.

FORSPEND, *for, i. e. forth, and spend; to spend*
forth, to spend utterly, extremely; and thus, as Mr
Steevens says,

To waste, to exhaust.

Wax *for-spent* with toils, as runners with a race,

I lay me downe a little while to breathe

Shakespeare. Henry VI. Third Part, fol. 155.

After him, came sporting hard

A gentleman (almost *for-spent* with speed)

That stopp'd by me to breathe his bloodied horse.

Id. Henry IV. Second Part, fol. 75.

FORSTERA, in Botany, a genus of the class *Mon-
adelphia*, order *Triandria*. Generic character: calyx
double, inferior, two or three-leaved; superior, three to
six-leaved: corolla tubular, bell-shaped, border five-
cleft; capsule one-celled, many seeded; stigmas two.

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Two species, *F. sedifolia*, native of New Zealand,
and *F. macrofolia*, native of Terra del Fuego. Persoon.
FORSTORMED, *for, i. e. forth or out.*
Utterly stormed, utterly blown, extremely stormed
or blown.

The ship, which on the waves reaseth,
And in *forstormed* and *forblown*
Is not more peined.

Gower. Conf. Am. book ii. fol. 27.

FORSTRAUGHT, *for, i. e. forth, and straight*
See **DISTRAUGHT.**

Utterly *straught* or *distraught*; quite distracted.

But it were for an olde spellid wight
As bee these wedded men, that lie and dure,
As in a fourme siteth a very hare,
Were al *forstraught* with bounden gret and smale
Chaucer. The Shipman's Tale, v. 13005.

FORSWAT, *for, i. e. forth, and wat or sweat, q. v.*
To sweat utterly, extremely.

Shine as my Golden plaine,
And I her shepherd's swaine,
Alles *forswate* and *forwat* I am.

Spenner. Shepherd's Calendar, April.

FORSEWAR, } A. S. *for-swerian*; D. *ver-*
for-swar-ano. *forsewar*, *abjure*, to abjure; *for,*
i. e. forth, and swear: to swear out or away from.
And thus,

To abjure, to disavow, deny, refuse or renounce,
upon oath.

To abjure, ac. the truth, and thus, to swear falsely, to
be guilty of false swearing or perjury.

He first justice in bench Sir Thomas of Weland,
For falschid he for weake he *forsewe* he sood.

R. Bruner, p. 245.

Herald his head lost, for he was *forsewren*,

Levyn broke he per, his hede he lost perdon.

Id. p. 289.

Lo, Demophon, Duke of Athens

How he *forsewren* him falsely,

And traited Phillis wickedly.

Chaucer. First Book of Fame.

With that the bande of beere smote,

He token of that he hath *forsewe*

Ther he toke his eyre love,

Out of his head the same stonde

Ther stert, and so they were founde.

Gower. Conf. Am. book ii. fol. 32.

Hazard is very mode of lewings,

And of decere, and curd *forsewings*

Chaucer. The Pardoner's Tale, v. 1256.

How many thousanden *forsewe* themselves? how many thou-
sandes set themselves about their habilloun, partly for save lest they
should be *forsewren* and partly to save their credence.
Tyndall. Works, fol. 115. The Obedience of a Christian Man.

Thy man I say beynge examined & long keeping himself close from
discloying of the matter, & more ready to go straighte to y^e Devil wth
lyenge & false *forsewring*, thil to be knowe of bys sayll demerence
and confesse the trouble.

Sir Thomas More. Works, fol. 252. A Dialogue Concerning

Heresie

Where well-our overhelm'd with mountains of the dead,
His force and fortune made the force so much to fear,
As they the land at last did utterly *forsewe*.

Drayton. Poly-olion, song 21.

Or say, that now

We are not yett those persons, which we were?

Or, that enbly, made in reverential fear

Of love and his wail, any may *forsewe*?

Lucan. Women's Constancy.

Tells of him all the tales it selfe then makes;

But, if it shall be question'd, whether,

It will deare all; and *forsewren* it is,

Ben Jonson. Epigramme 115. On the Tennes Hunt Man.

2 M

FOR-
STERA.
—
FOR-
SWEAR.

FOR-
SWEAR.
—
FORT.

Here I *forswear* my merry piping trade;
My little pipe, of seven reeds ymade,
(Ah pleasing pipe!) I'll hang upon this bough:
Thou Chame, and Chemish nymphs, bear witness of my vow,
P. Fletcher. To my ever Honour'd Cousin, W. R. Esq.
A woman I *forswore*; but I will prove,
Thus being a Goddess, I *forswore* not thee.
My vow was earthly, thou a heavenly love;
Thy grace being gain'd, cures all disgrace in me.
Shakespeare. *Pasimatoe* Pilgrim, 1.
He that's in all the world's black sins forlorn
Is careless now how all he be *forsworn*.
Dryden. *King's Head of Herod's Epitaph*. Queen Margaret to the Duke of Suffolk.

Gaon. ————— By Mary,
I'll marry thee!
Phil. ————— By Vulcan, you're *forsworn*,
Except my mind do alter strangely.
Ford. *The Broken Heart*, act i. sc. 2.

I thought it better to *prefes* a blameless silence before the sacred office of speaking, thought and began with *seruitute* and *forswearing*.
Milton. *Works*, vol. i. fol. 62. *Annals of Church Government*.

I, too, have sworn, e'er at the altar sworn
Eternal love and endless faith in Thee;
And yet am false: *forsworn*; the hollow shrine.
That heard me swear, is witness to my falsehood.
Smith. *Phœdra and Hippolytus*, act iv.
Besides, how innocere you are!
Do ye not flatter, lie, *forsworn*,
And daily cheat, and weekly pray,
And all for this,—to lead the way.
Shenstone. *The Chorus of Preceders*.

FORSWORN, *for*, i. e. *forth*, and *sworn*; past participle of *swink*, to labour or *swink* utterly, extremely. See **FORSWAT**, and the Quotation there.

FORSYTHIA, in Botany, a genus of the class *Dianthia*, order *Monogynia*, natural order *Jasminaceæ*. Generic character: calyx deeply four-lobed; corolla bell-shaped, segments ovate, obtuse; germen superior; stigma two-lobed.

One species, *F. suspensa*, a climbing shrub with beautiful flowers, native of Japan.

FORTH, { *Fr. fortasse*; *It. fortessa*; *Sp. Fortes*, { *fuerte, fortaleza*, from the Lat. *fortis*.
Fortress, { *Propugnaculum* (says Skinner) *locus fortis seu mantles*, i. e. a strength,
which we use in the same sense. See to Fortify.

A strong part or place, a strong position; well defended and secured.

To lose the more in sickness
Do make a man a *fortress*.
Chaucer. *The Nunnet of the Rose*, fol. 134.
My mother is of great prowess,
She hath late won a *fortress*.
That cost hath many a pound or twa.
Id. *B.* p. 143.

And by that, whereby I can tell, they have determined for to assault our ramparts and *fortes* all in one instant, as well by sea as by land.
Needle. *Theory of the Sea*, fol. 178.

Their temple and cite Jerusalem were builded pleasantly upon that holy high mount of Sion, well *fortressed* and fortified.
Jesse. *Paraphrase of Daniel*, ch. xli.

Hee willed him besides to choose out a place upon the brinke of Teuco, where as he might build a cite, to remaine as a *fortres* for the subduing of those people that he intended to win.
Brenne. *Quinto Carnus*, book vii. fol. 191.

Sir Beven de la Laidie, and other, with their companyes departed fro Racheb, to the conuery of foure hundred squires, and take the way to Sobren, for they were curyous Bretons that helde churches and all *fortresses*, and had fortified them.
Lord Berners. *Frontier*. *Chronicle*, vol. i. ch. 301.

FORT.
—
FORTH.

Whoso hath seen young lads (to sport themselves)
Run in a leaze able to the sandy shires:
Wherein wouldst they were in digging welles,
Or building childish *fortes* of cockle shells.
Browne. *Bride and the Past*, song 5, book i.

———— It denotes with characters of house
A *forted* residence 'gainst the tooth of time
And razure of oblivion.
Shakespeare. *Measure for Measure*, fol. 79

Honour and beauty, in the owner's arms
Are weakly *fortes* from a world of harms.
Id. *The Rape of Lucrece*

What way could we, fraille creatures, defend,
Against Hell's lord with legions bent for ill,
Who even in Heaven so proudly durst contend,
Whilst flying armies shining fields did fill.
Stirling. *Dearest-day*. *The tenth House*.

———— Goe, goe, presently
Draw me out an hundred and fifty of our horse,
And meet me at the *fort-bridge*.
Wilder. *The Duke of Melfy*.

The next dispatch to him has a particular account of two persons whom the King of France had corrupted to betray one of his *forts* to him.

Hume. *History of the Reformation*, Anno 1547.

Whilst moange Phibia gives a silent blow,
Her strokes are sure, but her advances slow:
No loud alarms, nor force she needs to show:
She starves the *fortes* first, then takes the town.
Guth. *The Daymar*.

This state, (13 Car. II.) It is obvious to observe, extends not only to fleets and armies, but also to *fortes*, and other places of strength, within the realm; the sole prerogative as well as of erecting, as manning and governing of which, belongs to the King in his capacity of general of the kingdom.
Blackstone. *Commentaries*, book i. ch. vii.

Catiline was disappointed likewise in another affair, of no less moment, before he quitted the city; a design to surprise the town of Praeneste, one of the strongest *fortresses* of Italy, within twenty-five miles of Rome.

Middleton. *Life of Cleopatra*, sec. 3. vol. i. p. 196.

FORTH, { A. S. *forth*; Dutch, *voord*; Ger. *Fortwith*, } *fort, furt*; all, says Skinner, from the Lat. *fortis, fortis, ed porro*. The Gr. *ὀρπά* (Touke) became the Doric *φάρπα*, and the Latin *fuara*, whence *fortis*, *fortis*; and whence the Italian *fuara*, *fuore*, *fuori*; and the French *fortis*. And of the French *fortis*, our ancestors (by their favourite pronunciation of th) made *forth*. *Div. of Purley*, i. 331, 496. See Fox, in *Composition*.

Fore, in the passage from Chaucer. *Romant of the Rose*, Touke interprets, *fortis*, *fortis*. Mr. Tyrwhitt considers it to be the past participle of *Fare*; A. S. *far-an*, to go. *Forth*, is

Out, away from; through, thoroughly; out in a direct course, straight on, onward.

Forth-with is *with-out*, i. e. delay, loss of time. *For same elegantissima*, in the opinion of Skinner. *Forth* is used before many words, to which it might with equal propriety be subjoined. As *forthwith*, i. e. *bring forth* or out. Some Examples are subjoined.

Yuzried it was *for* with him, as in tokeynge
Of ye proves, but he yt wan of on so key a kyng.
R. Glouceter, p. 59.
But loud folk coud *for*, and togredre drowe.
Id. p. 97.

Ne þu he ne kepte biht hine one, withoute oþer þing.
But hee mygite som ayes [hair] betwene here *for* þegne.
Id. p. 32.

Kyng Philip did also, his hanez was *forth* laid,
& right it felle þere, for so man him withoud.
R. Bruner, p. 179.

FORTH.

Like out of load thou be not free,
And if such cause thou have, that the
Behoveth to be gone out of countre
Lesse hole thee best in hostage.

Chaucer. *The Romance of the Rose*, fol. 128.

On the left side, no direct than any herte may thowke, for to lary
and drewe the synful soules to the glite of helie; and within the
hertes of folk that be the kyngs conscience, and without forth shal be
the world all hewynge.

Id. *The Perceus Tale*, vol. ii. p. 289.

An homicide therto has they hired,
That in an sleuth had a priver place,
And as the child ran forthly for to pace,
This cursed Jew him fure, and held his fast,
And cut his throte, and in a pot him cast.

Id. *The Perceus Tale*, v. 13499.

She freyneth, and she prayeth piteously
To every Jew that do elied in thilke place,
To telle hire, if hire child went ought forthly.

Id. *ib.* v. 13572.

Unto his brother's bed he comen is,
And swete consorte he put him, for to gon
To Orleans, that he up siert anon,
And on his way forthward than is his fate,
In hope for to be liden of his care.

Id. *The Frobenius Tale*, v. 11461.

For why the queen forthwith her leue
Toke at them all that were present.

Id. *Desire*, fol. 363.

Thun ech of us take othe by the sleue
And forthwithall, as we should take our leue.

Id. *The Amiable of Ladies*, fol. 261.

Beneeth flourish amonge vs haas
All staine alike in this matter.

Gower. *Prologue*, fol. 6.

And forthwithall,

Or say man trowt bowen,
A naid sworde the which she bare
Within her mantell priuely,
Betwene hir handes sodrely
She took, and through hir hert it thronge.

Id. *Conf. Am.* book vii. fol. 172.

And he fedeth the wake with milke, that afterward he might
being fourth sixtynthe this, when they were of more strength.

Edall. *Matthew*, ch. iv.

Saint Kentigern Bishopp of Glasgoun, (that ye some call S.
Awen or Asaph), had in lyke case a fyve assle to his forth-
trynger, but latter woude he graunt none to him for no compul-
sion.

Bale. *English Fables*, part i. fol. 20.

Would this pacifier adorne the ordinaunce then, or elles to keepe hym
in prysyn where he should doe no herte, and lette the walfes and the
lukes he hys surtyres for hys forth-coming.

Sir Thomas More. *Works*, fol. 888. *The Apology*.

It was nere unto the feast of Mary Magdalene or his people were
all assembled, at which season he set forthward to the towne of
Calen, to remove the Kyng of Englande from that siege.

Edgyn. *Ann* 1337.

If any of these began to spring in the mynde, forthwith it wunt
he cut up, for so the yll that broughtest he up, shall be the more
easely and safely taken away.

Edall. *Matthew*, ch. v.

In time to come thou shalt see more apparant signes, whereby
thou opinion of me maye encrease. And forthwithall I was tured
him to his other disciples.

Id. *John*, ch. i.

As stubborn steed, that is with curb restrained,
Becomes more fierce and farent in his gait,
And breaking forth at last, thus dearly paid.

Spranger. *Epiphania*.

Order therefore was given by the state and the same observed
from time to time, that the senators or warden of the said chappell
should performe the salute and forth-coming of it under paine
of death.

Holland. *Plow*, vol. ii. fol. 455.

Thence forward he him led, and shortly brought
Vnto another roome, whose doore forth-right
To him did open, as it had bene taught.

Spranger. *Ferris Quere*, book ii. can. 7.

For emulation hath a thousand sones,
That one by one pursue; if you give way,
Or hedge you from the direct forth-right
Like to an entred tyde, they all rush by,
And leave you hindmost.

Shakespeare. *Triniles and Cressida*, fol. 93.

So good'ring, and from his sword pass

Forth-stopping opposite, half way he met

His daring foe

Milton. *Paradise Lost*, book vi. l. 120

But Terpsit, borne to a more snapper house,
As he on whom the luckless stars did lower,
Shew'd cause to be attackt, and forthwith led
Vnto the epoke, 't' slide the halberd away,
From which he lately had through necke his life.

Spranger. *Ferris Quere*, book i. can. 5.

It was replied, that the King looked for no other answer from
them; but would forthwith send his some ambassadours to the French
King.

Bacon. *Henry VII* fol. 93.

You should have added the other words by me cited, *shin* *shin*
and *shin* *shin* *shin* *shin*, the perfect image and shining forth of the
Father.

Waterland. *Works*, vol. iii. p. 49. *A Second Defence of some*

Quere.

A swift old age o'er all his members spread;

A sudden frost was sprinkled on his head;

No longer on the heavy eyeball shined

The glance divine, forth-beaming from the mind.

Pope. *Hamlet*. *Odyssey*, book xiv.

Sometimes in hand the spade or plough be caught,

Forth-cutting all with which beorn earth is fraught.

Thomson. *The Castle of Indolence*, can. 2.

And October the 24th, [1551.] it was ordered, that if [Walgrave]
should be moved out of the Tower by the lieutenant to some honest
house, where he might be better kept, for the caring of his quan-
tity of goods remaining still as a prisoner, and to be forth-coming when-
soever he should be called for.

Streyt. *Memoriale* *Edward VI* *Ann* 1551.

Forth issuing then, she gave him first to wield

A weighe as with trest temper steeld,

And double edged.

Pope. *Hamlet*. *Odyssey*, book v.

Besides, the filthy swine will oft invade

Thy free enclosure, and with delving snout

The rooted forest undermine; forthwith

Hallow thy furious mastiff.

J. Philips. *Cider*, book i.

On the contrary, he was forth-coming, to answer the call, to satisfy
the scrutiny, and to sustain the brow-beating of Christ's angry and
powerful enemies.

Paley. *Evidence*, vol. i. ch. i. prop. 2.

Fir'd with his tragic tale, the indignant crowd

To guard his steps, forthwith a martial band,

Array'd beneath his eye for deeds of war,

Decree.

Alexander. *Pleasures of Imagination*, book ii.

FORTH, a River of Scotland, one of the largest in
Great Britain, rises on the South side of the mountain
Ben Lomond, in the County of Stirling. (in about 56°
13' North latitude and 4° 37' West longitude, and
discharges itself into the German Ocean in West longi-
tude 1° 40', after a course nearly due East of nearly 100
miles, measuring in a direct line, or more than twice
that length if its sinuosities are included. Near its
source it is called *Avonmore* or the *Black River*; but
this name is presently changed (on entering the parish
of Perth) to that of *Forth*, a word expressing the same
character. It soon enters Perthshire and expands into
a Lake, (Loch Conar,) and a little lower down into a
second, (Loch Ard,) from which it falls in a cascade of
80 feet; it next forms the boundary between Perthshire
and Stirlingshire, and, being enlarged by the waters of
the Teith and the Allan, passes through the bridge of

FORTH.

FORTH. Stirling. After this it swells into a considerable stream, and receives the Dovan, the Carron, the Avon, the Almond, the Leith, the Esk, and the Leven, separating at the same time the Counties of Clackmannan and Fife on the North, from those of Stirling, Linlithgow, Edinburgh, and Haddington on the South, till it at last empties itself into the sea by a mouth of about 15 miles wide, reckoning from the point of Fifeness on the coast of Fife, to that part of the shore of Haddington which most nearly approaches the Bass Rock Island. The part of this River which is termed the *Frith* may be said to commence from Inverkeithing in Fifeshire, where the channel is contracted by the projection of a promontory from each side; so that the length of the Frith is about 30 miles. Some notion may be formed of the windings taken by the Forth before it spreads into an estuary, when it is stated, that from Stirling downward to Alloa, a distance by land of only six miles, the waters follow a track of more than twenty. The tide flows a mile above Stirling bridge, between 70 and 80 miles from the sea in a straight line, to a part whereat its further progress is arrested by a rock across the channel; and there is a peculiarity in the tides which deserves mention. "For several miles both above and below Clackmannan the following phenomenon is exhibited, called by sailors a *tricky tide*. It happens always in good weather during the neap tides, and sometimes also during the spring tides if the weather be uncommonly fine. When the water has flowed for three hours, it then runs back for an hour and a half, nearly as far as when it began to flow. It returns immediately, and flows during another hour and a half to the same height it was at before; and this change takes place both in the flood and ebb tides; so that there are actually double the number of tides in this River that are to be found any where else. In very boisterous weather, however, these lesky tides are by no means regular; the water only swells and gorges without any perceptible current, as if the two tides were acting against each other." (*Beauties of Scotland*, vol. iii. p. 535.)

The Forth contains a variety and abundance of fish; several species of whales have frequented it at different times. Salmon are very plentiful; and herrings, cod, and haddocks, are caught in large quantities. This River has several small islands, the principal of which are *Inchgarvie*, *Inchcolm*, and *Inchkeith*, with the *Bass* and the *Isle of May* lying in its mouth; on Inchkeith and May light-houses have been erected. An extensive trade is carried on by means of the Forth; vessels of seventy tons burden may reach as high up as Stirling, and a navigable canal commencing near Grangemouth communicates with the River Clyde. There are about 30 piers and harbours along both the coasts, some of which have been formed at a great expense. Within the last sixty years it has several times been proposed to render the stream navigable from Stirling bridge to Gartmore, and also to cut a canal from Stirling to Alloa, in order to avoid the circuitous route which, as we have already observed, the River takes between those two places. In 1806, a project also was entertained of excavating a tunnel, about half a mile from Blackness Castle, under the bed of the river, in consequence of the interruption which storms sometimes occasion to the passage over it; but after considerable expenditure in a survey, the plan was abandoned.

Sibbald, *History*, &c. of the Frith of Forth and Tay.

&c. 1710; *Philosophical Transactions*, 1750; *Abridg.* x. 31; Millar, *Observations on Tunnels*, 1807.

FORTHINK, *for*, i. e. *forth*, out or away, and *think*. A. S. *for-thancan*; *perperam cogitare de*. Lye. To think wrong or rashly concerning (any thing.) And Skinner, *molantes cogitationes habere*, to have troublesome thoughts; and thus, *dolere*, to grieve. To grieve, to vex, to regret or be sorry for.

That me *forthinketh*, *quod* this January.

Chaucer. The Merchant's Tale, v. 9780.

If *Jealousie* the north be,

Thou shalt *forthinke*, and sure rue.

Id. The Remant of the Rose, fol. 135.

And least it grieved or *forthought*

The Lord that thinks grieve wrought.

Id. B. fol. 123.

— Anone he *thinketh*

Of his misdeeds, and *forthinketh*

So greatly, that *for pure sorrow*

He lieth not till on the morrow.

Geoffrey. Conf. Am. book iii. fol. 62.

And lest any shoulda so doe, John came before to prepare and dispose all men by his carnall baptism, to the spiritual baptism of Christ: to cause them by exhorting, and making them stryde, to *forthink* and hate their former life.

Uell. Mark, ch. i.

Then can he *think*, *perforce* with sword and target

His forth to lech, and *Protes* to continue

But soon he gan such folly to *forthinke* again.

Spranger. Furze Quarre, book i. can. 12.

FORTIFY, { *Fr. fortifier*; *It. fortificare*; *Fortification*, { *Sp. fortificar*; *Lat. fortis*, strong, *Fortifier*, { *anciently fortis*, from the Gr. *Fortitude*, { *ἰσχυρός*, from *ἰσχυρός*, *ispeire*, to fence, to defend.

To strengthen, to defend, to confirm, to assure, to enforce or encourage.

— Now I wol and dare boldly

Assaile my purpous, with scriptures autentike

My werke woll I ground, vnderstod, & *fortifye*.

Chaucer. The Remede of Lure, fol. 322.

Bachs is from Biddih, the place where they read, about a day's journey, or foote easily to be travelled, which may be size leagues the next way over land: it is a walled towne, and strictly *fortified* *Haldop. Voyages*, &c. vol. i. p. 423. *Christopher Borroughs*.

The King of Scythia, whose empire was then beyond the river of Tanais, judging that the *fortifying* upon the river's side, should be as a yoke to his necke, sent his brother Carcaus with a greater power of horsemen to defend the *fortification*, and to remove away the Macedonians from the water's side.

Brond. Quarta Carthus, book vii. fol. 192.

Fortitude is a considerable hardening upon danger, and a willing heart to take pains, in behalfe of the right.

Widow. The Arts of Rhetorique, fol. 35.

In vain with terror is he *fortified*,

That is not guarded with true love beides.

Daniel. History of the Civil Wars, book i.

And what are Courts, but camps of misery?

That do besiege men's states, and still are press'd

T' assaile, prevent, compell and *fortify*;

In hope t' attain, is leare to be surprised!

Id. B. book viii.

But the Samnites on the other side, so much the more fiercely skirmish'd on horseback about the *fortifications*, and never gave them rest.

Holland. Livius, fol. 329.

The *fortifyer* of Providence made his advantage of the commodity afforded by the ground.

Cervus. Survey of Cornwall.

I thought that *fortitude* had been a meane

'Twixt leare and rashness: not a last defence

Or appetite of offending; but a skill,

Or science of discerning good and ill.

Bun. Jonson. Underwoods, fol. 181.

FORTH.

FORTH.

F O R T U N E.

FORTUNE

FORTUNE, *v.*

FORTUNE, *n.*

FORTUNE, *n.*

FORTUNATE,

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Fr. *fortune, fortunier* ;

It. and Sp. *fortuna* ; Lat.

fortuna, anciently *fortuna*,

from *fortis* or *fortus*, an-

ciently *fortis* or *fortus*.

(See *Fort*, ante.) *Fortuna*

xiptus, bona notat: prius

dicebant. Fors fortuna,

i. e. fors bona. Poeta

avādis dixere fortuna, [sed

avēy pōtōxōv tum cōtēna

significatio, ut et de adverso

eventu usurpatur.] Fors

a ferendo. Est enim fors,

prout res fert. Vossius.

And thus it appears, that

Fortuna from *fortis*, *strong*,

and so far good, was origi-

nally used adjectively with

for, denoting, good hap, good luck ; then simply, hap

or luck.

Good luck, good hap, any hap or luck ; success,

good or bad ; any thing happily or luckily acquired,

attained or possessed ; as a good estate, riches, wealth.

The verb, to *fortune*, is

To happen or cause to happen ; to give luck or

success to.

As in *his fortune by false fynde me shal Ie worse.*

Piers Plowman. Vision, p. 62.

Woe rude he *fortune* the ascendant

Of his images for his pietie.

Chaucer. The Parson, v. 419.

Thou hast in every raigne and every lood

Of armes all the bridel in this hood,

And hem *fortune* as thre lot device.

Id. The Knight's Tale, v. 2379.

Alas, why chaunceste me in commune

Of pervercyng of God, or of *fortune*,

That yerevthrem ful oft in many a gise

Woe better than they can hemself devise ?

Id. R. v. 1254.

And the contrary in joye and gret solas,

As when a man hath ben in povere estate,

And climbeth up and warreth *fortune*,

And ther abideth in prosperitee.

Id. The Nurses Prentice Paragon, v. 1482.

If the forme of this world is so seide stable, that if it turneth by

so many entrenchangings, will then that trusten in the twinkling

fortune of men. *Id. The second Booke of Boecius, fol. 217.*

Right as a manne delibe the earth, because of tiling of the field,

and sowed there a goblet of gold beiddens, then weene folke, that it

is befall by *fortune* beiddeng.

Id. The Nurses Prentice Paragon, fol. 237.

A thousande tyme with one breath

Wepende he wisheth after deeth,

When he *fortune* lyst aduise.

Guine. Conf. Am. book iv. fol. 62.

Eyes so unchaste only dunneth and kerperth out the spirit,

broaketh the flesh, and stremeth up into the cold outward works,

as it *fortune* to Achin and Eve in Paradise.

Tynall. Works, fol. 41. Paragon to Romaines.

For woe wote I that cure Lord geveth in this world woe either

sort of folk, either sort of *fortune*. He maketh hys soene to shyne

both vpon the good and the bad, and hys rayne both on the iust and

on the uniuert.

Sir Thomas More. Works, fol. 1157. A Dialogue of Comfort.

270

The Lord lyueth : in truth, in *equis* & righteousness ; and al people shall bee *fortunate* and loyal in him.

Abbie, June 1581. Jeremy, ch. iv.

And then was crowned with a crowne reall at the palace of Westminster, beside Lolo, the young King Edward the III., who in his dayes after was right *fortunate*, and happy in armes.

Lord Hervey. Probert. Crumple, vol. i. ch. xiv.

After this victory *fortunately* obtained, the Duke of Bedfords sailed by water up in the very towne of Hartley, and without let or impediment landed and refreshed it both with vassals and money.

Hall. Henry P. The fourth York.

It *fortunate*, that in the house of P. Sedius, a nobleman, there was a dead bodie found burned, and brought forth openly into the publick assembly of the people.

Holland. Livius, fol. 110.

Whereupon, if it *fortunate* that a child having been chastised by another man, went to complain thereof to his own father ; it was a shame for the said father, if he gave him not his payment again.

Id. Plotch, fol. 392.

Fortune (the foe of famous chieftainess)

Seldome (said Gayton) yields to vertue's side,

But in her way throws mischance and mischance,

Whereby her course is stopp'd, and passage staid.

Spranger. Fierie Queen, book ii. can. 9.

So happy are they, and so *fortunate*,

Whom the Pagan sacred stories sing,

That feed from hands of implacable fate,

And pow'r of death, they live for aye alone,

Where mortall weaknes their bliss may not remove.

Id. Ruins of Time, st. 57.

The battle then at Stoke so *fortunately* struck,

Upon King Henry's part, with so successful luck,

As never till that day he felt his crown so clear,

Unto his temples close.

Dryden. Poly-doron, song 22.

For first, with words, newer admiration than liking, she would extol his excellencies, the goodness of his ships, the power of his wit, the valourness of his courage, the *fortunate*ness of his successes.

Sidney. Arcadia, book ii.

For wisdom is most riches ; foote therefore

They are, which *fortune* do by woe's device

Sith each viret himsell his life may *fortune*.

Spranger. Fierie Queen, book vi. can. 9.

For to waxe able at home in idleness,

Is disadvantageous, and quite *fortunate*.

Id. Mother Hubbard's Tale.

Out, out : I'll console you, I'll *fortune*-tell you.

Shakespeare. Merry Wives of Windsor, fol. 55.

The counsell of Anryn, or Esquay, canon 21, exposeth all Christians to five yeeres penance, who shall observe any prophesies, dreames, divinations, or *fortune*-tellers after the custome of the Gentiles, or should certifie such diviners or soothsayers in their houses.

Prynne. Histrio-Mastix, part i. act i. sc. 2.

We are simple men, we do not know what's brought to passe under the profession of *fortune*-telling, she workes by charmes, by spells, by tal'fgurs, and such dexterity as is, beyond our element wee know nothing.

Shakespeare. Merry Wives of Windsor, fol. 55.

Ah ! my heart, is that the way ?

Are these the beames that rule thy day ?

Thou know'st it a face, in whose cheek look

Beauty lays eyes Love's *fortune*-book,

On whose face revolutions wait

The obsequious motions of Love's fate.

Crashaw. Love's Horoscope.

You wrong your indignation to penance,

Yoursell, my sentence : to have seen you only,

And to have too-kid it in *fortune*-telling house,

Will with delight weigh down all torments, that

FORTUNE

A flinty haggard's rage could avenge,
Or rigid tyranny command with pleasure.

Messenger. The Revenger, act i. sc. 4.

The very next parliament after the marriage, that sat in November 1554, it was enacted "that such as imagined or spoke any sedition or scandalous words, rumours, sayings, or tales of the King or the Queen, should be set upon the pillory, if it *fortuned* to be said without any city or town corporate; but if within any city or town corporate, then to have both ears cut off, unless he paid £100. to the King within a month."

Styep. Memorials. Queen Mary, Anno 1554.

Fortune forbid the dying son of Rome:
Till I, thy counsel sole, consold thy doom.

Dryden. Juvenal. Satire 10.

Fortune a Goddess is to *fools* alone,
The wise are always masters of their own.

John Dryden, Jon. Jonsonal. Satire 14.

— Godolphin, wise and just,
Equal in merit, honour, and success
To Barleigh (*fortunate alike* to serve
The best of Queens.)

J. Philips. Briaheim.

These Adam-wits, too *fortunately* free,
Begins to dream they want liberty.

Dryden. Absalom and Achitophel.

We must however distinguish between *fortune-hunters* and *fortune-servers*, the first are those ambitious gentlemen who employ their whole lives in the chase, without ever coming at the quarry.

Spectator, No. 311.

Car. I'm rich myself. She has nothing that I want; I have no leads to stop. Old women are *fortune-servers*.

Southern. Ornaments, act i. sc. 1.

I am amazed that among all the variety of characters, with which you have enriched your speculations, you have never given us a picture of these ambitious young fellows among us, who commonly go by the name of *fortune-seekers*.

Spectator, No. 311.

As when that hero, who in each campaign
Had bristled the Gods, and many a Vandal slain,
Lay *fortune-struck*, a spectacle of woe!
Wept by each friend, kept in by every foe:
Was there a generous, a relieving mind,
But pilged Belshazzar's old and blind?

Pope. Prologue to a Play for Mr. Dennis Bonnet.

He was bound apprentice to a person in Chester, whom he robbed, and another at London, and then turned *fortune-triller*.

Parliamentary History. William and Mary, Anno 1690.

This sacred truth print deeply on thy mind;
Fortune and *Fortune's* votaries are blind.

Poivre. Fortune Blind.

As Sylla was sacrificing before his tent in the fields of Nola, a snake happened to creep out of the bottom of the altar; upon which Postumius the haruspex, who attended the sacrifice, proclaiming it to be a *fortunate* omen, called out upon him to lead his army immediately against the enemy.

Shedden. Life of Cicero, vol. i. sec. 1. p. 22.

And when, *fortunately* for their preservation, they [Paul, &c.] were not found at home, the master of the house was dragged before the magistrates for admitting them within his doors.

Pope. Epistles, vol. i. part i. epig. 1. ch. iv. p. 76.

He was now so well satisfied with his own accomplishments, that he determined to commence *fortune-hunter*.

Johnson. The Rambler, No. 182.

Hence all the *fortune-telling* crew,
Whose crafty skill mends Nature's hue,
And rightly term'd Egyptians call,
Whom we, mistaking, Uppies call.

Cherwell. The Ghost, book i.

They sang of Cyrus, glorious in his rule
O'er Sardin rich, and Babylon the proud;
Cambyses, victor of Egyptian Nile;
Darius, *fortune-thron'd*.

Glover. The Atheniad, book iv.

The *FORTUNE* of Grecian Mythology, Τύχη, is represented by Hesiod (*Theogonia*, 360) as sprung from the marriage of Oceanus and Tethys; such, at least, is

the name of one of the 3000 Nymphs in that large family, although she is not invested with any particular attributes which distinguish her from her sisters. The pseudo Orpheus has an especial Hymn addressed to her, Τύχη θεομήτορα, λιβανον, lxxi., in which her origin is described somewhat obscurely, and she is identified with Diana.

"Ἀρετή, ἡγεμένη, μεγαλόνομος, Εὐδαιμόνεια
Ἄρετος ὑγιγναισα, ἀρετήραχος ἔχεις Ἰωνάνα.

Eubouleus is Pluto, and Fortune here is Diana Stygia, Fortuna iv. ἀδῆ.

In the works of Homer which have come down to us in a direct line, this Goddess is never mentioned, as Macrobius long ago observed, *Fortunam Homerus necire maluit, et soli Deo quæm Maiores vocat, omnia regenda committit, adeo ut hoc vocabulum Τύχη in nulla parte Homeric voluminis nominetur.* (Sæd. V. 16.) Pausanias, however, has discovered her in a lost Hymn to Ceres. The Topographer is speaking of a Temple of this Goddess at Phæra, and he cites three lines from Homer, in which the name of Τύχη is introduced among the daughters of Oceanus, who were sporting with Proserpine, (iv. 30.) he adds his testimony also to the silence of the *Iliad* concerning her, and that Bupalus was the first artist who made her statue, having πῶλον ἐν τῇ κεφαλῇ, (a pole on her head (like a Barber's sign) as Taylor, with his customary carelessness has translated it.) and in one of her hands the horn of Amalthea; the passage as it now stands is defective, for it is evident that Pausanias, from his mode of expression, must have described whatever was in the other hand.

Spence (*Polymetis*, x. 150, n. 69) in a strange gloss upon the well known lines of Juvenal, x. 366, (which he interprets, "instead of discarding our old Gods we make new ones: we make a Deity of Fortune who anciently was not supposed to be of the number,") observes, that "Fortune was not really looked upon as a Deity by the old Romans, but was made so latterly by the devotion and folly of the vulgar." If such were indeed the case, the old Romans took a great deal of useless trouble in building Temples to a Goddess in whom they did not believe; for Plutarch (*de Fortuna Romanorum*) states, that so early as the reign of their fourth King, Ancus Martius, that Prince erected a Temple to *Fortuna*, whom he considered to be the same as Fortitude, and who therefore was afterwards known as *Fortuna Virilis*. Victor places this Temple in the XVIIth Region of the City.

Servius Tullius was yet more lavish in his devotion to this Goddess. He attributed to her his elevation to the throne, and all the lucky events of his life. Popular belief assigned to him as intimate personal communication with this Deity, as Numa was believed to enjoy with Egeria; and *Fortuna* was supposed to be in the habit of visiting his house through a small window. (*fenestella*.) In gratitude for her favours he erected Temples to her under various names; *Primigenia*, abundant reasons for which title may be found in Plutarch's *Questiones Romanæ*. This Temple stood on the Capitoline Hill, and must not be confounded with another bearing the same name, which was vowed and dedicated on the Quirinal in the Hind Punic War. (Liv. xxix. 36, xxiv. 53.) *Obscure*, in the VIIIth Region. *Privata*, on the Palatine. *Fisco*, (the Gluey,) with the site of which we are unacquainted; *Parva*, or *Brevis*, so named from his own lowly birth; *Mascula*; *Barbata*, within his

FORTUNE

FORTUNE assist in hiding these imperfections, which had been honestly revealed to herself, from the eyes of the future bridegroom. The matrons were differently employed; they did so more than wash the Goddess and themselves under a shower of myrtles.

An Ode of Horace (l. 93.) has preserved the memory of the worship of *Fortuna* at *Antium*, long after the altar upon which it was celebrated have been overthrown. At present nothing remains even to testify the site of a Temple but the ruins of vast subterranean arches, and very extensive foundations. Macrobius, when speaking of the ceremonies observed in the Temple of the Sun at *Heliopolis*, touches upon a custom which prevailed in that of *Fortuna* at *Antium*. *Fecit enim simulacrum Dei Heliopolitani ferulo, uti exstat in pompi Ludorum Circensium. Idcirco simulacra: et rubent plerumque Provincie, proceres, nam capite, longi temporis castitudo puri; fronsque diuino spiritui, non suo arbitrio, sed quo Deus propellit volens: ut videmus apud Antium promoveri simulacra Fortuna, ad danda responna.* (Sat. i. 23.) It is, perhaps, upon this passage that Spence has founded an ingenious conjecture, by which the whole of the splendid imagery of Horace in the Ode above referred to, is deduced from a solemn procession in honour of the *Fortuna Antiatica*. In this manner he interprets

Te proper antium sacra Necessitas.—
Te Spes et alto rura Fides colit
Fleta passim.—

as if the Statue of *Necessitas* preceded that of *Fortuna*, and those of *Spes* and *Fides* followed in her train. Spence is more happy in this thought than he is in his explanation of the *Clavi trabeales*, and the other emblems which are here attributed to *Necessitas*. He would make them the pins, wedges, and lead, used as substitutes for cement in the process of building with stone, and he gravely proposes to render *severus usus*, "a cramping iron," (ut sup.) One of the titles of the *Antia Fortuna* was *Equestris*; and the Temple of the Goddess so called, built at Rome by F. Flaccus, (Liv. xl. 40.) having been destroyed in the days of Tiberius, an offering vowed to her, for the health of that Prince's mother, was dedicated at *Antium*. (Tac. Ann. iii. 70.) The *Sortes Antiaticas* which, like those of *Præneste* hereafter noticed, were probably under the guardianship of the presiding *Fortuna*, warned Caligula of his intended assassination, at a *Casus caecus*. (Suet. Cal. 57.) For the Temple of *Fortuna* at *Antium*, see particularly Vulpii *Vetus Latium Profanum*, iv. 5.

Under the reign of Nero a beautiful kind of stone was found in Cappadocia, hard as marble, white and transparent even where it was intersected by yellow veins. Of this stone, which was called *Phengites*, the Emperor built, within his *Golden House*, a Temple to *Fortuna Soria*; (Scia a *serendo*, as *Sigeta* a *segitibus*, Pliny, xvii. 2.) a Goddess already recognised by Servius Tullius. (Id. xxxvi. 46.) It is in this Temple that a statue of *Servius* is generally supposed to have been kept under a veil, *superinjecta logis*, a precaution for which Ovid has assigned several reasons: one, that the modesty of the Goddess sought to conceal the face of a mortal, for her commerce with whom, much as she was enamoured, she could not but feel some little ashamed; another, that the grief of the populace after the death of this beloved Prince, induced them so to hide his image; a third, that the atrocious Tullia, while reeking from the murder of her parent, dared to enter

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this Temple, when the statue, indignant at such profanation, covered his eyes with his hand, and exclaimed

Fulvus abundantis notatæ
Ne nate videant ora nefanda nostra.

Font. vi. 615.

The last of these legends is related in Ovid's best manner, and with powerful effect.

But in no other spot was the worship of *Fortuna* cultivated with so much magnificence as at *Præneste*; and her Temple in that city has drawn glowing expressions of admiration both from the Poets and the Historians of antiquity. Winckelmann (*Hist. de l'Art*, iii. 146.) perhaps with more precision than the evidence of contemporaries or the researches of modern antiquaries may have justified him in adopting, has arranged the seven terraces by which this superb pile was ascended, and determined the very peristyle which was decorated with the well known Barberini Mosaic. That beautiful pavement, neither the date nor the subject of which is clearly determined, was found without doubt among the ruins of this Temple of *Fortuna*, on the site of which Prince Barberini raised his magnificent Palace. Pliny has recorded a Mosaic pavement given by Sylla to this Temple, and he adds, that this kind of work was first introduced at that time into Italy; *Lithostrata acceptare jam sub Syllâ; parvulis certe crustis erat hodieque quod in Fortuna delubro Præneste fecit;* (xxxvi. 64.) but the Barberini Mosaic is too elaborate a specimen of this Art to allow the supposition that it was constructed in its earlier stage. It has been vaguely cited by some, to represent the accidents of Good and Evil Fortune; others have called it the procession of Alexander to the Temple of *Jupiter Hammon*; and, as the scenes which it exhibit manifestly belong to Egypt, it has, with more probability, been ascribed to the time of Hadrian, whose travels in that country it is believed to depict. See Cramer's *Italy*, ii. 71, and the authorities there cited, more particularly Sauerstein to his most elaborate Chapters, xiv. xv. of his 1st Book of *Præneste Antiaca*, in which he treats both of the *Sortes* and the Temple, and presents engravings not only of the ground plan of the latter, but an elevation and a perspective view of that which he imagines to be its original splendour.

The magnificence of *Præneste* and her Temple dates long before the time of Sylla. More than a century preceding his birth, its gorgeousness had extorted the admiration of Cæsar, expressed in very striking words, *namquam se Fortunatorem quam Præneste vidisse Fortunam*. Cicero, from whom we borrow this anecdote, (de *Div.* ii. 41.) has also transmitted to us the legend of the origo of the *Sortes Prænestinae*; an Oracle for which the Romans entertained the profoundest veneration. Nonaerius Suffecius, a man of birth and station in *Præneste*, had been warned by repeated dreams, which latterly assumed a threatening aspect, to break a flint on a particular spot. In spite of the ridicule of his fellow citizens, at length overcome by terror, he undertook the task; and within the stone he found the *Sortes*. Until we feel quite certain what these *Sortes* were, we think it better to describe them in the words of Cicero, than in any others substituted for them, *itaque perforato saxo, Sortes erupisse, in robore insuperbas præscarum litterarum nota*. The spot on which they were discovered was immediately enclosed with great devotion; and about the same time, honey having gushed from an olive tree, which stood on the

2 N

FORTUNE
—
FORUM.

site whereon the Temple of *Fortuna* afterwards was built, the *Haruspica* pronounced that these *Sortes* would attain the highest possible celebrity, and ordered a chest to be constructed for them from the wood of that olive. These *Sortes*, continues Cicero, *hodie Fortunæ moniti tolluntur*. . . . *Fortunæ moniti pueri manu miscuntur atque ducuntur*, a mode of divination which we do not pretend to explain, and which it is but just to Cicero to add, he does not appear either to understand or to value much more than we ourselves do. The *Sortes Prænestine* ever manifested greater power than in the days of Tiberius, a season during which the 'authority of Oracles was fast declining. Among his least evil acts, that Tyrant endeavoured to overthrow the juggles of the Pagan soothsayers. He would not permit them to be consulted unless before witnesses, and he sent to *Præneste* for the *Sortes* themselves, sealed up in their olive-wood chest. When the chest arrived at Rome, the *Sortes* had vanished, nor were they to be found till they were restored to their own Temple, and the custody of their very dexterous and provident keepers. (Suet. in Tib. 63.) Again, these *Sortes* were gifted with evident foreknowledge of the approaching fall of Domitian. Throughout the former part of that monster's reign, they had invariably prognosticated to him a happy new year; just before his assassination they returned a very melancholy response, not without some mention of blood. (*Id.* Dom. 15.) The Statue of *Fortuna* in the Temple of *Præneste* was plated with gold in laminae of unusual thickness. (Pliny, xxxi. 19.)

Fortuna was in great private respect among the Emperors after the accession of Galba. Among his other superstitions, that Prince remembered a dream which had occurred to him after his assumption of the toga virilis, wherein he saw *Fortuna* standing at his doors, declaring that she was tired, and that if he did

not let her in, she would surrender herself to the first puerous who offered. On awaking he found a small brazen image of the Goddess near his threshold. This he carefully carried in his bosom to *Tuiculum*, where he then paved his summers, and, having set apart a chapel for it, revered it during the rest of his life with monthly services, and an annual *pervigilium*. (Suet. Gal. 4.) We read afterwards of images of this Goddess, but of more precious materials, among the *cubiculares* (the bedchamber Gods) of succeeding Emperors. One of these of gold, *que in cubiculo Principum poni solebat*, was sent by Antoninus Pius, on his death bed, to his son M. Antoninus, as a token of the transfer to him of the Imperial dignity; (Capitolin. Anton. p. 12; and M. Anton. 7.) and Severus, at a similar moment, first ordered that two images of the *Fortuna Regia* should be provided, one for each of his sons, and afterwards that the single consecrated statue which attended himself, should be carried into their chambers, respectively, on alternate days. (Spartian. Sev. 23.)

We have frequently cited Pliny above, as our voucher for many particulars relative to this strange Goddess: it is but just that in conclusion we should transcribe one other short passage from his pen, which shows how well he understood the nature of her allegorical deification; *totum quippe mundo et locis omnibus, omnibusque horis, omnium vocibus Fortuna sola invocatur: una nominatur, una acronatur, una agitur res, una cogitatur, sola arguitur et cum cunctis collitur: volubilis, a plerisque verò et cæca etiam existimata, vaga, incostante, incerta, varia, indignaturque fauoris. Hæc omnia frangitur accepta, et in tota ratione mortuum, sola utramque paginam facit. Adroque obnoxiamur Sortis ad Sors ipsa pro Deo ait, quo Deus probatur incertus* (li. 5.)

FORTUNE
—
FORUM.

FORTY, four, and ten. Four times ten.

Yes was some forty yet, but he hadle his dom,
After but he had his sole to his land com.

R. Gloucester, p. 142.

Is ye ge of grace a houserd, & as he forty he geve,
Yes forty daye is Aceryl, mony glai man was here.

Id. p. 325.

Say, at O word, if that you list it have,
Ye shal pay forty pound, so God me save.
Chaucer. The Chanons Yemassee Tole, v. 16629.

Our Swithen thus ennum, of him why aurs I say,
Is that upon his front, his dedicated day,
As it in harvest bags, so pling'anes note thereby,

Th' ensuing forty days be either wet or dry,
As that day falleth out.

Dryden. Poly-olion, song 24.

I said, "If any title be
Convey'd by this, ah! what doth it avail
To be the forthick man in an estate."

Donne. Poems, Love's Diet.

You have of same, four Odes of Horace, which I have already translated, another small translation of forty lines from Lucan, and the whole story of Nixus and Eurisides.

Dryden. Works, vol. i. part ii. p. 23. Letter to Mr. Toman.

This collection, after Sir Peter's [Levy] death was sold by auction, which lasted forty days, and produced 26,000*l.*

Walpole. Anecdotes of Painting, ch. i. vol. iii. p. 33

FORUM.

FORUM, Lat. forum. See FORENSICK.

Bless! but of Roman! While the tree
Of freedom's wither'd trunk puts forth a leaf,
Even for thy tomb a garland let it be,
The forum's champion, and the people's chief—
Her new-born Natus thou, with roars, alas! too brief.
Dryden. Childs Herod's Pilgrimage, can. 4.

Thus they conven'd on works of ancient fame,
Till to the monarch's humble court they came.

There even sta'd, where palaces are ruin'd,
And bellowing herds in the proud forum graze'd.

Pitt. Forget. Abund, book viii.

FORUM, as Varro maintains, a *frendo*, because people brought into it their suits for determination or their goods for sale; or from *foras*, because it was in the open air; or, according to Isidorus, either a *fando*, or a *Phoroneo*, a King of the *Achivi*, (Orig. xv. 2.) *quod tamen a doctis non probatur*, as Rosinus (*Ant. Rom.* ix. 6.) might have contented himself with observing,

Derivation.

FORUM. without citing Aelianus and Polletus to support him in his rejection of the Etymology. We need not go with Festus (*ad voc.*) into the six different meanings of *Forum*, because three of them are plainly only various applications of the same meaning, one is doubtful, and the two last have nothing to do with the word. The two grand distinctions appear to have been into the *Fora Civilia*, which were used as places of popular assembly, either for business or pleasure, answering at once the purposes of an Exchange, of certain Law Courts, and of Hustings; and the *Fora Fœnalia*, which were Markets. Of the last, but little need be said. Each, for the most part, took its name from the particular commodity which was exposed for sale in it; thus we read in Rome of *Boarium* and *Suarium*, (Smithfield,) of *Oti-torium*, (Covent Garden,) *Cupedinarium*, (a confectionery mart, which we have not,) *Piscarium*, (Billingsgate,) *Pistorium*, (Mark Lane,) and others, which Ommphrus Panvinus, in all, has made amount to no less than nineteen.

Fora Civilia. The *Fora Civilia* in Rome altogether were five. The most ancient, and that which is known, absolutely, as *The Forum*, was called also *Fœtus*, *Latinum*, *Romanum*, *Magnum*. It was set apart by Romulus and Titus Tatius, who cut down the wood, and filled up the marshes at the foot of the Capitoline Hill, and held Councils there in a Temple of Vulcan; (Dion. Hal. ii. 50.) afterwards it was adorned with porticoes and shops (*εὐκαταφύριον τε καὶ τοῖς ἀλλοῖς καταφύροις*, *Id. iii. 67.*) by Tarquinius Priscus, who likewise apportioned parts of it for private buildings. (*Liv. i. 35.*) Many of these shops, as we learn from the last cited Historian, (xxvi. 11.) during the 1st Punic War were occupied by Bankers; and these (*labernæ argentariæ*, Goldsmiths' Row, as an old translator not unwisely renders them,) were put up for sale by Hannibal, while he was lingering round the walls of Rome instead of storming them, in idle retaliation for the auction which had been made by her high-spirited and unbroken citizens, of the very ground on which at that moment the invader's tents were pitched. The *BANILICES*, which afterwards surrounded it, did not at that time exist. (*Id. ibid. 27.*) It was among the owners of these *argentariæ*, that the Dictator Papirius Cursor distributed the splendid shields which he had captured from the Golden Legion of the *Samnites*, and they were appropriated to the decoration of the *Forum*; whence first arose a custom which afterwards became prevalent, that the *Forum* should be dressed with ornaments by the *Ædiles* on those days on which, during the *Ludi Cereales*, the *thesæ* conveying the statues of the Gods passed through it. (*Id. ix. 41.*) Nearly 40 years before the gift of Papirius Cursor, an elevated pulpit (*suggestum*) in the *Forum* had been adorned with the beaks of the ships captured at *Antium*, and the name (*Rostra*) which the consecrated tribunal (*templum*) of the Orators derived from this decoration, is not only connected with some of the most momentous portions of Roman story, but has become an adopted word in relation to public speaking, in almost all the languages of modern Europe.

In treating of the *Forum* as it now is, we shall for the most part avoid mentioning any of its ancient ornaments, of which some traces do not at present exist. The field would otherwise become too extensive and too hazardous; even with this restriction we can seldom plant our steps without doubt and hesitation.

The *Forum* (as an accurate and eloquent writer,

Mr. Burton, to whom we shall be largely indebted for our account of it, has remarked in his *Description of the Antiquities, &c. of Rome*.) has now resumed that appearance which Virgil describes it to have held before the arrival of the Trojan settlers:

*pasca armenta videtur
Romanoque Foro de soluta iugiter Curia.
Æn. viii. 360.*

It is called the *Campo Vaccino*, the modern *Boarium*. Its bounds cannot be distinctly ascertained, but one of its epithets, *magnum*, must not be interpreted by any means with reference to space; and it may be added, that scarcely one of the antiquities which it contains is undisputed. Looking to the South-West from the Capitoline Hill, the *Arch of Septimius Severus* may be considered its limit at the North-Eastern angle. This arch was erected about a. d. 204, to commemorate two triumphs of the Emperor whose name it bears, and of his sons Caracalla and Geta, over the Parthians, although the name of the latter Prince was erased from the inscription after his murder by his brother. It is of white marble, consisting of a large central arch between two smaller, opening into it laterally. On each front it is ornamented with bas-reliefs of indifferent sculpture, relating to the Parthian War, and four fluted Composite columns, barked by the same number of pilasters. It was buried for nearly half its height, till Leo X. partially laid it open; but it is to the exertions of the last Pope that it is indebted for its complete excavation. Almost adjoining this Arch on the North stands the Church of *S. Martino and S. Luca*, better known as the last; it has little worthy of notice, but it has been called the site of a *Temple of Mars*, and the *Secretarium* of the Senate. Next to it stands the Church of *S. Adriano*, said to have been part of the *Basilica* of *P. Æmilius* by some, by others the *Temple of Saturn*; and most probably, in truth, not being connected with either of them.

Proceeding from the Arch of Septimius Severus along the *Via Sacra*, at the North-Eastern angle, just without the verge of the *Forum*, is the *Temple of Antonianus and Faustina*, erected a. d. 178 by M. Aurelius, as is commonly believed, in honour of his predecessor, and Faustina his own wife, the daughter of that Emperor. It is one of the few remains of ancient workmanship which, in the main, cannot be disputed, for the inscription still existing on its frieze speaks its destination; and yet, as each of the Antonini had a wife named Faustina, it is a matter of litigation whether the Temple belongs to Aurelius or Pius. A Corinthian portico, which has suffered from fire, presents six columns in front, and two on each side in depth; and as the Temple was not peripteral, these perhaps were all which ever decorated it, unless the porticum had also its portico. The cornice in front, and the shafts of the pilasters at the sides have perished, but the frieze, embellished with griffins and candelabra, is well preserved. The portico is now wholly excavated, and the height of the columns with their bases and capitals, which are of white marble, is 46 feet 2 inches. Part of the ancient walls of the *cella* on one side is still entire, and the Temple has been dedicated as a Church to *S. Lorenzo in Miranda*. The *Arch of Fabius*, surnamed *Althorne*, (*Asc. in Ferr. ii. 7.*) by which the *Via Sacra*, inclining from that of Titus, entered the *Forum*, is supposed to have stood close to this Temple; not a vestige of this remains, nor of the *Arch of Tiberius*, which perhaps stood at the

Campo Vaccino.

Arch of Septimius Severus. Miscellaneous Plate XLII Fig. 1.

Fig. 2.

Temple of Antonianus and Faustina Fig. 3.

FORUM. opposite Western angle; although by some it has been placed at the foot of the Capitol, answering to the Arch of Septimius Severus.

Just beyond stands the small round vestibule of the Church of SS. *Como and Damiano*, which is variously attributed to a *Temple of Remus*, or of *Quirinus*, or of *Romulus and Remus* jointly. It was consecrated to Christian service by Felix III. in 530; and the floor was raised 20 feet above its original level, in order to escape the damp, by Urban VIII., to the total destruction of the original proportions. A marble plan of Rome was found on arriving at the pavement of this Temple. Its shattered and unarranged fragments are fixed in the walls of the staircase of the Museum of the Capitol.

Immediately adjoining this building, but somewhat in its rear, are the three large arches long known as the *Temple of Peace*, but now desecrated by the Roman Antiquaries, and left almost without a name; for few admit that it is the *Basilica of Constantine*. Little of it remains, but that little is enough to attest its former magnitude. Three brick vaults of different spans, the largest not less than 75 feet, present an appearance of three parallel Chapels, or rather of a nave and two aisles; the middle vault retreats beyond the others, each of which has two rows of windows, three in each row. The ceiling was ornamented with stucco, much of which remains. A beautiful column, 47 feet in height, was removed from the interior of this building by Paul V., and placed in front of Sta. Maria Maggiore. This Temple, if it be really the Temple of Peace, stood in another *Forum*, the *Forum Pace*, built by Vespasianus, of which it is the only vestige. It is mentioned by Procopius, (*de Bello Goth.* iv. and by Symmachus, x. Ep. 78.) and the *Forum* which it ornamented was one of the wonders which astonished Constantine on his entering Rome, as we learn from Ammianus Marcellinus, (xvi. 10.) notwithstanding the pains taken by Accursius to alter the genuine reading.

Passing on, though beyond the limits of the *Forum*, and within the course of the *Via Sacra*, we arrive at the Church of *Sa. Francesca*, which is supposed to stand on the vestibule of Nero's *Golden House*; and to mark the spot on which Simon Magus fell at the prayer of St. Peter. (See *FLYING*.) Beyond this stand two Chapels adjoining each other, with semicircular Tribunes, the *Temple of Venus and Rome*, one of the most magnificent works of Hadrian, and designed by his own hand, though far more disgraceful to him on account of the bloody and ruthless jealousy which punished with death the unfavourable criticism passed upon it by Apollodorus,* than reputable to him for its architectural merit. Dion Cassius has described it, and given its proportions. It was peripteral, 535 feet in length, 321 in width.

Crossing now in a South-Easterly direction away from the Colosseum, we pass the remains of the *Meta Sudana*, a Fountain resembling in its conical shape one of the *Meta* in the Circus, and termed *Sudana*, as we are assured, from its discharge of water. A street leading from it to the Arch of Titus was called *Vicus Sandaliarius*, (an epithet of Apollo,) the resort of the Booksellers. (A. Gellius, xvii. 4.) The *Meta Sudana* is in front of the *Arch of Constantine*, erected by the

Senate in honour of that Emperor's victory over Maxentius. This stands between the Palatine and Caelian Hills, and consists, like that of Severus, of one central arch, between two smaller, which do not in this instance open into the largest. Each front has four Corinthian pillars, each surmounted by a statue; seven of these are of *Giallo Antico*, a marble no longer known. Clement VIII. removed the eighth to match another in the Lateran Basilica, and supplied its place with a column of white marble. All are now so discoloured that the difference is scarcely perceived. They measure 29½ feet in height. These, together with 18 bas-reliefs, (10 in the attic and eight medallions,) were plundered from an Arch of Trajan, supposed to have stood in his *Forum*; and they are in a far higher taste of sculpture than the later workmanship. The soil round the Arch was excavated in 1804, and the labour was repaid not only by the restoration of this monument to its original proportions, but by the discovery of part of the pavement of the *Via Triumphalis*. There is a staircase leading to its top.

The *Arch of Titus* is nearly at right angles to that of Constantine, and stands at the Eastern foot of the Palatine Hill. Though less than that Arch, or the other of Septimius Severus, (for it has only one Arch,) and though more dilapidated than those, it is still one of the most beautiful models of Architecture remaining in Rome. It was erected by the Senate after the death of Titus, to commemorate the Triumph on the capture of Jerusalem. Two only of the eight Composite columns which adorned it are remaining entire, and these are on the front opposite to the *Colosseum*; the other front is entirely defaced. The bas-reliefs on the interior sides of the Arch are works of great curiosity, as they represent the spoils of the Jewish Temple; they have provoked a deluge of learning from Reland in a *Treatise de Spoliis Templi Hierosolymitani in Aru*, &c. They were not visible, from the accumulation of soil, till the time of Sextus IV., but there is now a passage under the Arch (for all but Jews, who are still said to avoid it) on a level with the ancient pavement. Above the Arch is a chamber, constructed perhaps to lighten the masonry.

Moving Northward past the wall of the *Orti Farnesiani*, which occupy the Palatine Hill, we come to the Church of *Sa. Maria Liberatrice*, near which the *Ciceroni* place the *Lacus Curtius*,—so effectually closed by the glorious leap that no eye can discover its traces; by the side of it also they fix the *Lupercal* the spot on which the royal twins were nourished by the wolf. We arrive now at the North-Eastern foot of the Palatine Hill, and to that part of the *Forum* formerly called *Felia*. Here three white marble Corinthian columns support a small portion of frieze and cornice. Their height is nearly 50 feet, the breadth of the flutings eight inches. "Nothing in Rome," says Mr. Burton, "is so much calculated to inspire us with an idea of the magnificence of ancient architecture;" and no one who has ever gazed at any Picture or Print of the *Campo Vaccino*, can have forgotten the columns of which *Jupiter Stator* was long in undisputed possession. They have since been attributed to a *Temple of Censor and Pollux*; to a *Bridge of Calagula*; to the *Curia*; perhaps to other buildings; and latterly, and more generally, a hypothesis of Nardini has been revived, that they formed part of the *Comitium*. Whatever was the building to which in truth they belonged, great violence must have been done in order to effect its destruction; for

Temple of Peace.
Fig. 5

Fig. 6.

Temple of Venus and Rome.
Fig. 7.

Meta Sudana
Fig. 8

Arch of Constantine
Fig. 9.

FORUM.

Arch of Titus.
Fig. 10.

Fig. 11.

Fig. 12.

Temple of Jupiter Stator.
Fig. 13.

* See HISTORICAL AND BIOGRAPHICAL DICTIONARY, HADRIANUS, vol. 2. p. 673.

FORUM.

some of the blocks of which the shafts are composed, have been so wrenched as to break the continuity of the fittings. A lofty brick wall adjoining, and skirting the Palatine Hill, is called the *Curia*.

Curia.
Fig. 14.

Temple of
Romulus.
Fig. 15.

The Church of *S. Todor* (*S. Toto*) is at the South-Western angle of the *Forum*. It is circular, quite plain to the interior, and without any external architectural pretension. Tradition makes it built by Tatus as a Temple of *Romulus*, on the very spot which produced the *Ficus Ruminalis*, under which the founders of Rome were discovered by their foster nurse; and which grew within the area of the *Comitium*. (Tac. *Ann.* xiii. 53.) The brazen Wolf, now in the Capitol, and supposed to be that which *Livy* mentions, (23.) is believed to have been found in this Temple; it certainly was kept in it till the XVth century; and one of the tutelary properties of the Pagan *Romulus* has been transferred in after times to the Popish *Toto*. Women still bear their sickly children to the shrine of the Saint, as they were once wont to present them before the Hero.

Temple of
Fortuna.
Fig. 16.

We cross now in the foot of the Capitol, still continuing on the West of the *Forum*. Here remain eight granite Ionic columns, six in front, one in depth on each side. They measure forty-three feet eight inches in height. An inscription on the architrave records that the Temple to which it belongs was restored after having been destroyed by fire. Although this building was nearly perfect so late as the beginning of the XVth century, for Poggio, who wrote at that time, states that the whole of the *cella*, and part of the portico, were then burned to make lime, and that the pillars were thrown down after he became a resident in Rome. (*De varietate Fortunæ* apud Sallengre l. 501.) the name of it is a matter of dispute. It was long called the *Temple of Concord*; but the site of that Temple having been indisputably discovered (as inscriptions prove) by recent excavation, a little more to the East, on the declivity of the Capitol, the former Temple is now attributed to *Fortuna*; upon more than usually reasonable antiquarian arguments. A Temple of that Goddess certainly stood near the *Temple of Jupiter Tonans*, to which we next approach, and, as we know from *Zosimus*, was burned in the time of *Maxentius*.

Eastward are three fluted Corinthian columns of great size, four feet four inches in diameter, and 48 in height; they have been recently cleared to their base from the earth which once nearly touched their capitals. That part of the frieze which remains is richly decorated with sacrificial emblems; they are ascribed to a *Temple of Jupiter Tonans*, founded by Augustus, to commemorate his escape from a thunderbolt, which killed the torchbearer who was preceding his *lectica*, while he was travelling by night on his Cantabrian expedition. (Suet. *Aug.* 29.)

Not far from this Temple, and almost in front of it, stands a single column, which probably has given rise to the most beautiful Sonnet in our language.* An excavation made round its base by the Duchess of Devonshire in 1816, discovered an inscription, which stated that a gilt statue had been placed on its summit in 608, to the Emperor Phocas, by *Smaragdus*, Exarch of Italy. The column itself, from its workmanship, is probably much older.

The foundations of the *Temple of Concord*, which we have just mentioned, have been exposed between the

Temple of *Jupiter Tonans* and the Arch of *Septimius Severus*, to which, having made the circuit of the *Forum*, we now return. They extend under the old tower at the corner of the Campidoglio, at an angle of the modern footway (*Scala Cordensia*) which leads to it from the *Forum*. This site was assigned to this Temple by the author of the *Ordo Romanus*, in the XIIth century. (Auct. *Benedict.* ap. Mab. 143, p. 51.) and also by the author of the *Tract de mirabilibus Rome* (ap. Montfaucon, *Diar. Italic.* ix.).

On the descent from the Capitol to the *Forum*, at the back of the Arch of *Septimius Severus*, stand also one of the most ancient works of regal Rome, the *Mamertine Prisons*. They were built by *Ancus Martius*, (Liv. l. 33.) of huge, uncemented stones. *Servius Tullius* added subterranean cells, which received his name, (*Tullianum*). These squalid dungeons are still visible; they consist of two apartments, one above the other, without any means of entrance except by a small hole in the roof of the uppermost, approached by the *Scala Gemonia*; and their whole appearance only justifies the description given by *Sallust*, when he mentions one of them as the place in which *Clodius* was confined and executed, *insultu, tenbris, odore, fæda atque terribilis ejus facies*. (Bell. *Cat.* 55.) *Jugurtha* was another of the distinguished prisoners who tenanted these horrid walls, and found a lingering death within them. (Plut. in *Mario*.) and tradition has asserted that they were the prison of *St. Peter*. A pillar to which he was chained, and a well which miraculously appeared for the baptism of his gaolers, are still shown. The prison itself, and a chapel in front, are consecrated to the Apostle, (in *Carcere*.) and above it is the Church of *S. Giuseppe de' Falegnani*. Over against these prisons, on the opposite side of the steps leading to the *Forum*, is a small portion of the ancient *Tabularium*, or Record Office, now serving as a foundation to the *Palazzo Senatorio*. (The interior is a vaulted chamber, with several arches and a Doric frieze.)

The name *Mamertine*, Mr. Burton remarks, has not been traced beyond the early Christian Martyrologies. There was an ancient family, *Mamertini*, descended from a son of *Numa*, who was so called; and a people of *Campania* are also known as *Mamertini*; but there does not appear to be any link by which either of these are connected with the Prison. See an ingenious conjecture on this point by Mr. Burton. (sup. p. 31.)

Three ascents formerly led from the *Forum* to the Capitol: one, that of the *Gradus Rapis Tarpeie*, a flight of 100 steps from the Western extremity; a second, the *Circus Capitolinus*, the two branches of which united behind the Temple of *Fortuna*; and a third, the *Climus Arxii*, by which the triumphal processions passed under the Arch of *Septimius Severus*, and proceeded upwards, a little to the left of the modern ascent, to the *Intermontium*, or space between the two summits, the *Tarpeian* and the Capitol, whereon *Romulus* established his *Arxium*.

These are all the existing remains of the *Forum Romanum*; many more perhaps may hereafter be discovered, if the excavations proceed systematically; but the area is described at present as offering an unsightly heap of irregular hillocks, from soil thrown up and not removed, so that it is a mere chance whether the antiquities which are so diligently sought, may be exposed to light, or be destined to slumber under a redoubled covering. Though much open space in the *Forum*

FORUM.

Mamertine
Prison.

Tabularium.

Ascents
to the
Capitol.

Temple of
Jupiter
Tonans.
Fig. 17.

Plinth of
Phocas.
Fig. 18.

Temple of
Concord.
Fig. 19.

* Edwards, *Savary* 5, On a Family Picture.

FORUM.

most have been left for public meetings, yet it by no means appears that the area was clear from buildings; and of these there are now few traces. Its limits are as little known; and of its form all that can be ascertained is, that it was oblong, the breadth being about two-thirds of its length. In this the Romans differed from the Greeks; the *agora* of the latter people being square. (Vitruvius, v. 1.)

The Ancient Forum.

We shall conclude this brief account of existing remains by a still briefer notice of some of the buildings which once stood within the Forum, and which we have not named above. This we shall borrow from the able abridgement of Nardini, given by Mr. Cramer in his *Geographical and Historical description of Ancient Italy*. On the Eastern side the *Argentaria* and other shops were called *Tabernæ Novæ*, and somewhere among them occurred the catastrophe of Virginia. (Liv. iii. 18.) The *Rostra* were first placed opposite the middle of the South side of the Forum, near the Comitium. (Varro, *de Ling. Lat.* iv. 32.) Julius Cæsar removed them close under the Palatine Hill, near the South-West angle. (Dio Cass. 43. and 56.) The *Curia* which stood above, and was approached by a flight of steps, was built by Tullius Hostilius, whence it was called *Hostilia*. (Varro, *loc. cit.*) Sylla repaired it, but it was destroyed by fire, when the body of Clodius was burned in it. (Cic. *pro Mil.* 33.) Augustus rebuilt and called it *Julia*. (Dio Cass. *loc. cit.* et 47.) a name, however, which did not wholly supersede that by which it had been first known. Almost behind it (Liv. i. 36.) stood the Comitium, a space of ground elevated above the rest of the Forum, appropriated first to the meeting of the Curia, afterwards to the trial of Civil causes. (Varro, *loc. cit.*) and under the Emperors to public executions. (Suet. Dom. 8; Plin. Ep. iv. 11.) This area was not roofed till v. c. 512. (Liv. xxvii. 36.) Connected with the Comitium were the *Græcorutis*, or hall of waiting for foreign Ambassadors. (Varro, *ut sup.*) burned at the same time with the *Curia*. (Plin. xxxiii. 1.) and rebuilt by Antonianus Pius. (Capitolinus, 5.) A *Senaculum*, for occasional extraordinary meetings of the Senate; the *Basilica of Optimus*; and a small Temple of Concord, (Varro, *ut sup.*) built by C. Flavius. (Liv. ix. 46.) To the South-East of it stood the *Basilica Porcia*, built by Porcius Cato when Consul, v. c. 561, and thought to be the earliest of those edifices which was raised in Rome.

At the foot of the Palatine Hill stood a Temple of the *Pæneis*, traditionally said to have been brought by Æneus from Troy. (Dion. Hal. i. 68; Varro, iv. 8.) It was burned in the time of Nero. (Tac. Ann. xv. 41.) Here also was some spot, but whether marked by buildings or quarters is uncertain, known as *Sub vetricibus*, perhaps in opposition to the *Novæ tabernæ*. A Temple of *Cæsar* and *Pollux* stood near the Fountain of Juturna. (Ovid. Fast. i. 705.) and close by was a Slave market. (Seneca, *Sept. non. cad. injus*, 13.) and a Temple of *Julius Cæsar*. (Ovid. *de Pont.* ii. 2.) which Dion Cassius places on the spot which bore the Dictator's funeral pile. (Liv. xxi. 57.)

On this Western side the Forum had four outlets: 1. *Vicus Jugarius*, from an altar of *Juno Juges*, which presided over marriages. (Festus, *ad voc.*) which passed at the foot of the Capitol, and terminated at the *Porta Carmentalis*. To this stood the house of the demagogue Sp. Mælius, which was razed to the ground, and its site known by the name *Æquivalium*. (Liv. iv. 16.) after he had been killed by Alalus Servilius. 2. *Vicus*

Tæneus, nearer the Palatine, leading from the Forum to the *Velabrum*, and thence to the *Circus Maximus*. It was originally the abode of certain Etruscan settlers, and in the Augustan times had become a trading district, as we know from Horace. (Sat. ii. 3, 228.) 3. *Via Nova*, parallel to the last. In this was a Temple of *Aius Locutius*, the deification of that warning voice which announced the invasion of the Gauls. (Liv. v. 56.) 4. A branch of the *Via Sacra*, which would round the Palatine, and ascended it by a path called the *Clivus Sacer*; here stood the house which Poplicola removed from its offensive station on the Velian summit of the Palatine, and placed on a spot afterwards occupied by a Temple of *Vicopota*. (Victory.) (Liv. ii. 7.)

Close to the Temple of Concord, at the foot of the *Clivus Capitolinus*, stood a Temple of *Saturn*. (Dion. Hal. vi. 1; Varro, iv. 7; Liv. xli. 27.) afterwards used as a Treasury. (Mac. Sat. i. 8.) and below it, in the area of the Forum, was the *Milliarium Aureum*, the standard from which the distance to the City gates was reckoned; (Plin. iii. 5.) this was dug out of the soil in 1823. Within the area, although their sites cannot be determined, stood the *Gradus Aurelii*, a Pretorian Court. (Cic. *pro Flacc.* 28; *pro Cluentio*, 34.) the *Pila Horatii*, which bore the spoils of the three Alban brothers. (Liv. i. 26.) the Column of C. Marius. (Plin. xxiv. 5.) the *Rostral Column of Duilius*, (ibid.) the *Puteal Libonis*. (Hor. Ep. i. 18.) and a statue of *Marynas*. (Id. Sat. i. 6, 119.) the two last being well known haunts of money-lenders; three *Arches of Janus*, of equally evil fame. (Id. Ep. l. 1, 54; Sat. ii. 3, 8.) and the Temple of the same God, which has become a byword for Peace or War. Beside these were countless statues. The third Volume of Grævius's *Thesaurus Antiquitatum Romanarum* is rich in Treatises illustrative of the topography of the Forum. It contains S. Rufus, and P. Victor, each *de Regionibus Urbis*; Manlii *Romæ Topographia*; Onuphrii Panvini *Antique Urbis Imago*; Panciroli and Fabricii *Urbis Romæ descriptio*; and Donati *Roma vetus ac recens*; the plates to which last work are among the most pleasing illustrations of the Eternal City with which we are acquainted.

The Church of *S. Adriano*, of which we have above spoken, is named in *tribus Foris*, (it has been called in *tribus Fatis*; if this title be not a corruption of the other name, it arises from a Temple of the three Fates, which is said to have adjoined it,) from its neighbourhood to that which we have already described, and those of Julius and Augustus Cæsar. Both of these were to the East of the *Forum Romanum*. The *Forum of Julius* was built by him at the time in which he was entwined, after the death of Clodius, for a joint Consulship with Pompey, and, careless of expense, was lavishing boundless wealth in hope of popularity. Its foundations were laid in plunder, as Suetonius tells us, *Forum de manubiis inchoavit*, and the area upon which it was erected cost the incredible sum of £200,000.; *super H. S. millibus*. (Jul. 26.) Within it he built a Temple of *Venus Genetrix*, distinguished by her statue and one also of *Cleopatra*. (Appian, *de Bell. Civ.* ii. 102.) The site of this Forum is now covered with streets and buildings, but it is believed to have extended from the back of the Church of *S. Adriano* on the North, to that of *S. Cosmo* and *Damiano* on the South; and in the court of the Convent belonging to the latter some massive walls still bear its name. Among the other

FORUM.

Forum of
Julius
Cæsar.
Fig. 26.

FORUM. magnificences of Julius we read in Pliny, (xiv. 6.) that during his Dictatorship he exhibited Gladiators in the Forum, (*Romanum*), having covered the whole of it with awnings, (*carbatino velo*), and the *Via Sacra* in the same manner from his own house, that of the *Pontifex Maximus* in this street, (Sueton. 46.) across to the foot of the Capitol. This extravagance was repeated by Marcellus, the nephew of Augustus, during his Edilship, without the exhibition of Games, and solely out of compliment to the Lawyers and their Clients, *ut salubrius litigantes considerent*. How dissimilar, adds the great Naturalist, were the morals of the Censor Cato, who was so anxious to prevent legal disputation, that he cordially wished the Forum had been paved with sharp, jagged stones! (*muricibus*.)

Forum of Augustus.
Fig. 21.

The Forum of Augustus was built by that Prince because the increase of population, and consequently of suitors, rendered two insufficient for their purposes. It was adorned with a Temple of Mars Ultor, in which all deliberations concerning War were conducted. (Suet. Aug. 29.) Notwithstanding his despotism, the will of the Emperor of the Roman World was less powerful than an English Act of Parliament. This latter can obtain any private property for public purposes, by giving its estimated value to the owner. Augustus was compelled to narrow the limits of his Forum from the fear of trenching upon the existing rights of the neighbouring householders. *Forum augustus fecit, non ausus extorquere possessoribus proximas domos.* (Id. ib. 56.) Yet Pliny mentions it among the Wonders of Rome. (xxvi. 24.) Its porticoes were richly decorated with statues, (Lampridius, *Al. Severus*, 28.) and its accredited walls may still be found at the back of the Church of SS. Martino and Luca. Spartianus (19.) adds, that it was restored by Hadrian. We must not omit that Pliny has assured us that the timber used in building this Forum was felled at the rising of the Dog-star, a constellation which should diligently be observed by all who wish to escape the dry rot. (xvi. 74.)

Forum of Trajan.
Fig. 22.

The Forum of Trajan was designed by Apollodorus. It stands between the Capitoline and Quirinal Hills, at the North-West foot of the latter. Within its circuit was a Palace, Gymnasium, Library, Triumphal Arch, and Porticoes, many of them ornamented with equestrian Statues and military ensigns gilt, and furnished by the spoils of the Dacians. (A. Gellius, xii. 24; Pans. v. 12.) Alexander Severus, who appears to have been very fond of the Arts, increased the number of its Statues; and it retained its splendour to a much later date than many other of the wonders of Rome. Ammianus Marcellinus, when describing the astonishment which the Emperor Constantine expressed at his first sight of it, A. D. 356, appears to labour for language which may be adequate to his turgid conceptions; and speaks not a little indefinitely of this singularis sub omni cetera structuram . . . etiam mirum assensum mirabilem: of its gigantesco contractu . . . nec relatu ineffabilem, nec rursus mortalibus appendis. The only thing which the Emperor imagined he could possibly equal in it, was the statue of the horse carrying Trajan, which stood in the centre of the Court. Yet even in this hope he was checked by Hormisdas, a Persian Prince to whom he had granted an asylum: *Aste, Imperator, statulum tale condidit jubeo, si vales; Equus, quem fabricare diapome, ita late succedet ut late quem videamus*. A second son-mot of Hormisdas, who plainly was a man of wit, is not so generally known as the last, although it is re-

corded by Ammianus Marcellinus in the next line. His consolation when he reflected that there was but one Rome was, *Id tantum sibi placuisse, quod didicisset ibi quoque homines totos*, (xvi. 10.) for so we receive and understand the passage in spite of the perverse marginal conjecture of some one who was blind to its delicacy—*displacuisse*—and the perverser approbation of this reading by Valesius, who assures us that *ceteri equis non habet elegantem*. Cassiodorus yet later, in the beginning of the VIII century, speaks thus glowingly, although we do not quite understand him, of Trajan's Forum, *Trajanum Forum vel sub amissitudine videre miraculum est*, (Chron. vii. 6.) Pausanias (v. 12.) mentions among its richest ornaments two statues, one of Nicomedes, King of Bithynia, in ivory, another of Augustus in natural electrum, (could this be amber?) found, although rarely, on the banks of the Po. He carefully distinguishes it from the artificial electrum, a mixed metal of gold and silver.

The Column in this Forum, which still remains, was another work of Apollodorus, constructed a year after the Forum itself, in commemoration of the Emperor's two Dacian campaigns. It is of the Doric order, fluted at the neck, and its height from the ground to the capital 115 feet 7 inches, the base being 20 feet square, and 17 feet 11 inches high; on the summit is a pedestal for the statue which it bears, eight feet six inches high. The shaft is covered with bas-reliefs ascending in 23 spirals from top to bottom. They represent Trajan's Dacian achievements, and comprise in all about 2500 figures, that of the Emperor himself being repeated more than 50 times. The lowest figures are about two feet high, but both the figures and the spirals increase as they ascend, till under the capital they are nearly double the height of those above the base. Eight blocks of marble are used in the base, 23 in the shaft, one in the capital, and one above it. A statue of Trajan originally surmounted it, and the ashes of the Emperor are generally supposed to have been placed in a golden ball, *aurea pila*, (not a golden spear as a modern tourist has ludicrously translated the words,) in the hand of this image, though Cassiodorus buries them in a golden urn at the base of the Pillar. (Chron. 1.) The head was found in the rubbish at the bottom; the feet were remaining in the time of Sextus V., who planted on them a gilt, bronze image of St. Peter in 1587. Within the shaft winds a spiral staircase of 184 steps, lighted by 43 windows. The bas-reliefs, which copiously elucidate the Roman military costume, were engraved on a large scale, and described by Fr. Alfonso Cicconio in his *Hist. utriusque Belli Dacici in Cod. Traj. expressit*, 1616. This work, which is very interesting as regards its main subject, is curious also as containing a repetition of the legend which states that Gregory the Great redeemed the soul of Trajan by his prayers. (Johan. Sarsburienensis; Dante, *Purg.* x. 78, *Parad.* xx. 45.) Fabretti in 1683 produced *Systagma de Columnæ Trajanæ*; and drawings of the whole series of bas-reliefs, by no less a hand than that of Giulio Romano, are to be found in the Ducal Palace at Modena. (Burton, *Rome*, 1667, &c. where the Author's own remarks on the bas-reliefs may be advantageously consulted.)

The soil, till the time of Sextus V., rose above the pedestal of this column. Recent excavations have penetrated to the level of the Forum which surrounded it, and which is paved with marble. The thickness of this pavement proves that the area covered by it was

FORUM.

FORUM once roofed. Pavements under cover are an inch and a half thick; those exposed to the weather four inches. An area of considerable extent has now been cleared, and four rows of granite columns are displayed, all broken off about eight feet from their base; they are supposed to have belonged to the *Bibliotheca Ulpiana*. (Aul. Gellius, xiii. 24.)

Forum of Nerva.
Fig. 23.

The Forum which bears the name of Nerva was commenced by Domitian, (Suet. Dom. 5.) completed by Nerva, and still further adorned by Alexander Severus. (Lampadius, 28.) It was called *Transitorium* or *Peregrinum*, (Aur. Victor, Nerva.) because from its central position it communicated with the others. Its site appears to have been between the Forum of Julius and the Western foot of the Viminal Hill. Part of its boundary wall, composed of large masses of squared but uncompleted free-stone, of great height and nearly 150 paces in length, still remains. An ugly, irregular Arch, *Arco dei Pandani*, (Arch of the Pandani), half buried in the soil, opens through it; and close to this Arch stand three beautiful Corinthian columns, 58 feet in height, with their fluted architrave richly ornamented, of Parian marble. They are attributed to a Temple of Nerva built by Trajan. Behind these columns rises the *Consuetudo* of the *Ninziato*, with its lofty brick tower. Still nearer the Forum Romanum are two yet more beautiful Corinthian columns, 11 feet in circumference, but so deeply buried that their height can only be conjectured. They support a magnificent entablature, decorated with ornaments characteristic of Minerva, of whom there is a statue on the attic; the Temple therefore bears her name.

Pillar of Antoninus.

A little to the North of the Forum of Trajan, in the *Campus Martius*, towers the Pillar commonly called the *Pillar of Antoninus Pius*, but which, in spite of the inscription of Sextus V., is now restored to its rightful owner, *M. Aurelius*. It is said, however, to have been surrounded by a Forum built by the former; of this no trace remains, unless in the eleven Corinthian columns built into the wretched modern *Dagana*, and these are without any certain name. The *Pillar of M. Aurelius* is 123 feet in height, of the Doric order, and the shaft, like that of the Pillar of Trajan, is covered with spiral bas-reliefs, inferior to those of its model. Among them is found a figure of *Jupiter Pluvius*, bearing testimony to the real occurrence of the event which historians distinguish by the title of the *Miracle of the Thundering Legion*.^{*} It is doubtful whether any statue originally crowned the summit of this column; one of St. Peter, ten feet and a half high, was raised by Sextus V. when he repaired it.

Forum Boarium.

Of the *Fora Venalia*, if even their sites be known, none appears to require notice except the *Boarium*. This now desolate spot adjoins the Forum Romanum, between the North-Western foot of the Palatine Hill and the Tiber, occupying part of the *Felabrum*, a marsh still called to remembrance by the Church of S. George in *Felabro*. This occupied all the ground between the Tiber and the bases of the

Capitoline and Aventine Hills. Varro (iv. 8.) derives its name from *vehere*, to ferry. The *Boarium* contains the Arch of Janus, neither the date nor purpose of which is ascertained. It is the only one of the kind in Rome, presenting four similar fronts, each 77 feet in length, and each opening with an arch of entrance. Twelve niches ornament every side, and all those on the East and West are large enough to have contained statues, on the other sides four only are sufficiently deep for this purpose. In the middle Ages it was converted into a fortress, for which purpose a range of brick work was erected on its summit. The soil which choked the lower part has lately been removed.

The *Boarium* was once distinguished by that which, considering the trade carried on in it, (for we scarcely doubt that it was a beast market, though its name has sometimes been derived from this image,) may be called a sign of a Brazen Bull brought from *Ægina*, (Phn. xxiv. 2.) by a Temple of *Hercules Victor*, consecrated by Evander after the destruction of Ceculus, and others, of *Matula*, of *Fortuna*, and of *Pudicitia Patritia*. It was the bloody scene chosen for a hellish rite, the living interment of four human victims, during the second Punic War; of which Livy cannot speak without manifest signs of horror and shame, and a fruitless endeavour to free his countrymen from the disgrace of such barbarous sacrifices being considered national—*minime Romano sacro*. He admits, however, that the stone vault in which the wretched sufferers were immured had before received similar deposits; and we read of the like barbarous practice nearly as late as the days of Plutarch, *ὁ ἀλλοῖς δένειν ἑκαστοῦ*, (Quæst. Rom.) and yet farther, quite as late as those of Pliny, *Boario in Foro Græcum Græcæque defunctorum, aut aliarum gentium cum quibus tum res esset, etiam nostra etas vidit*. (xviii. 3.)

Not far from this Forum, and with one side immediately joined to S. Giorgio, is a small Arch, (sometimes called the Arch of the Goldsmiths, and in fact not an Arch but a Gateway,) erected, as the inscription states, by the Merchants and Bankers, *Argentarii et menarii*, to Septimius Severus and his wife Julia. It is overloaded with very rich ornaments; the capitals of the pilasters are Composite, and, on its bas-reliefs, the figure, as in the inscription the name, of Geta has been effaced with as much care as in the larger Arch in the Forum Romanum.

The *Cloaca Maxima*, the most stupendous, and, probably, the most ancient work in Rome, is close at hand, but we have before described it under its Alphabetical order; and perhaps we have already wandered a little too far from the Forum, at which our present investigation commenced.

When prefixed to the name of a town, as *Forum Appii*, *Forum Julii*, &c., *Forum*, we are told, implies a place wherein markets were held and justice was administered; but Italy must have starved and sunk in anarchy if no more towns than were thus distinguished enjoyed the privileges of trade and legislative administration. *Forum*, perhaps, was used in much the same way as we use *Market*,—*Market Harbour*, *Market Deeping*, &c.; not the only markets, but the chief such in their respective districts.

FORUM
Arch of Janus.

Arch of Septimius Severus on the Boarium

Cloaca Maxima

^{*} See this Miracle examined in the HISTORICAL AND GEOGRAPHICAL DIVISION, Life of M. A. ANTONINUS, PHILOLOGUS, vol. 1. p. 692.

FOR-
WAKE
—
FOR-
WARD.

FORWAKE, *for, i. e. forth, and wake.*
Utterly awaked.

Wery, *forwaked* in hire orison,
Sleepeth Custance, and Heronside also.
Chaucer. *The Man of Lawes Tale*, v. 5016.

With that word she lunged downe the head
And fell in a swoone, as colde as steele
Her wones caught her up anon,
And brought her in bed all naked
And she *forwaked* and *forwaked*.

Id. *The Dreame*, fol. 245.

He was *forwepst*, he was *forwaked*,
He kiste his cold lippen ope,
And wisteth, that they were wile.

Gower. *Conf. Am. book iv. fol. 65.*

FORWARDER, *for, i. e. forth, and wander.*
Wandered out, utterly, extremely, to an extreme degree.
See another Example in *v. Forewary*.

To *weris forwarder* tast and passion.
Chaucer. *A Balade of our Lady*, fol. 330.

And being thus alone, and all forsake,
Amid the thicke, *forwarder* in despayre
As one dymyd, sayt wit way to take.
Merve for Magistrate, fol. 447.

His armes, which he had vowed to dispeasse,
She gith'rd up and did about his dresse,
And his *forwarder* weed unto him goss.

Spenser. *Fierie Queene*, book ii. can. 3.

FORWARD, *v.*

FORWARD, *n.*

FORWARD, *adj.*

FORWARD, *adv.*

FORWARDER,

FORWARDLY,

FORWARDNESS,

FORWARDS,

FORWARD-TURNED,

forward, to advance, to hasten, to quicken, to use or employ speed or despatch. And the adjective, Quick, hasty, eager, ardent; coming on or advancing quickly; early; premature.

For in all extremities they shewed themselves the readiest & the most *forward*: whyles they courted to redene their reproche, their valiant dinges could not be hidden in so small a number separate by themselves.

Brevete. *Quintus Curtius*, fol. 178.

And John de Medicis which led *forward*, shot sixe gunnes at a towne to have overthrowen the same, and so to have entered in by the waie.

Hall. *Henry VIII. The sixteenth Year.*

And it is matter worthy to be noted, because Gamelle's observation writes in the *Acts of the Apostles*, is allowed to mark, howe they prosper and go *forward* in their doctrine that be saviours of any new teaching.

Stephen, *Bishop of Winchester*. *Explication*, p. 5.

And it is also an unchristian practice of the father of the Pope's malignant churches (that most diligent preaching prelate doctor devill) when he can not get him damnable disciples yowse to satiate his greedy luste through his popery, by reason of the cleare light and power of the Gospel shynynge forth, to take vpon him to be a *type forwarder* of the Gospel's liberte.

Udall. *Prologue to Epheana*.

The other is a *forwardness* in any thing, gotten by labour and trouble, not gessen by nature's goodnature; or els we may call it, the half steeing of that, which we goe about to have, wanting perfection, for lacke of full time, and is called in Latine *dupesit*.

Willam. *The Arte of Logike*, fol. 10.

—Then let me heare
Of you my gentle cousin Westonsford,
What yesterday our counsell did decree,
In *forwarding* this deere experience.

Shakespeare. *Henry IV. First Part*, fol. 46.

FOR-
WARD
—

But Mortimer his foot had scarcely set
Into the road where fortune had to deay,
But she, disposed his *forward* course to let,
Her low condition quickly dath reveal.
Dragon. The Barons Wars, book i.

—And as they *forward* went,
That spide a knight faire pricking on the plaine,
As if he were on some adventures bent,
And in his port appeared manly backlaimd.

Spenser. *Fierie Queene*, book iii. can. 8.

—Nor am I accessory,
Part, or party confederate, abettor,
Helper, secondar, persuader, *forwarder*,
Principal or maintainer of this late theft.

Berry. *Rem Allege*, act v. sc. 1.

For new the rebel thus forlorn, grown strong,
Both in his reputation and success;
For having with his pow'r held out so long,
Many adventure with more *forwardness*,
To yield him aid, and to support his wrong.

Daniel. *History of the Civil Wars*, book iv.

All sounds (whatsoever) move round; that is to say, on all sides,
upwards, *forwards*, and backwards.

Bacon. *Natural History*, Cent. iii. sec. 201.

—Quite from his chariot's head,
He strooke him with a lance in earth, as first he flight abrest;
It took his *forward-ward* backe, and lookt out of his breast.

Chapman. *Homer. Iliad*, book vi. fol. 64.

The bill which Lord Roos had brought in against his wife, for adultery, was *forwarded* by the King, with as much zeal as if the case was his own.

Parliamentary History. *Charles II. Anno 1669.*

The troop retires, the looms close the rear,
With *forward* faces not confessing fear;
Backward they move, but scorn their pace to mead,
Then seek the stair, and with slow haile descend.

Dryden. *Cymon and Iphigenia*

No sooner got them with disdain
He [Desire] threw them on the ground again,
And hated *forward* to pursue
Fresh objects furer to his view,
In hope to spring some sabbler game.

Swift. *Desire and Possession*, 1727.

The saying went that he [a frier] practised with the Turk to have undone again all that was there in so good *forwardness*.

Styrpe. *Memorials*. *Edward VI. Anno 1552.*

Had but the objector taken the pains to read three verses *forward*, to the end of the chapter, he might easily have seen how little foundation there was for trading fault with what he had read in verse 18.

Waterland. *Works*, vol. vi. p. 247. *Jeremiah*, ch. xv. v. 18.

The occasional propensity to this expostition [symbolic figures] was, without question, *forwarded* and encouraged by the priesthood.

Warburton. *The Divine Legation*, book iv. sec. 4.

I do not imagine that you find me now to declaiming myself, or very *forward* in troubling you.

Burke. *Speech to the Electors of Bristol at the Conclusion of the Poll.*

I think we might have found, before the rude hand of insolent effice was on our shoulders, and the staff of usurped authority brandished over our heads, that contempt of the suppliant is not the best *forward* of a suit; that national disgraces is not the high road to security, much less to power and greatness.

M. On a Republick Peace. *Letter 3.*

After his return, however, he was on far from observing that caution which Pittarch speaks of, that he freely and *forwardly* resumed his former employment of pleading.

Middleton. *Life of Cicero*, sec. 1. vol. i. p. 60.

'Tis true, Christianity gives us these hopes which reason *forwardly* assumes, and makes her own, forgetting at the same time, or unthankfully slighting, the only grounds on which they are founded.

Hurd. *Works*, vol. vii. p. 92. *Sermon 34.*

This often gave his enemies a plausible handle of ridiculing his pride and arrogance; while the *forwardness* that he shewed to celebrate his own merits in all his publick speeches, seems to justify his censures.

Middleton. *Life of Cicero*, sec. 12. vol. iii. p. 337.

FOR-
WASTE.
—
FOR-
WORD.

FORWASTE, *for, i. e. forth, and waste.*
To utterly, entirely waste.

That had of yee
Their scepters stretch from East to Western shore,
And all the world in their subjection held;
Till that infernal fiend with foule vapour
Forwasted all their land, and three expellid.

Spenser. Faerie Queene, book i. can. 1.

FORWEAR, *v. i.* For, i. e. forth, and wear.
FORWORN, *adj.* } Worn out.

For certainly it was her lot
To wear of that ill cloth,
And if it were forworned, she
Would have full great sicke
Of clothing, or she bought her new.

Chaucer. The Remant of the Rose.

Though what aid me, I might not well as they
Take up some forworned tales that another'd lay,
In chimney corners smok'd with winter fires,
To read and rock asleep our drowsy eyes?

Hall. Satire 1. book vi.

FORWEARY, *for, i. e. forth, and weary.*
Utterly, extremely weary; wearied out.

With that word Remon went her gate
Where she saw for co sermoning
She might me for my folly bring,
Thus diamond I left all soles,
Forwary, forwarded to a foole.

Chaucer. The Remant of the Rose, fol. 131.

Thine armes shall thou speere abroad
As man in warre were forworede. *Id. B. fol. 128.*
Some of his diet doe from him withdrawe;
For I him did be too proudly fed,
Gave him more labour, and with straiter lawe,
That be with words may be forwarded.

Spenser. Faerie Queene, book v. can. 5.

Your King, whose laboured spirits,
Forworede in this action of usprede,
Crosses burthens within your citie walled.

Shakespeare. King John, fol. 5.

FORWEEPED, *for, i. e. forth, and weep.*
To weep extremely. See an Example from Gower,
in *v. Forwale*.

With eiaage and cin sil forwept
And pale, as man long weyld.

The Dreame of Chaucer, fol. 364.

FORWELKED, *for, i. e. forth, and welk.*
Utterly, extremely welked or wrinkled.

A foule forwelked thing was she
That wilsonne round and soft had be.

Chaucer. The Remant of the Rose, fol. 118.

FORWITHERED, *for, i. e. forth, and wither.*
Utterly, extremely withered.

Her body small forwithered and ferequent,
As is the stalk that summer's drought opprest.

Mirror for Magistrates, fol. 257.

FORWORD, A. S. *forword, forword; pactum, fœdus, a bargain, a league, a covenant, a condition, an agreement; Dutch, voor-waerde. Sommer.*

Afore-said, afore-trothed or assured; a promise
promised, covenanted or agreed: and thus, a promise,
covenant or agreement.

his forword was false y said.

R. Gloucester, p. 150.

It left þu Ingla þu lond on a forword deue
To pay ilk a boote a prey to þu bi gere.

R. Brunne, p. 8.

And when this good man saw that it was so,
As he that wise was and obedient
To kepe his forword by his free assent,
He smile; and then I shal begin this cense,
What? welcome be the cunte a Goddes name.

Chaucer. The Prilogue, v. 654.

Sire man of Lawe, good he, so have ye blis,
Tel us a tale anon, as forword in.

Chaucer. The Man of Lawes Prilogue, v. 4154.

For he hath made his forworded,
With sacrifice for to dwellen,
Whiche hath his heritag in Hele.
Gower. Conf. Am. book v. fol. 122.

FORWOUND, *for, i. e. forth, and wound.*
Utterly, extremely wounded.

Upon my feet I now ry than
Felle, as a forwounded man.

Chaucer. The Remant of the Rose, fol. 124.

FORWRAPT, *for, i. e. forth, and wrapp.*
Utterly, extremely wrapped; covered or concealed.

The proudest of thise reuerens three
Answer'd age! What? chert, with very grace,
Why art thou all forwrepp'd save thy face!
Why liest thou so longe in so great age?

Chaucer. The Pardoner's Tale, v. 12552.

All must be sayd, and nothing excus'd, no bid, no forwrepp'd.
Id. The Pervene Tale, vol. ii. p. 303.

FORYETE, see **FORGET**.

FORYIELD, *for, i. e. forth, and yield.*
To yield it forth; yield it up, pay it, repay.

That thanks I God and you, to whom I pray
Foryeild it you, ther is no more to say.

Chaucer. The Clerkes Tale, v. 8767.

— — — — — Mustaine, the God above
Foryeild thou that the God of Love
Have mak'd me his wath to foryeit
And grace so long for to live
That I may know soothly what ye be
That haue me holpen.

Id. Prologue of Cleopatra, Queen of Egypt, fol. 290.

FOSS, } Fr. *fosse*; Lat. *fossa*; a ditch; *fossum*,
FOSSWAY, } the past participle of *fodere*, to dig.
A ditch or dike.

Hee had as intencion once to set out and enlarge the walls of
Rome, even as far as to Ostia; and from thence by a fosse to let the
sea into old Rome.

Holland. Suetonius, fol. 185. Nero Claudius Cesar.

O'er the dread fosse (a late impervious space)
New steeds and men, and cars tumultuous pass,
Pope. Homer. Iliad, book xv.

Then o'er his shoulders, pledge of favour past,
The gift of fair Hippolyta, he cast,
A sable robe — a deep round fosse he made,
And so the kindling wood the victim had.

Shakespeare. Apollonius Rhodius, book iii.

While he, from whom their dreadful sufferings rise,
Fierce Redoubt escapes, and as he flies
High bounding o'er the fosse that yawns below,
Lights on th' interior ramparts of the foe.

Hud. Orlando Furioso, book xv.

FOSSET, properly written **Fauet**. Fr. *fossette*;
quasi faucis obstruamentum. Minshew.

The stop of the mouth.

You were out a good wholesome someone in hearing a cause be-
tweene an ercedes wile and a forset-tiler, and thus resource the
controversie of three-pence to a second day of audience.

Shakespeare. Coriolanus, fol. 2.

If you are set down in haste to draw any drick, and find it will
not run, do not be at the trouble of opening a vent, but blow strongly
into the *fosset*, and you will find it immediately pour into your mouth,
or take out the vent, but do not stop to put it in again, for *low* your
master should want you.

Swift. Directions to Servants. The Butler.

FOSSIL, *n.* } Fr. *fosille*; Lat. *fossilia*, *fossile*,
FOSSIL, *adj.* } that may or can be digged or dug;
FOSSILET, } from *fossam*, the past participle of
fod-ere, to dig.

By recent Mineralogists Fossil appears to be restricted

FOR-
WORD
—
FOSSIL

FOSSIL. to such forms of organic bodies, animal or vegetable, as have been penetrated by earthy or metallic substances.

FOSTER.

And on the structure must be based a load
Of sulphur, serpentine, and magic wood;
Gains, finds too, the garb's increase'd.

Garth. The Dispensary, can. 3.

Tournefort says, this country [Cappadocia] is so full of *fossil-lead* that it is to be found in the high roads and ploughed lands.

Foster. Apollonius Rhodius. Argonautica, book ii, notes.

Had these adventures *fossils* not been found in every quarter of the globe, we could not conclude the Deluge to have been universal: and had they been found in all kinds of soils *indifferently*, we might suppose them to be (what they were once commonly thought) the natives of those narrow beds in which they are discovered, and a kind of *lava culture*.

Warton. Works, vol. ix. p. 259. Sermon 13. note.

Let from the depth of many a yawning mine
Thy *fossil* treasures rise.

Dodley. Agriculture, can. 3.

It is well shaded by tall ash trees of a species, as Mr. Jones the *fossilist* informed me, uncommonly valuable.

Johnson. A Journey to the Western Islands.

FOSTER, see FORESTER.

FOSTER, C.

FOSTERAGE,

FOSTER, R.

FOSTERAGE,

FOSTERIDGE,

FOSTERING,

FOSTER-BARE,

FOSTER-BROTHER,

FOSTER-CHILD,

FOSTER-DAM,

FOSTER-DAUGHTER,

FOSTER-EARTH,

FOSTER-FATHER,

FOSTER-MOTHER,

FOSTER-NURSE,

FOSTER-SUN.

A. S. *fostran*; Dutch, *voedsteren*; probably the same word as A. S. *fothre*; Dutch, *voederen*, to fodder, to feed.—In A. S. *fostrer-bearn* or *fostrer-child*; *fostrer-brother*, *foster*, *moder*.

To feed; to nourish or to nurse, to cherish; to rear or train up.

And in great reverence and charity

Hue olda pouer foster fosterd she.

Chaucer. The Clerk's Tale, v. 876.

I am a man of little sustenance,

My spirit hath his *fostering* in the Bible.

Id. The Songman's Tale, v. 7427.

In sweet April, the messenger to May,

When hoarse drops do melt in golden showers,

When every hynde records her lover's lay,

And western winds do *foster* forth our flowers,

Late in us over I walked out alone.

Gascoigne. The Complaint of Phillis.

The child so heaving under the pailing of his mother, and his *foster-father*, even then as young as he was, accustomed himself to devout viewing of God, for our example.

Udell. Lute, ch. ii.

Stage plays serve for nothing else but either to draw men as by degrees to idleness, or to *foster*, to foment them in it.

Prynne. Histrio-Matrix, part i. act vi. sc. 6.

The *fosterer* of shooting is labour, that companion of virtue, the mainstay of bounty, the increase of health and wealthiness.

Jackman. Works, p. 82. Terephina.

Some use or other adjoining to this lake had the charge and *fosterage* of this child. [See *manuscript*.]

Raleigh. History of the World, book i. ch. xii. sec. 3.

— Take her again among you,

I'll none of your light heart *fosterage*.

Ben Jonson. The New Inn, act v. sc. 1.

Glorious of heights, and hope of all the earth,

Come forth: you *foster* him; who from your birth

Hath bred you to this bow, and for this throne.

Id. Mucius. Speeches at France Henry's Barriers.

Though I am tame and bred up with my wrongs,

Tell them that the Devil takes delight to hang at a woman's girdle,

Like a hand-wolf into my natural wilderness,

And do an out-rage: pray thee do not mock me.

Ben Jonson and Fletcher. The Devil's Tragedy, act iv.

Then I arose by this most sacred head

Of my dear *foster-child*, to ease thy grief,

And wish thy will.

Sponser. Florio Quene, book iii. ras. 2.

Go, go: give your *foster-daughters* good counsel, Tell them that the Devil takes delight to hang at a woman's girdle, Like a false rusty watch that she cannot discern how The time passes.

Wilder. The Dutchman of Shoffy, act ii. sc. 2.

Faint would she [Esther] incense her *foster-father* [Marthea] of these mournful words; and charge his sack-cloth for times; that yet, at least, his clothes might not hinder his access to her presence, for the free opening of his griefs.

Holt. Cont. vol. i. fol. 1342. Human Disrespect.

Scam. My name is bound to your beneficence,

Your hands have been to me like bounty's purse

Never shut up; your self my *foster-mother*.

Watson. Inferred Marriage, act i.

Ye Deities! who fields and plains protect,

Who rule the seasons, and the year direct;

Bacchus and *fostering* Ceres, powers divine,

Win gave us corn for meat, for water wine.

Dryden. Virgil. Georgics, book i.

He [Clement of Alexandria] proceeds thus: "The word is all things to the infant, a father, a mother, a preceptor, a *foster*; eat, says he, my flesh, and drink my blood."

Waterland. Works, vol. vii. p. 116. Of Spiritual Eating and Drinking, according to John, vi.

They [kings] by God are destined to be the protectors of the church, the patrons of religion, the *fosterers* and cherishers of truth, of virtue, of piety.

Burrow. Sermon, vol. i.

Still at her shrine's'd broken they hang whose'er mankind she cast, And with these *foster-children* was our mother's maid.

Gray. The Poet's Complaint of his Muse.

Here where the babe had all his time fulfill'd

Too fast took him for her *foster-child*.

Addison. Ovid. Metamorphoses, book iii. The Birth of Bacchus.

The care of Mary was dress'd with mossy greens:

There, by the wall was laid the martial twins.

Interpos'd on her swelling days they hang;

The *foster-dam* half'd out her nursing tongue.

Dryden. Virgil. Aeneid, book viii.

— The nursing grove

Seems fair awhile, cherish'd with *foster-care*;

But when the alien compost is exhaust

Its native poverty again prevails.

J. Philips. Cider, book i.

Then turn to the Gods, and first to Faunus pray'd;

"O Faunus, pity, and soon mother Earth,

Whence I, thy *foster-mum*, receiv'd my birth,

Held fast the steel."

Dryden. Virgil. Aeneid, book xii.

Thousands and ten thousands of children have been snatched from the jaws of ruin, from ignorance and vice, and educated in the fear of God, in the charity-schools originally *fostered* and reared through Great Britain and Ireland, by their paternal care.

Horne. Works, vol. vi. p. 12. dis. 1. Blessings of Perseverance.

There still remains in the Islands, though it is passing fast away, the custom of *fosterage*. A lady, a case of wealth and candour, sends his child, either male or female, to a tuckermans or tenant, to be *fostered*. In Mull, the father sends with his child a certain number of cows, to which the same number is added by the *fosterer*.

Johnson. A Journey to the Western Islands.

— But all thy *foster-sibs* are dead—

The men of iron; and the world hath rear'd

Cities from out their sepulchres.

Byron. Child Harold's Pilgrimage, can. 5.

Tradition drawing after it a thousand other beggarly errors, which were not supported; that gave rise to an after birth of beggars and fresh employments for *foster-fathers* and schools.

Warton. Works, vol. ix. p. 178. Sermon 6.

FOSTER.

FOSTER.
FOUL.

Ancient Rome, like modern Siena, abounded most probably with images of the *fater-mother* of her founder.

Byron. Child Harold, vol. ii. p. 173. can. 4. notes.

FOTHER, Mr. Tyrrhitt says, A carriage loid; an indefinite large quantity. Skinner, A *fodder* or *fither*, from Ger. *fuder*, *vectura*, or as much as can be contained and carried in a cart, perhaps from the Ger. *feukern*, *vehere*, to carry; all, I believe, from the Lat. *vehere*. Wachter observes, that the Ger. *furen*; A. S. *ferian*, agree in sound and signification with the Gr. *φέρω*; Lat. *ferre*. It relates (says Ray) properly to lead, and signifies a certain weight, viz. eight pigs or 1600 lbs.

With him there was a plowman, was his brother,
That hadde ylad of *donny* full many a *fother*.

Chaucer. The Prologue, v. 532.

Of Mars he maketh both right *e-wiche* another,
That coste largely of gold a *fother*.

Id. The Knight's Tale, v. 1910.

FOTHERGILLA, in *Botany*, a genus of the class *Polyandria*, order *Digynia*, natural order *Coniferae*. Generic character: calyx truncated, entire; corolla none, filaments very long, club-shaped; germen two-cleft; capsule two-celled, two-horned; seeds solitary, very hard.

One species, *F. alnifolia*, native of North America.

FOUDRE, Fr. *foudre*, a thunderbolt; from the Lat. *fulgur*. See **FOULDER**.

Ne that thing that men call *foudre*,
That smite sometime a tower to powder.

Chaucer. The second Booke of Fame, fol. 277.

FOUGHTEN; past tense and past participle of the verb *to fight*, q. v.

And *fohten* atten alle

Piers Plowman. Vision, p. 3.

The sad sports we riot in,
Are tales of *fohten* fields, of martial scars,
And things done long ago, where men of courage
Were held the best, not those well spoken youth,
Who only carry conquest in their tongues.

Beaumont and Fletcher. The Laws of Candy, act iii.

FOUL, v.
FOUL, adj.
FO'ULLY,
FO'ULNESS,
FOUL-PACKED,
FOUL-FEEDING,
FOUL-HEATHED,
FOUL-SPOKEN,
FOUL-TONGUED,
ugly, odious, disgraceful; opposed to *fair*, as *foul* weather, *foul* play.

get þis grede wretha lossele þis *foule* best,

As wostoun dreðt hire child alle þing meet.

R. Lincaster, p. 69.

Bot over was killed *fouly* begiled.

R. Branne, p. 42.

And þenne tak ich bede

Whether þu fruit whest fairs *of foul* so taken on.

Piers Plowman. Vision, p. 307.

No a *fouler* thral may no man, ne woman, make of his body, thus
for to yewe his body to sinne.

Chaucer. The Pervane Tale, vol. ii. p. 287.

He wolde sigste his trowth holde,
Ar every kaught thereto is hold
What big no ever him is befall,
Though she be the *faireste* of all.
Yet to honour of woman head
Him thought he shulde taken head.

Gower. Conf. Am. book i. fol. 17.

FOUL.

There was a country in the which there wer almost none but
foles, saving a fewe which were wise, and they by theyr wisdom
knew, that they shoulde fall a great rayse, the whiches shoulde make all
theym foles, that shoulde be *fouled* or be therewith.

St. Thomas More. Works, fol. 1433. *Lady Abington, Letter to Margaret Roper*.

But I pray God that the sore eyes of his sicke soules may move loke
up better, lest he shall fall into the *foule* smoke of Hell, where in
shall never see after.

Id. R. fol. 477. The first Part of the Confusion of Tyndall.

For if, with vs be coeconsortate
ram tumble lowly soule,
We call him gone, and disorde doubt,
and *fouly* lested soule.

Drant. Horace. Satire 3.

They of ye castell sawe how they were assailed on all sydes, and
coude perceyve no comfort, and sawe well how the duke nor the
cittabie wold not departe thens tyll they had y^e castell at their wyll,
withur with fayrme or *fayrme*.

Lord Berners. Princes. Croyale, vol. i. ch. 321.

Wallowing among cozebubbers, dallying and kissing, and using
vehement delays, he cut his own throat at length, as a rascal,
foaling his infamous life with a low and dishonest drapery.

Swiss. Tactica, fol. 41.

Amongst these mighty men were women mist,

Proud women, valia, forgetfull of their yoke:

The bold Semiramis, whose sides transt,

With soones own blade, her foule reproaches speke.

Spenser. Faerie Queene, book i. can. 5.

There cho was that nightie moarch laid
Lower under all, yet thow all in pride,

That name of natine sire did *foule* upbraid,

And would as Ammon's soone be magnitude,

Id. R. book i. can. 6.

A wight she was so fere from being faire,
None could be *foule* extem'd compare'd with her:

Describing *fores*, pardon if I erre,

Ye shegivers! dreghtier and ye gentie swines,

My Muse would gladly chaunge mine lovely steane!

Brumie. Britanica's Pastoral, book i. song 1.

— This *fores* must be purged,

Or thy disease will raskle to a pestilence,

Which can even tint the very air about thee.

Ford. The Fancies Chaste and Noble, act iv. sc. 1.

But if black scandal or *foul*-*foul* approach,

Attend the sequel of your imposition,

Your more enforcement shall acquaintance sue

From all the impure blots and stayes thereof.

Shakespeare. Richard III. fol. 192.

Yes, there is an appetitive covinise, that passing by wholesome
riens, falls upon unweet, and *fool*-*feeding* morals; we have
heard sermons enow, Oh now for a name: we have heard our owne
divines, Oh for a Jesuit, at a vesper.

Hall. Cont. vol. ii. fol. 361. The Fishers of the World.

Therefore is contrivance, as of image, association of saints, and
the like, where Scripture seems to speake for heretics, we must have
recourse to the other kind of Scripture writers in the best of the
church, as interpreters of all Scriptures, judge of all opinions, and
whosoever else *fool*-*marked* blasphemy with false pretext can
derogate from the other.

Purche. Pilgrimage, ch. xii. book ii. fol. 160.

Cut. For that I am prepared, and full resolu'd,

Foul-*spoken* coward, that thunders with the tongue,

And with thy weapon nothing darst performe.

Shakespeare. Titus Andronicus, fol. 36.

Report there was made unto him one day of a certain *fool*-*ward*
fellow, who used to slander and back-bite all men, and yet spake all
good of him: I wonder much (quoth he) if no man said him that I
was dead; for surely he cannot for his life afford any man living a
good word.

Holmd. Pindarich, fol. 366.

You must expect the like disgrace,

Scrambling with rogues to get a phase;

Must lose the honour you have gain'd;

Your numerous virtues *fouly* stain'd.

Swift. The Answer.

FOUL-
FOUND.

A father will hug and embrace his beloved son for all the dirt and foulness of his clothes; the dearman of the person easily apologizing for the disagreeableness of the habit.

South.

Serrano, vol. ii. p. 216.

There being reason to apprehend some violence and foul play from the intrigues of the Tribunes, Metellus, the Anger and Pretor of that year, contrived to dissolve the assembly by a stratagem before they came to a vote.

Middleton. *Life of Cicero*, vol. i. sec. 3. p. 166.

There are who say they view'd without amaze

They said reverse of all thy former praise;

That through the pageantry of a patriot's name,

They pierce'd the foulness of thy secret sin.

Altrude.

An Epistle to Corin.

FOULDER, "Fr. *fouldroyer*; to dart or cast thunderbolts; to strike, burn or blast with lightning." Cotgrave; from *fouldre* or *foudre*, a thunderbolt, and this from the Lat. *fulgur*, lightning.

Seem'd that loud thunder with unarm'd great,

Did send the sailing ships with flames of fouldering heat.

Spenser.

Fairie Queene, book ii. can. 2.

FOUMART, i. e. *Foul-mart*; *Mart*, or *Martin*; *Fr. martis, mart*; *Sp. mart*; *It. martino*; *Low Lat. martis*. Written by Walton, *Foumart*. (see *FITCHAT*.) and by Junius, *Fulmer*.

An animal (Skinner thinks) of the Weasel or Ferret kind.

For, in the night time and in corners, spirits and tharven, rattles and mice, toades and culen, night crows and ponicatters, foxes and fowmardes, with all other vermines, and somevone beastes, use most styrringe.

Roger Ascham.

Works, fol. 83.

FOUND, v. } *Fr. funder*; *It. fundare*; *Sp. fundar*; *Lat. fund-are*, which
FOUND'ATION, } *Vossius* thinks may be from the
FOUND'ATIONLESS, } *Gr. βύβω*, interpreted by He-
FO'UNDER, } *zychius, βύβω*, *profunditas*,
FO'UNDER. }
depth.

To put, place or lay deeply; to place or lay the bottom ground or basis, i. e. that upon which any thing may stand, be raised or established, from which any thing may rise or spring; and thus, to build or establish, to raise or erect.

At Fearnham be lie, at a broon is Kret,

In an abbey of priu he founded with bond & ret.

R. Branne, p. 127.

His bones did be lay in a tounbe of boncous,

It was his own abbej, jeref he was founder.

Id. p. 109.

And thus Lord is the begynnyng *foundet* the erthe, and becomen ben workis of this bounde.

Wiclif, *Ekman*, ch. 1.

And thus Lord is the begynnyng hat laid the *foundacion* of the earth; and thy becomen are the workis of thy handes.

Bible, *Amos* 15:1.

Witness of Rome that founder was truly

Of all knighthood and deeds marvellous

Record I take of Titus Livius.

Chaucer. *The Ploure and the Laffe*, fol. 369.

Wherebe be that marketh it more clearly and more truly, myght perceive that these daies were not hale nor perfect, no grounden 'pon iust *foundatidn*, but haden a greater apperance of truth.

Stephen, *Bishop of Winchester*. *Of True Obedience*, fol. 35.

There is furthermore a place bearing some Cais, very famous for the multitude of shryms which the Basin haue therein. The begynner and founder whereof is thought to be one Comberthas, a wille cradil fellowe, that got the name of holynesse by coining speech.

Hobley. *Voyage*, &c. vol. ii. part ii. *Report of Japan*.

But of the place he held, books diversely date say,

As they of Gilbert do, was founded those divines,

Monastics till that were, of him sam'd Gilbertines.

Dryden. *Poly-syllon*, song 17.

And verily this region two cities (besides many other good towne) doe beautie, to wit *Selerica*, founded and built by King *Selericus*, and *Claudopolis*, which *Claudian Cesar* erected as a colony.

Holland.

Amosinus, fol. 17. *Gulius* and *Constantius*.

Which angless of protens, and proffers kind,

Urg'd out of seeming grief and shows of love,

So shook the whole *foundacion* of his mind,

As they did all his resolution move.

Daniel. *History of the Civil Wars*, book vi.

None of the law's *alra*, none of the reasonable, grounded, conditional, but a flattering, fallacious, *foundacionless*, because unconditioned, hope, which the bigger it swells the more dangerous it proves.

Hammond. *Works*, vol. iv. *Serrano* 6.

If any ask, how the soul came by these *foundacion* propositions: I return, as quæstly did by *longum, latum, and profundum*; they being the essentiall *masses*, or rather constitutions of it as reasonable.

Glenn. *Family of Linguistics*, ch. xi.

And your example may work such effect,

That it may be the beginning of a sect

Of patient women; and that many a day

All husbands may for you thy founder pray.

Dryden. *To the Noble Lady J. S. of Worldly Crosses*.

For of their order she was patressee,

Alas Charissa were their chiefest funder.

Spenser. *Fairie Queene*, book i. can. 10.

Yet Venus, whom you worship was a whore;

Flora, the *foundress* of the publick stave,

And last, for that, her sacrifice.

Mumford. *The Virgin Martyr*, act iii. sc. 1.

Having laid down as my *foundacion*, that the Scripture is a rule that in all things needful to salvation, is clear, sufficient, and ordained by God Almighty for that purpose, I have left myself no right to interpret obscure places, such as concern the possibility of eternal happiness to Heretics.

Dryden. *Preface to Religio-Laici*.

From thee, with pride the Caledonian trace

The glorious founder of their kingly race;

Thy martial sons, whom now they dare despise,

Did once their land subdue and civilize.

Swift. *On the sudden Dying up of St. Patrick's Well*.

He knew he could not please the Romans better or oblige them more to purchase his poem, than by disgracing the *foundress* of that city. [Carthage]

Dryden. *Præface*, vol. iii. p. 484. *A Discourse on Epic Poetry*.

It cannot, I should suppose, after this, be believed, that the religion and the transactions upon which it was founded, were too obscure to engage the attention of Josephus, or to obtain a place in his history.

Paley. *Evidence*, vol. i. part i. ch. vi. p. 114.

From thence I draw the most comfortable assurances of the future vigour and the ample resources, of this great misrepresented country; and can never prevail on myself to make complaints which have no cause, in order to raise hopes which have no foundation.

Burke. *Observations on a late State of the Nation*.

Tatian, who lived in the year 172, went into many extravagant opinions, was the founder of a sect called *Kereditors*, and was deeply involved in disputes with the Christians of that age; yet Tatian so received the four Gospels, as to compose a harmony from them.

Paley. *Evidence*, vol. i. sec. 7. p. 259.

In the library of St. John's College, Cambridge, is an original of their *foundress*, Margaret of Richmond, the King's mother, much damaged, and the painter not known.

Walpole. *Anecdotes of Painting*, vol. i. ch. iii. p. 88.

FOUND, } *Fr. funder*; *It. fondere*; *Lat.*
FO'UNDER, } *funder*, to melt.
FO'UNDER, } To melt or reduce to a liquid
FO'UNDER, } state, to pour. In the Quotation
from Milton the first Edition reads *foundet*; the subsequent ones, till Bentley, *found out*. Todd, *Notes on Milton*.

The beloken are beret: the leade is consumed in the fyre: the founder melteth in vane: for the wicked are not taken away.

Geneva Bible, 1561. *Jeremias*, ch. vi. v. 29.

FOUND.

FOUND.
—
FOUND-
LING.

— A second multitude
With wood'nous are found out the massive ore,
Savouring each kind, and scum'd the bolson dross.
Milton. Paradise Lost, book i. v. 704.

Duchess mercener, who is ransomed among the excellent founders
and imagers of old time, devised in brass two boies, rubbing,
scraping, and carrying the sweat from their bodies in the baine.
Holland. Plinie, vol. i. fol. 501.

That the art of *founderie* or casting metals for images hath been
very antique, practised also and professed in Italie as well as in other
countries time out of mind, may be evidently proved by the statue
of Hercules, which Evander consecrated to the honour of him, in
that very place (by Iulus saying) which now is the best-market in
Rome.
Id. B. vol. i. fol. 493.

Now long before this time [a. v. c. 696,] those great masters and
imagiers, so famous for metall-founding, and casting of images, were
dead and gone.
Id. B. fol. 487.

— Thou, flinging down thy eyes
Low at her feet, replindest, because, oh sovereign:
The great ball of thy heart is crack'd, and never
Can ring in tune again, wilt he new cast
By one only skilful foundress
Ford. The Forces Chaste and Noble, act iii. sc. 2.

This person was Benedetto da Rossmano, another Florentine
sculptor, who, Vasari says, executed many works of marble and
brass for Henry, and got an ample fortune, with which he returned
to his native country, but, his eyes having suffered by working in
the foundry, he grew blind in 1540, and died soon after.
Waldpole. Anecdotes of Painting, vol. i. p. 178.

FO'UNDER, *v.* Fr. *fondre*; It. *sfundare*. (See
FO'UNGEROUS.) TO FOUND. SKINNER gives two
reasons for deriving from the same origin as the verb
to found; one is sufficient. *Quod in fundum* (i. e.)
terram cadit, ac equus; because he (the horse) falls
to the ground. See the Examples from Chaucer and
G. Douglas; the latter renders *ruentem*, also, *foundering*.

A ship is said to *founder*, when she goes to the bottom.
To come to the ground, to the bottom; to sink; to
fall; to fail, to be in a ruined or ruinous state or condition.

Out of the ground a fery infernal stert
From Pluto sent, at requite of Saturne,
For which his horns for iree gun to tarme,
And lepis aside, and *foundered* as he lepe.
Chaucer. The Knight's Tale, v. 2689.

Her complexions all suns in this mode
Sort to there lady in affray and drede:
And soon they clascit and lappit in thure armes
This Queene, that *founderent* was far her sweet hartnes.
G. Douglas. Eucharistie, book ii. fol. 324.

While we were so boston in the former tempest, the pilot of the
barke signified unto vs, that he presumed she beganne to leake, and
that already she had receiued in much water, inasmuch that she
beganne to *founder*.

Ho-hoist. *Voyage, &c. vol. iii. fol. 398. Francis Folle.*
Porpus. Spare the old jade, he's *founder'd*.
Mumfry. The Goodman, act iii. sc. 3.

Vain efforts I still the battering waves rush in,
Implacable, till delug'd by the foam,
The ship sinks *foundering* in the vast abyss.
J. Philips. The Splendid Shilling.

The ship no longer *found* ring by the lee,
Bears on her side th' invasions of the sea.
Fletcher. The Shipwreck, can. 3.

I thank you for the bundle of state papers, which I received yester-
day. I have travelled through the negotiation; and a *found* found-
nesses read it is.

— Letter 2. Of the Rapture of the Negromancer, &c.
FOUNDLING, *i. e.* one found; a child found,
(previously lost or exposed.)

And false false and *foundlings*. *Waller. The Jew.*
Peter Planchon. France, p. 181.

I am an *levritic*, not by encephalyze, but by hyndred; not a
strange foundling, but a Jew, bunge borne of the Jewes.
Udell. Philopont, ch. iii.

And so the kyng reproved the lightnes of this yongne fond *foundling*,
and every daime more and more neglected and leese phantasied
and gave credite to him.
Holl. Henry VII. The eleventh Yere.

Now these two *foundlings* (Romulus and his brother Remus) were
nourished and brought up afterward in the citie of Gallii, unknown to
all the world that they were the children of Syrvia, and the nephew's
or daughter's children of Numa the kyng.
Holland. Plutarch, fol. 512.

Though he a *foundling* hatched be,
Caret of frequent perjury;
His hands with brother's blood imbred,
By justice for that crime perjur'd;
Never the wall, when ask'd, refuse,
Nor lose your friend, to save your throat.
King. Clytem and Terevian.

It is remarkable that a law of King Inuarden the care and educa-
tion of *foundlings* to be regulated by their beauty.

Burke. An Abridgement of English History, book ii. ch. I.
Captain Thomas Cornam, who obtained the charter for the *found-
ling-hospital*.

Waldpole. Anecdotes of Painting, vol. iv. ch. iv.
FO'UNT, } Fr. *fontaine*; It. *fonte, fon-*
tana; Sp. *fuente*; Lat. *fons*.
FO'UNTAIN, }
FO'UNTAINLESS, } Varro says, *Fons, unde funditur*
FO'UNTFUL, } *e terra aqua erit*; whence the
FO'UNTAIN-HEAD, } water pours or wells forth from
FO'UNTAIN-SIDE, } the earth. See FOUNT.

The sixth day of Jel he deide, & mid great ower & prete
At *font* Edrad he was ibured, as his last rite
R. Gloucester, p. 481.

O rodie rodder, flowing without spire,
Fountain of fillers, as himmell current clere
Sam demp of thy graceful here in vs proprie,
Chaucer. A Balade to our Lady, fol. 330.

The Lord Jesus thought no disgrace to come with the residue of
folles vato baptisme, which he dyd not to be purified himselfe,
(which he needed not) but to consecrate and bawle the lamare or
foit of eternal saluacion in some behoufe through his baptisme.
Udell. Lake, ch. iii.

Outlandish wares are conueighed into the same cite by the famous
river of Thames; which river springing out of a *fontaine* 80 miles
beyond the cite, is called by one and the self same name 70 miles
nereast it.
Hallist. Voyages, &c. vol. i. fol. 127. Traffic to London, &c.

But leave those heartfull brims, and let vs now declare,
I th' Heliconian *font*, who rightly clime'sed are;
Not such as hawly sooth the humor of the shew,
And slobbering patch up some slight and shallow rhyme.
Dryden. Polyolion, mag. 21.

And in the midst of all a *fontaine* stood,
Of richest substance that an earth might bee,
So pure and shiny, that no other fount
Through every channell running one might see.
Spenser. Faerie Queene, book ii. can. 12.

Huge cities and high tower'd, that well might seem
The seats of nuptial monarches, and so large
The prospect was, that here and there was room
For barren desert, *fontaines* and dry.
Milton. Paradise Regained, book iii. l. 264.

This pious and honoring of carneses may be thought as the radical
moisture and *fontaine-head* whence every fountaine and worthy
caterpize issues forth.

Id. The Reason of Church Government.
Under a tuft of shade that on a green
Stood whispering soft, by a fresh *fontaine*-side
They sat them down.

Id. Paradise Lost, book iv. l. 326
He hears the crackling sound of coral woods,
And sees the secret source of subterranean floods,
At d where, distinguish'd to their several cells,
The fount of Phasis and of Lycus dwells.
Dryden. Virgil. Georgics, book ii.

FOUND-
LING.

FOUND.

FOUNT.

FOUR.

Wall may they argue, nor can you deny,
If we must fit on Church authority,
Best on the best, the fountain out the flood;
That must be better still, if this be good.

Dryden. *The Hind and the Panther*.

Go wait the Thunderer's will, Saturnia cry'd,
Oo you tall summit of the fountain lid.

Pope. *House*, book xv.

From whence the woes

That various and unnumber'd rose
From this polluted fountain-head,
O'er Rome and o'er the oceans spread.

Pope. *Ode 5*, book iii.

And lately had he leave'd with tooth to deem
Love has no gift so grateful as his wings;
How fair, how young, how soft and sweet he seem,
Full from the fount of joy's delicious springs
Some better e'er the flowers in bubbling vases flings.
Byron. *Childe Harold's Pilgrimage*, can. 1, p. 82.

Where a green grassy turf is all I crave,
With here and there a violet bristling,
Fast by a brook, or fountain's murmuring ware,
And many an evening sun shines sweetly on my grave.
Beattie. *The Mouse*, book ii.

Ere yet life's silver cord be snapp'd in twain,
Ere broken the golden bowl that holds the brain,
Ere broke the pitcher at the fountain's heart,
Or life's wheel shiver'd, and the soul depart;
Then shall the dust to native earth be given,
The soul shall soar sublime, and wing its way to heaven.

Faust. *The Picture of Old Age*.

We have this detail from the fountain-head, from the persons themselves; in accounts written by eye witnesses of the scene, by contemporaries and companions of those who were so, not in one book, but four, each containing enough for the verification of the religion, all agreeing in the fundamental parts of the history.

Paley. *Evidences*, vol. ii, p. 379, ch. viii.

Soft under shade

Lest as recumbent by money fountain-side,

While the wood suffers in the beam of noon.

Lagan. *The Episode of Levia*.

FOUR, } Goth. *fidacor, fidur*; A. S. *scorcr*;
FOURTH, } D. and Ger. *sier*; Swe. *fyra*.
FOURTEEN, } Ælians (says Junius) wrote τετραρα
FOURTEENTH, } from τετραρα; whence, he thinks,
the Goth. *fidacor*.

Fourtyague hea madden þe in þis kyndome.

þe kyng of West sex, & of Kent, & of Northumber þe briddre,

And þe tyng of þe March, þat he was amide.

R. Gloucester, p. 3.

þe firste age & tyme was from our firste fador Adam
To Noe, & Sethys þe oþer from Noe to Abraham,
þe briddre was from Israhel-sham furte Moyse com,
þe firste fro Moyse to David kyndom.

Id. p. 9.

þis was (so me may in bok rede and se)

Ar God were born a þousand get, fourscore & þre.

Id. p. 27.

Four & twenti wynter lated þis wome,

If he had þen at suete, he had oon at more.

R. Rumer, p. 40.

þe folk of þe cuntre to þis comen þe ches,

To gyf tham four hundred ponde, ferto lye in þen.

Id. p. 41.

A þousand & two hundred þe date fourscore & tuo.

Id. p. 240.

þe firste sorow of þis lond com þorgh þe Danes,

þe folk of the North slough, destroyed þer woces.

Id. p. 8.

Into which I lookyng libelously and sigh foure foultid herules of the
arthe and bestie and cressant, bewte and volatilia of beverie.
Wich? *The Decies of Aqueduct*, ch. ii.

I considered and saw foured fute beastes of the earth, & vermt
and wormes, and fowles of the ayre. *Bible*, Anno 1551.

And with fourteen there after alosome I waste up to Ierusalem
Wich? *Goldfish*, ch. ii.

But afterward that is the fourteen the ayht cam on us
anlyng in the stony see, about myght the schyeme supposides
sum cuntree to appere to hem.

Id. *The Decies of Aqueduct*, ch. xxvii.

Open the four-corned sheete as did Peter.

Bair. *Image*, part iii. sig. f 14.

Having in them an hundred and fiftie soldiers, and fourscore
chose markiers vnder Capitaine Carrenew kin lieutenant, and Francis
Boordeis, master ouer the mariners,
Hoblyst. *Poyages*, 4to. vol. iii. fol. 565. M. Dominique de Gour-
gurs.

Also seeme to the mid cite there is a place called the Pyramide,
being as I may well terme it, one of the sixe wonders of the world;
that is seuen several places of flint and marble stons, four-square,
the wals thereof are seuen yards thicke in these places that we did
see.

Id. B. vol. ii. part i. fol. 281. Mr. John Eusebius.

At Mattrell gates hopeless of all recourse,

Thine earl half dead, gas in thy hand his will,

Which cause did thee this pining death procure;

Ere summers four-times seven thou couldest fulfil.

Surrey. *Epitaph on Sir Thomas Chere*.

Beswoud Spenser lye a thought more nigh

To learned Chaucer, and ran Beswoud lye

A little errer Spenser, to make room

For Shakespeare in your threshold, fourfold tombe

F. Beaumont. *On William Shakespeare*.

They make it then: they take a little blacke four-square cattle-
skin, which they fold eight times, that they may haue foure double
folds and distinct breadths. They put into these, distinct Scriptures,
the same being four-fold of parchment. These Scriptures are taken
out of Exod. xiii. and Deut. xi.

Furche. *Pilgrimage*, ch. xv. book ii.

Beyond the Nobians, you enter upon the country of the Sameli,
where all the four-footed beasts, yea, even the very elephants, are
without eares.

Holland. *Phinix*, vol. i. fol. 147.

What did this stirrer, but die late?

Hew wall at twentie had be false, or stood!

For three of his four-score he did no good.

Ben Jonson. *Under-woods*.

And as a noble leader throughly grounded by experience and in-
structions both, fearing lest through the strangeness of the places he
should be interrapted by secret trines and ambushments, he began
to march in four-square battallions.

Holland. *Amicum*, fol. 24. Julius.

Craw. A secretary from the Duke of York,

The second son to the late Edward Edward,

Conceal'd, I know not where, these fourteen years

Craves audience from our master.

Ford. *Perkin Warbeck*, act i. sc. 3.

Yet the fourth time, when mustering all her wiles,
With bloudist parties, feminine assaults,
Tongue-batteries, she success'd not day nor eight
To storm me over-waite, and wearied out.

Milton. *Samson Agonistes*, l. 403.

And Gylford Dufly fourth-borne sonne

Vnto Northumberland

Had married her, and nothing seem'd

The plot-forme to withstand.

Warner. *Alions England*, book viii. ch. xl.

Nor less on either side tempestuous fell

His arrows, from the fourfold-rang'd fowre

Disunit with eyes, and from the living wheels

Distinct alls, with multitude of eyes;

One spirit in them mid'd; and every eye

Clar'd lightning.

Milton. *Paradise Lost*, book vi. l. 845.

And here we net practis'd all methods to gain you;

With the title of the title to maintain you;

Provided a fund for building you spittals!

You are only to live four years without victuals.

Swift. *On the Irish Bishops*.

FOUR.

FOUR
FOWEY.

So much, in the general, of the first distinction, or fourfold division.
Waterland. Works, vol. viii. p. 286. *Distinctions of Sacrifice*.

They were upon hard duty still,
And every night stood sentry,
To guard the magazine i'th' hose
From two legg'd and four legg'd foes.
Baiter. Hudibras, part i. cas. 1.

Alas, its most computed length appears
To reach the limits but of seventy years,
And if its strength to four-score years we go,
That strength is labour, and that labour woe.

Parson. The Gift of Poetry.

The fathers of the third and fourth centuries had the advantage of many written accounts of the doctrine of the former ages which have since been lost; and therefore their testimonies also are of considerable weight, and are a mark of direction to us, not to be slighted in the main things.

Waterland. Works, vol. v. p. 264. *The Use and Value of Ecclesiastical Antiquity*.

When the British armies traversed as they did, the Carnarvon for hundreds of miles in all directions, through the whole line of their march they did not see one four-footed beast of any description whatever.

Burke. On the Nobility of Great Britain.

Dante was born in Florence in the year 1261. He fought in two battles, was fourteen times ambassador, and once Prior of the Republic.

Byron. Child Harold's Pilgrimage, can. 4. st. 30.

FOURBE, *Fr. fourbe*, is a wile, guile or deceit.
Cotgrave. Denham applies the word to the deceiver.

Now the Lycian lots compile
With Phœbus: now Jove's envy through the air
Brings dismal tidings; as if such low care
Could reach their thoughts, or their repose disturb!
Thou art a false impostor, and a fourbe.
Drakem. Poem of Dido for Europa.

FOURCHIER, (*Fr. fourchir*, Lat. *furcare*, because, say the Etymologists, it is two-fold,) an ancient Law term, signifying prolonging or delaying an Action. The device is commonly used when an Action is brought against two parties, who being jointly concerned are not to answer till both appear; and is where the appearance or essoin of one will excuse the other's default, and they agree that one shall appear and be essoined one day, and for want of the other's appearing, have a day over to make his appearance with the other party, and at the day allowed, the other party doth appear, but he that appeared before doth not, in hopes to have another day by adjournment of the party who then made his appearance.

FOUTY, *Fr. foutu*; *un foutu*, a scoundrel, a fellow of small account. Cotgrave.

Dr. Jamieson gives instances of the usage of this word in Scotch writers; it is still common in the North of England.

FOWEY, a Borough in the County of Cornwall, on the Western bank of a River of the same name which expands here, amid high and picturesque cliffs, into a very spacious harbour, capable of receiving vessels of 1000 tons burden at any time of tide. Two square stone towers were erected for the protection, on the side opposite the Town, as early as the reign of Henry IV., and a chain, some links of which were taken up about fifty years ago, gave it additional security. St. Catherine's Fort was built, in Henry VIIIth time, on a stupendous pile of rock bounding one of the creeks of the river. Besides these, it is defended by two modern batteries. The houses for the most part are built of stone; and narrow, irregular, angular, and scarcely passable streets straggle along the river for somewhat

more than a mile. The Church, dedicated to Fimbarran, an Irish Saint and Bishop of Cork in the Vth century, is a handsome and spacious fabric, bearing signs of the architecture prevailing in the reign of Edward IV. Adjoining it on the North is a venerable castellated mansion, *Treffry House*: belonging to a family, one of the ancestors of which was knighted by Edward the Black Prince, for taking the chief standard of the French at the battle of Crecy. Yet later, as we are told by Leland, the lady of the house, during her husband's absence, valorously repelled an attack of the French, about the reign of Henry VI. So great was the commercial ascendancy of this town, about Edward III's time, that the ships of Fowey refused to "vale the bonnet," when sailing by Rye and Winchelsea; and an jealous were these Cinque Ports of this their privilege, that they fought with, and were beaten by, their opponents. Hence the *Gallants of Fowey*, as they were termed, bore the arms of these two towns emblazoned with their own.

Edward IV. was indignant at some acts of the shipping of Fowey, which, as they are related by an old writer, look very like piracy; for they "used to prey," says Leland, "upon the Frenchmen in the sea, against King Edward's commandment," after the cessation of hostilities. In consequence, he reduced their trade, and greatly impoverished the Town. The revival of its commerce is attributed by Carew to "Master Rashedleigh the elder," one of a family the influence of which, consequently, has always been very prevalent in this Borough. The seat of the Rashedleigh family is at *Meneilly*, about three miles West of the Town, on an eminence near the sea. It is distinguished by a very rich collection of minerals.

The population of Fowey in 1821 was 1455, chiefly supported by the pilchard fishery. Upwards of 28,000 hogheads of this fish are annually brought into port every season; and even the refuse of the salt and broken fish is so valuable as manure, that it produces, on an average, half a guinea per cart load. When the pilchards are expected, people called *haers* are stationed upon the rocks to watch the course of the shoals. This custom is one of great antiquity, and has been largely illustrated by Bishop Blomfield, (*Gloss. in Æschyli Peras*, 430,) by passages from Philostratus, *Icon. i. 13*; Aristophanes, *Equites*, 313; Theocritus, *iii. 25*; Oppian, *Halicutica*, *iii. fin.*; Varro *apud Nonium*, Marc. v.; Michael Mnnachus *Nossaites apud Suidam*, ad voc. *Οπαρπαγοι*, *Οπαρπαγοι*, and *Οπαρπαγοι*, were Greek words fabricated for the nonce.

Fowey has returned two Members to Parliament from the reign of Elizabeth. The Town is a feudal tenure under the Prince of Wales as Duke of Cornwall, and the electors are the inhabitants paying scot and lot, and the Prince's tenants, eligible to serve the office of Port reeve; in all about 300. The living is a vicarage in private patronage. The Town was the birth-place of the infamous Hugh Piers.

FOWL, *v.*
FOWL, *n.*
FOWLING, *n.*
FOWLER, *n.*
FOWLING-PIECE, *n.*

D. vog-el; Ger. vogel; Swe. fogel; A. S. fug-el; past participle of flog-an, fiogan, foglan, volare, to fly.
That which flieth; a bird. To fowl; to hunt, pursue, destroy, fenc.

Boys sex and fowey may fire in hole and crepe.
Piers Plouman. Vision, p. 394.

FOWEY.
FOWI..

FOWL.

FOX.

And smale *fowls* maken melodie,
That sleepen all night with open eyes,
So priketh him nature in his corages.

This was her song: *The Fowler wa dele*
And all his craft.

Id. Ib. fol. 198.

And if it fall on perchance
As he, which is a *fox*, he praiseth,
That he is a man false in his ways,
He wolt byn fire, if that he make.

Gower. Conf. Am. book iii. fol. 62.
Soliman spekech of wonder kindes,
And saith of *fowles* there is one,
Whiche hath a face of bloode and bone,
Like to man in resemblance.

Id. B.
Ancres properly a fowler, and exception in fowlyng, and by a metaphor, it is for all manner of wayes, to geat eny thyng by wiles, traynes, or craft.

Udell. Flowers of Latine Speaking fol. 46.

For once I heard my father say,
How he him caught upon a day,
(Whom he wold be wroth),
Entangled in a *foxing* net,
Which for carrion crows had set,
That in our pear-tree hausted.

Spenser. Shepherd's Calendar. March.
And let the *fox* lie above the earth, with wings
Display'd on the op'n firmament of Heav'n.

Milton. Paradise Lost, book vi. l. 369.
The *fox*'s snares in ambush are got ly'd
T' intrap my steps, which oft have you betray'd.

Drayton. The Owl.
You shall see in the country in harvest time, pigeons, though they
despayre as much corn, the farmer dare not prevent the *foxing*-
piece to them: why? because they belong to the lord of the manor.

Wolton. The White Devil, act v.
But certainly it is an ill argument, because sinners do not see God
to conclude therefore, that God does not see them; like the foolish
kidd hiding his head in a hole, thinks himself secure from the view of
the *fox*, because the *fox* is not in his view.

South. Sermons, vol. vii. p. 276.
And it must also be remembered, that such persons as may law-
fully hunt, fish, or *fox*, receive privileges, here, as has been said,
only a qualified property in these animals.

Blackstone. Commentaries, book ii. c. xxvii.
At Chatsworth, where a like taste collected ornaments by the most
ancient living masters, are many by Gibbons, particularly in the
chapel: in the great antichamber are several dead *foxes* over the
chimney, finely executed.

Walpole. Anecdotes of Painting, vol. iii. p. 154.
FOX, *v.* *Goth. fawh; A. S. for; Dutch,*
FOX, *n.* *cox, coox, roach; Ger. fuchs; Sere-*
FOXERY, *n.* *nus from Su. Goth. faza, decipere.*
FOXISH, *adj.* *And Wachtel remarks, that the Ger.*
FOXLY, *adj.* *fahen, is frequently dolo capere, and the Ger.*
FOXSHIP, *n.* *faza, decipere. And thus, a Fox,*
FOXV, *adj.* *may be so called from his slyness*
FOX-CASE, *n.* *and cunning.*
FOX-CHASE, *n.* *"Fox was a familiar and favourite*
FOX-HOUND, *n.* *expression for the old English weapon,*
FOX-TRAP, *n.* *the broad-sword of Jonson's*
FOX-SKIN, *n.* *days, as distinguished from the small*
(foreign) sword." *Gifford, note on B. Jonson, quoted*
below.

Archdeacon Nares (*Gloss. ad v.*) inclines to think
that *Fox* was not a cast term, but a specific name for
some kind of blade manufactured in England; perhaps,
with the steel browned, which might give occasion for
the name: or it might be named from the inventor.

An anecd of a fox's wreath.

R. Gloucester, p. 570.

vols. xxii.

And go hente hardische, to hares and to fowes.

Four Plinkm. p. 129.

And Jhesus seyde to him, *foris* has devils and bidden of the eyr
has anstis: but messes soot both not where he sets his head.

Wick. Luk. ch. ix.
And he seyde to hem: go ye and seye to that *fox*, [Ilerod.] to let caste
out fendis and I make perfully heathis, to day and to morrow; and
the thirde day I am enid.

Id. B. ch. xii.
And he seyde unto them, Go ye and tell that *fox*, behold I cast
out devils and heal the people to daye and to morrow, and the thirde
day I make us soode.

Bible, Anno 1551.
They crieen out! harrow and wala we!
A ha the *fox*! and after him they ran,
And she with staves may another man.

Answer. The Newer Promer Tale, v. 15388.

I have more will to hee at ease
And have well leuer, soth to say
Before the people pater and pray
And wry me in my *foxery*
Under a cope of papery.

Id. The Remains of the Rose, fol. 148.

By fortune came a *fox*,
where grew a beine vine,
I will no grapes (quoth hee)
this yarde is none of mine.
The *fox* would none because that hee
Perceiv'd the highness of the tree.

Yalerelle. A Fox that wold Eate no Grapes.
So men that *fox* are,
and long their lust to have
But cannot come thereby,
make wise they would not crass,
Those subtle merchants will no wase,
Because they cannot reach the vase.

Id. B.
Oh *fox* Pharynx, that is thy lozen, of which Christ as diligently
had vs beware.

Tyndall. Works, fol. 148. The Obedience of a Christian Man.
The emperor's mother, gave unto eche of vs a gowne made of *fox*-
skins, with the furre on the outside, and a piece of purple.

Hokstap. Voyages, lib. i. vol. i. fol. 71. The Torture.
Cox. What would you have, sister, of a fellow that knows nothing
but a bucket bill, and an old *fox* in't?

Ben Jonson. Bartholomew Fayre, act ii. sc. 6.
How villanous were these, and how valks?
Of noble stocke the most ignoble sties,
Their wolvish hearts, their trayterous *fox*ly brains,

Marrar for Magistrates, fol. 407.
When my *fox*-bitch, Beauty, grows proud, I'll borrow him.
Beaumont and Fletcher. Philaster, act iv. sc. 1.

To keepe her slender fingers from the sunne,
Pan through the pastures often times hath ronne
To plucke the speckled *fox*-gloves from their stem.
And on those fingers neatly placed them.

Brown. Brissens's Pastoral, book ii. song 4.
And some, by a cunning pretention against all reading, and false
veneration of their own nature, think to divert the sagacity of their
readers from themselves, and coole the heat of their own *fox*-like
thrifts: when yet they are so ranke, as a man may find whole pages
together unmy'd from one author.

Ben Jonson. Discoveries, fol. 99.
These people have by their policy and wisdom not only retained
their ancient freedoms against both the power of the Spaniards, who
have the knack also to fight with gold and other arts, and the wily
subtleties of the French and English, and the crafty *fox*-like fetches
of the Prince of Orange.

Cumden. Elizabeth, Anno 1587

— Haxt thou *fox*ship
To hush him that strokes more blows for home
Then thou hast spoken words.

Shakespeare. Coriolanus, fol. 2.

Such a one is carried about the town with a board fastened to his
necke, all be-hanged with *fox*-taylor, besides a penalty according to
his state in money.

Purchas. Pilgrimage, ch. ii. sec. 1.

2 p

FOX.
FRACT.

To catch him of all, were but a cheat
Wall plac'd; no wall would counter it a chase:
Let his sport pay for't, that is all the *fox-trap*.
Ben Jonson. The Fox, act iv. sc. 5.

"The *fox*, the wicked *fox*" was all the cry;
Out from his house ran every neighbour sigh;
The view first and after him the crew
With flocks and stores the flock to pursue.

Early at business, and at harvest late;
Mad as a *fox-chase*, wise at a debate.
Pope. Moral Essays. Epistle 1.

It [metaphor] may be founded on a comparison, first, of the qualities of a man with those of a beast; as when we call a crafty and cruel man, a *fox*.

Beattie. Moral Sciences, part iv. ch. i. sc. 1.
With horns and bound her trust schoolboys room,
And for a *fox-chase* quit St. Stephen's dome.

Mason. Epistle to Dr. Shalbourne.
In shady lanes old *fox-glove* bells appear,
And golden spikes the daisy nodding rear.

Scott. American. Eclogue 1.
There are, indeed, two officers in his stables which are *foxes*.
By the change of masters, and indeed by the nature of the thing, they must be so; I mean the several keepers of buck-hounds, stag-hounds, *fox-hounds*, and harriers.

Burke. On the Oeconomical Reform.
We know you hate hard riding; but if some
Tough, honest, country *fox-hunter* would come,
Visit our Goldenrod and her madcap Court,
'Tis ten to one but we may then him sport.

Rowe. Epilogue to Ulysses.
Their little abominations are as harmless as insect or *fox-hunting*,
maiden-speechifying, baroque-driving or any pastime.
Byron. Child Harold, vol. i. p. 143. can. 2. notes.

FOX, v. see the Noun. To deceive, to entrap, to ensnare; and thus, to intoxicate, to make drunk.

Bacon. 'Fare Jove, the captain fox'd him rarely.
Milnes. The City Match, act iii. sc. 1.

Your Dutchman indeed, when he is *fox'd*, is like a *fox*; for when he's sunk in drink quite earth in a man's thinking, 'tis full exchange time with him, then he's subject.
Bacon. The Fair Maid of the Inn, act ii. sc. 1.

As apology equally excusing with the *fox's*, that should allege that he commits all his robberies on the same horse; and the drunkard that should offer to justify his bestialities, by affirming that he never *foxes* himself but with one sort of wine, or in such a peculiar mangled bowl.

Boyle. Discourse against Customary Swearing, sec. 1. plea 7.

FOY, Fr. *foy*, faith.

Next then did Gurgust, great Bellinus sonne,
Is rule succeed, and sita in fater's praise;
He Euterland rubred, and Deemerke wotone,
And on them both did *foy* and tribute raise,
The which was due in his dead father's dayes.
Spenser. Faerie Queene, book ii. can. 10.

FOYSON, see FOISON.

FRACT, v. *Fr. fraction; Lat. fractio*, from *frangere, fractum*, to break; which Vossius says, may either be from the Hebrew, *frag, rumpere, frangere*; or from the Gr. *ῥῥῥῥῥῥ*, or Dor. *ῥῥῥῥῥ*, with *f* prefixed;—the meaning of the word is clear enough.
A breach or rupture; a breaking of an integer or entire whole into parts; a separation, a discontinuity.

Fragile; that can or may be broken; easy to be broken; brittle; and therefore, weak.

But understand well, that these degrees of signs, bea eoe. ch. of FRACT
then considered of 1s. minutes, and vary minute of 1s. seconds, and so forth into small fractions infinite, as with Abolucous.

Chaucer. Of the Astrolabe, fol. 262.
Suche is the byndnes of our fraile and fragile nature, ever given to concupiscence, not manum delectation.

Holt. Edward IV. The twenty-third Year.
The Spirits wayteth, and watcheth on the will of God, and ever hath her eyes *fragile* and weakens before her eyes.
Tyndall. Works, fol. 81. *The Perils of the Wicked Man.*

Also at that time idolatry was not clearly extinct, but divers *fragments* thereof remained in many regions.

Sir Thomas Elyot. Governour, book i. ch. xii.
And yet is faith alone good to be kept, yet and the very peeces and fragments of the fytthe also, for they be meenes by which a manne may more easily come to the remanent that he hath loste or lacketh.

Sir Thomas More. Works, fol. 712. *The seconde Part of the Confutation of Tyndall.*

FIST, NYM. Thus hast spoke the right, his heart is *fractured* and carborate.
Shakespeare. Henry F., fol. 74.

I must serve my turns
Out of mine owa, his dires and uses are past,
And my reliance on his *fractured* darts
Hath sold my credit.
Id. Tamer of Athens, fol. 83.

James was our earthly name, who call'd to heav'n
Leaves you his heire, to make all *fractures* to be.
Bacon. At the end of his Majesty's first Years.

Ergo, there was breed, farousham as neither the ascenders of bread 'twas breed can be broke, neither can the natural body of Christ be subject to any *fracture* or breaking up by y^e Scripture, which saith: And ye shall break no bone of him, &c.
Fur. Morisy. fol. 1650. Allegation against the Six Articles.

Likewise if any bones or limbs be broken, a crew made with the seed of run and was together, is able to sower the *fracture*.
Holland. Phony, vol. ii. fol. 56.

When subtils wits have spun their thread too fine,
To weak and *fragile*, like Aschae's line.
Danham. The Progress of Learning.

To whom our Saviour saith: 'd thus unad'ed;
Much occasion time of fleshly arm;
And *fragile* ares, much instrument of war
Long in preparing, soon to nothing brought,
Before mine eyes thou hast met.

Milton. Paradise Regained, book iii. l. 367.
Of bodies some are *fragile*; and some are tough, and not *fragile*; and in the breaking, some *fragile* bodies break out where the force is; some shatter and lie in many pieces.

And *fragile* the cause is an impetuosity to be extended; and therefore stone is more *fragile* than metal.

Bacon. Natural History, Cent. ix. sec. 841.
The tribunes also seeing that was the way, and all exclaiming and growing to petition, followed after, and did the sensible; earnestly beseeching the doctor to forgive this humane *fragility*, and youthful folly of Qu. Felicia, saying, that he had suffered chastisement enough.

Holland. Lesson, fol. 367.
She, she is gone; she's gone: when thou knowest this,
Those know't, and that it is not worth a thought;
He honours it too much that thinks it naught.

Danham. The Progress of the Soul. The second Anniversary.
To which letter I have added a third, written by John Hale, late Bishop of Osnory, who was now lately removed from Frankford to Bred, with many others, upon the discession there; by whose letter it appears these *fractures* were also got into this church of Bred; the dissection at Frankford bringing thither with them their distils to the English liturgy.

Serge. Memorials. Queen Mary, Anno 1555.
The distributing the bread to the company, after the benediction and *fraction*, was customary among the Jews: and here likewise our Lord was pleased to adopt the like ceremony.
Westwood. Works, vol. vii. p. 51. *Of the Institution of the Holy Communion.*

On the blind shore,
And pointed rock that marks th' intended sharp,
Reflected dash'd, where loud the northern main
Howls through the *fracture* of Calicutian isles,
Timmans. Britannica.

FRACT.
—
FRAGA-
RIA.

My lightning these rebellious shall confound,
And hark them flunio, heading to the ground;
Their courses crumb'd beneath the wheels shall lie,
Their car in fragments scatter'd o'er the sky.

Pope. *Homer. Iliad*, book vii.

I know we often proceed to *fractious* supposed to express less than *acid*, but in this nation we impose upon ourselves by shifting our ideas and considering that as a multitude which before we considered as one; therefore we cannot make a *fractious* without multiplying first before we divide.

Search. *Light of Nature*, vol. ii. part i. ch. ii.

The right honourable gentleman who now fills the office of Treasurer of the Navy, [Mr. Cassin], asserts that it is physically impossible to set up to the letter of the Act, and has amused the house with an account of *fractious* rats of 8s. 6d., 14s., and 2s., and then turns about upon us, and asks how it is possible to pay all these trifling claims by drafts upon the Bank.

Par. Works, vol. vi. p. 484. *Proceedings respecting Lord Metairie.*

A pile gorgeous, once of fair renown,
This mould'ring mass of shapeless ruin rose,

Where smoking heights of *fractur'd* columns brown,
And birds obscene in ivy-bow's repose.

Longhouse. *Written among the Ruins of Portchester Castle.*

The pious carelessness of a nurse may bring on maim, *fractures*, or diseases, which can never be cured.

Search. *Light of Nature*, ch. xiv.

Secure, thy steps the *fragile* board could press,
Nor feel this least alarm where I had sunk.

Blacklock. *A Soliloquy.*

Such writers, instead of brittle, would say *fragile*.

Beattie. *Moral Science*, part iv. ch. i. sec. 3.

An air of robustness and strength is very prejudicial to beauty. An appearance of delicacy, and even of *fragility*, is almost essential to it.

Barke. *On the Sublime and Beautiful.*

It has been said, that if the prodigies of the Jewish history had been found only in the *fragments* of Manetho, or Berosus, we should have paid no regard to them; and I am willing to admit this.

Falry. *Evidences*, vol. ii. p. 320, ch. i.

FRAGARIA, in *Botany*, a genus of the class *Scandria*, order *Polygynia*, natural order *Rosaceæ*. Generic character: calyx inferior, ten-cleft, the five external segments narrow; corolla, petals five; fruit a pulpy receptacle, seeds smooth.

The numerous varieties of Strawberries, of which there are nearly one hundred cultivated, are produced from but few species; those at present known are, *F. raca*, the Wood or Wild Strawberry; it is a native of England and other parts of Europe, growing abundantly in the Northern parts; of this species there are about ten varieties. *F. collina*, native of Germany and Switzerland. *F. Virginiana*, the Scarlet Strawberry, is a native of Virginia; it is remarkable for its scarlet colour and powerful scent. *F. elatior*, the Hautboy, its native country is doubtful, it is said to have been discovered wild in several parts of England; the fruit of this species is of a dark red inclining to purple, the flavour is musky. *F. grandiflora* produces the Pine Strawberry, and is supposed to be a native of the Southern parts of North America; it is very prolific and of a large size, and has been the sort most generally cultivated for market, but is now giving way to the *Roseberry* and other varieties of a richer flavour. *F. Chilensis*, the Chili Strawberry, native of Chili, has a large fruit, said to be the size of a hen's egg in its native country. *F. sterilis*, the barren Strawberry, is a native of England.

Almost every season some new varieties are produced, by impregnating the flowers of one sort with the pollen of another; in the Vth Volume of the *Transactions of the Horticultural Society* is an account of the several varieties, and the names of a selection of the best sorts

FRAGOR. Lat. from *frangere*, to break.
A breach; a rupture; a crash. This word occurs in Herbert's *Travels*, for *fragrance*: he talks of the fragor of gardens, the fragor of musk.

FRAGOR
—
FRA-
GRANCE.

Scates sends so far
The diurnal *fragor*, when some southern blast
Tears from the Alps a ridge of knotty oaks
Deep frag'd, and ancient tenants of the rock.
Watts. *The celebrated Victory of the Poets.*

FRA'GRANCE. } It. *fragrante*; Lat. *fragrans*,
FRA'GRANT, } from the ancient *frago*, for *frango*.
FRA'GRANTLY. } Vossius, who adds from Servius
on l. *Æn.* Quoties incendium significatur, quod statu
alitur, per L. *fragrat dicimus*; quoties odor, qui fracti
specie major est, per R. *dicimus fragrat*. *Fragrant*,
then, is,

Breathing forth, issuing forth, throwing out, a scent
or odour; sweet to the sense of smelling; an agreeable
perfume, odouriferous.

Alas (quod ubi) behold e'er pleasant green,

Will now renew his summer's luery,

The fragrant flowers, which have not long been seen,

Will flourish now (ere long) in bruiery.

Gauequin. *Hours of a Lining Lady Wounded, &c. death therefore
this Revolve.*

And acutely ought we heartily to wish, that in the *fragrant* odor
of thy sweet savours, O God, and in the most pleasant breathe of
thy Holy Spirit, we may most joyfully taste after thee.

Sir Thomas More. *Works*, fol. 1366. *A Treatise upon the Passions.*

Thus while God spake, universal fragrance fill'd

All Heav'n, and in the blessed Spirits elect

Sense of new joy ineffable diffus'd.

Milton. *Paradise Lost*, book iii. v. 135.

When I recall to mind at last, how the bright and blissful Reformation
(by divine power) strook through the black and settled night of
ignorance and antichristian tyranny, methinks a sovereignty and reviv-
ing joy must needs rush into the bosom of him that reads or hears;
and the sweet odour of the reformed Gospel inlath his soul with the
fragrance of Heaven.

Id. *Reformation in England.*

He is, if they can find him, fair,

And fresh and fragrant too,

As summer's sky, or purged ayre,

And looks as lilies do,

That are this morning blown.

Ben Jonson. *Under-woods.*

The train prepare a crisis of curious mood,
A crisis of *fragrance*, fumed of hannah'd gold;

Odour divine! whose soft refreshing arms
Sleek the smooth skin, and scent the snowy limbs.

Pope. *Homer. Odysseus*, book vi.

Not levellier seem'd Narcissus to the eye;

Nor, when a flower, could boast more *fragrance*.

Garth. *Clarendon.*

I've seen the time, when, as that wither'd thorn,
The blooming rose vied with the bleeding morn;

With *fragrant* wreaths I thence have deck'd my head,
And set how leafless now, and how decay'd.

Congreve. *Ode. Air of Love*, book ii.

As the hops begin to change colour, and smell *fragrantly*, you may
conclude their ripe.

Mortimer. *Halsbury.*

Cool Zephyrs through the clear blue sky
Their gather'd *fragrance* fling.

Gray. *Ode on the Spring.*

There heavenly dews

Nightly descending shall enveil the grass
And verdant herbage, drops of *fragrance*

Sit treasuring on the spires.

Watts. *Lycæ Poems*, book ii. *The Bright a sun.*

Lay me, where o'er the verdant ground
Her living carpet nature spreads;

Where the green bowers, with moss crown'd,
Do shewers its *fragrant* foliage shew.

S. Johnson. *Midsummer.*

FRAIL

FRAIL, *adj.* } Corrupted from *Fragile*, *q. v.* Fr.
Fraile, fragile; It. *frail, fragile*; Sp.
Frail, frágil; Lat. *fragilis*, that can or may
 be broken; easily broken, and therefore, weak.
 Easily broken; brittle; easily overcome or persuaded;
 weak or infirm, unsteady or unstable.

For faith [faith] with such frailty is worldly prosperity,
 That suddenly it dwindleth, changing as the moon.
The Foundation of the Abbey of Gloucester, in R. Gloucester, p. 579.
 Hit is bete *frailte* of flesh, ge fynde well in bakis
 And a couns of kynde, werof we comen alle.
Piers Plouman, v. 41.

Affection of flesh is sin truly,
 But verrey love may thy *frailte* desire ake.
Clauser, The Court of Love, fol. 354.

And of these things certes enrich of hem is declared and shewed
 by other, for as good and yuell ben two contraries, if so be that good
 be steadfast, this sheweth the feibleness all openly. And if thou knowe
 clearly the *frailte* of yuell, the steadfastness of good is knowne.
Id. The fourth Booke of Roccus, fol. 230.

Other far ye han kept your honesties,
 Or elles for ye han fallen in *frailte*.
Id. The Doctores Tale, v. 12012.

And because the toes were parte yere 84 parte bakit arthe, this
 empyre shalbe partly strorage and partly *frailte* and weak.
Jay, Epitaph of Daniel, ch. ii.

And where I had my thought and minde stravel
 From earthly *frailte*, and from vaine pleasure,
 Me from my rest he toke and set in *error*.
Hyatt, Complaint upon Love.

The same nights that his mother Olympia conceived, she dreamed
 she had to doe with a great dragon, neither was the dreamed of God
 in her dream, for out of all doubt, she bare in her wombe a piece of
 work exceeding the *frailte* of mannes nature.
Arthur Gollguy, Juvenal, book xii. fol. 56.

My weaker yeeres
 Captiv'd to Fortune and *frailte* worldly feares,
 Fly to your faith for succour and sure stay:
 Let me not die in langour and long teares.
Spenser, Faerie Queene, book i. can. 1.

And, sooth to say, it is fowle-hardie thing,
 Reasily to wryen creatures no dinnie;
 For Demigods they be, and first did spring
 From heaves, though graft in *frailte* femine.
Id. Colin Cloute come Home againe.

Therefore, where I see
 Much in the poem shine, I will not be
 Offended with few spots, which negligence
 Hath shed, or humane *frailte* not kept these.
Ben Jonson, Horace, Of the Art of Poetrie.

How much more it is necessary that God, who has the tenderest
 concern for all his creatures, and who is infinitely far from being sub-
 ject to such passions and variableness as *frail* men are, should desire
 to be imitated by his creatures, in those perfections, which are the
 foundation of his own unchangeable happiness!

Id. Sermons, vol. ii. p. 105.
 Hadst thou not lov'd, or, being lov'd, the shame,
 If not the sin, by some illustrious name,
 This little comfort had reliev'd my mind,
 'Twas *frailty*, not unmanly to kind.

Dryden, Sigismunda and Guinevere.
 Business or vain amusement, care or mirth,
 Divide the *frail* inhabitants of earth.
Cowper, Retirement.

No farther seek his merits to disclose,
 Or draw his *frailties* from their dread abode,
 There he alike in trembling hope repose
 The bosom of his father and his God.
Gray, Elegy, written in a Country Church-yard, The Epitaph.

FRAIL, *A frail* for figs or raisins, a fragillitate. Fr.
petit panier d'osier. Musheven. But Skinner truly
 observes, that *frailty* or brittleness is not at all a char-
 acteristic of osiers, and perfects the It. *frangh*, an en-
 folding or interweaving of bows, from the Lat. *flagella*,
 (see FLAGELLATE), especially applied to the Vine: the

shoots of the Vine. The old Fr. *frayel, fraimais*, is
 said by Roquefort to be a Basket of rushes. See
 Nares; and Moore's *Suffolk Words*.

They left two hundred pipes of flour and thicket bread,
 Great gasses fourtune, three hundred pines of wine,
 Two hundred *frailtes* of figs and raisins tan.
Musgrave for Magistrate, p. 482.

What would you give now for her? some five *frail*
 Of nutmegs, figs, good goose, or, would you not, sir,
Bonmont and Fletcher, The Honourable Man's Fortune, act v. sc. 1.

See, Sir, best
 Convey yourself into a sugar chest;
 Or, if you could lie round a fruit were rare,
 And I could seed you abroad.
Ben Jonson, The Far, act v. sc. 2.

FRASCHEUR, *A word* (says Skinner) which I
 have met with only in the *English Dictionary*; changing as
 the Fr. *fraischeur*; moderate coolness. It is used by
 Dryden.

Fr. *fraischeur*; coolness; freshness; newness;
 lustiness. Cotgrave.

Nither in summer evenings you repeat,
 To taste the *frailty* of the pure air. Dryden

FRANKES, see FRICKLE
FRAME, *v.* } A. S. *framman, facere, facere, facere,*
FRAME, *n.* } *formare, efformare*, to make, to frame,
FRAMER, } to effect. Sommer. See to Foam.
FRAME-WORK, }

Of whom dame Nature thought
 such beauty to bestow,
 As she had never *framed* before
 as people did playfully shew.
Turberville, The Lover to Cupid, for Mercie.

Their enigm beare is so stout
 eclipsed Hope by name,
 As if they follow his name
 eke they shall be in *error*.
Id. That Louer ought to shew no pains to attain their Love.

Fabrice, properly is a torse or frame of a carpenter, or other work-
 manner, of *fabricar, arde, to frame*, and per metaphoram, to invent
 or to imagine. *Vall. Flowers of Lotus Speaking, fol. 84.*

By their advice, and her own wicked wit,
 She three denia'd a wondrous work to *frame*,
 Whose like on earth was never *framed* yet,
 That even Nature self could name the same,
 And grudg'd to see the contriv'd should shame
 The thing itself. *Spenser, Faerie Queene, book ix. can. 8.*

As lightly hardened with the weight of crimes,
 As apollon infants, or poor harmless lambs,
 Thus I saw end my heaves, this first step lower
 Moments to this next, and thus hath brought
 My body's *frame* into its highest throne.
Atcheson, The Death Knight, act iii. sc. 1.

He governed Alick as Proccent two yeeres; being elected with-
 out lots drawing, for to settle and bring into order that province farne
 out of *frame*, and disingured as well with the civil mutinies, among
 the soldiers, as tumultuous clamours of the barbarous inhabitants.
Holland, Suetonius, fol. 214. Nervus Sulpitius Gallus.

The father perfected all things, and delivered them to the second
 monde, which all mankind call the first: He remaineth in the
 paternal providence. It is the mind which is *framer* of the very
 world. *Parthena, Epigramme, book i. ch. vi.*

Here polly, and how to be wickd were such an chedist omniscience
 as this! what a fine comferty would it stanch as all into? doubtless
 a stanch and solid piece of *framer-work*, as any January could
 freeze together. *Milton, Of Uncharit d Prating.*

But yield an ampler scene to Beauty's eye,
 An ampler range to Beauty's ear expand
 And, midst admiring nations, set on high
 Virtue's fair model, *framed* by Wisdom's hand.
Beattie, Judgment of Para.

But let us consider the secret reasons which Virgil had for thus
 framing this noble episode, wherein the whole position of love is
 more exactly described than in any other part.

Dryden, Dedication to the Aeneid.

FRAIL

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FRANCE.

Almighty framer of the skin!

O let our pure devotion rise,
Like incense in thy sight.

Chatterton. *A Hymn for Christmas Day.*

Virtue mentions having seen a fine miniature of Henry VIII, and his three children, but does not say where; it had a glass over it, and a frame curious carved.

Wolfe. *Sketches of Painting*, vol. i. p. 149.

Conner the print-seller told him that he had often heard Norrice, *frame-maker* to the Court, and who saved several of the pictures, aver, that he was in the room where the bust [of King Charles by Bernini] used to stand over a corner chimney, and that it was taken away before that chamber was destroyed.

Id. *B. vol. ii. p. 86. note.*

FRAMPOLD, Ray says, *frampald* or *frampard*; fretful, peevish, cross, froward; as *froward* comes from *from*, so may *frampard*. See the Note on the passage quoted below from Shakespeare, and Nares *v.* Also *FRUMP*, *infra*.

For this bower of age having no forecast of thrift, but altogether upon spending, and given to delights and pleasures; winnow and flingeth out like a skivvish and *frampald* horse, in such sort that he had need of a sharpe hit and short curb.

Holland. *Pistach*, fol. 12.

Most of their heres for to serve their turas bee guided, least upon the sight of ussers they should be disquieted and flung out of order, or bestowed behind in place of supply, growing therewith *frampold*, bewray by their thicke neighing those that ride upon them.

Holland. *Amasounes*, fol. 94. *Constantine and Helenus*.

Alas, the sweet woman leads as if life with him; he's a very jealous-man: she leads a very *frampald* life with him, (good lines.)

Shakespeare. *Merry Wives of Windsor*, fol. 45.

Sir GREG. Is Pompey grown so mislept? so *frampold*.

Beaumont and Fletcher. *Wit at Several Weapons*, act iii. sc. 1.

Now when the credit of our town lay on it,

Now to be *frampold*.

Id. *The Two Noble Kinsmen*, act iii. sc. 6.

FRAMPOLE, FRAMPUL, FRAMPAL, or FRAMPOL *Pencee*, such as are set up by Tenants against their Lord's demesne, and in which they are entitled to the wood growing on them, and as many poles as they can reach from the top of the ditch with the helve of an axe, to be used towards their reparation. The Law Books speak of the custom as peculiar to the Manor of Writtle in Essex. Various derivations have been proposed, among them the Saxon *fram-pul*, *useful*, and the French *franc-pole*, free pole.

FRAM

FOLD

—

FRANCE.

FRANCE.

Boundaries
and extent.

FRANCE, one of the principal Kingdoms of Europe, is bounded on the North by the British Channel, on the West by the Bay of Biscay, on the South by the Pyrenees and the Mediterranean Sea, on the East it is separated from Piedmont by the Alps, from Switzerland by Mount Jura, and from Germany by the Rhine; on the North-East it has not any natural boundary, the line of demarcation which divides it from the Kingdom of Holland and the German dependencies being fixed by Treaty. It extends from the 42^d to nearly the 51st degree of North latitude, and comprehends 11 degrees of longitude, from 4th West to 7th East of the meridian of Greenwich. Its greatest length is 560 miles, the greatest breadth 600. Its whole area is estimated by the most recent authorities at 53,533,426 hectares, or 132,694,000 English acres.

The limits assigned above to the Kingdom of France, are those by which it was circumscribed previous to the year 1792, and to which it was again reduced by the Treaty of Paris in 1814, when it was stripped of all territorial acquisitions made in the intervening period, with the exception of the Venaisin or Territory of Avignon. The *Gallia Transalpina* of the Romans comprehended modern France, together with the German territories Westward of the Rhine; it was afterwards divided into the Provinces of Aquitania, Gallia Belgica, and Gallia Celtica. Aquitania contained the modern Gascony and Bearn; Gallia Belgica, the country included between the Seine, the Marne, and the Rhine; Gallia Celtica, the remainder. Gaul was again divided by Augustus into four Provinces: Belgica, the same as in the last division; Lugdunensis, bounded by the Seine, the Loire, the ocean, and the Voges; and Aquitania, which stretched from the Pyrenees to the Loire, and was separated on the East from Gallia Narbonensis by the mountains of Auvergne and Rouergue. In the IVth century the *Notitia Imperii* exhibits Gaul divided into five Provinces, Lugdunensis, Belgica, Germanica, Vienensis, and Aquitania; finally it was divided by Constantine into 17 distinct Governments.

After Gaul had been overrun by the Franks, the

name of France was given to one of those petty Kingdoms into which the conquests of Clovis were divided by his successors; and through all the struggles of those little Monarchies, till their final amalgamation, the name continued paramount, until at last it became that of the whole Kingdom. The Provinces comprehended at present within the Kingdom of France were united to the Royal domain at different periods by inheritance, forfeiture, or conquest; the Duchies of Lorraine and Bar, the last of them that retained their feudal independence, were seized by Louis XV., and were afterwards ceded to him by Treaty. France previous to the Revolution was divided into 32 Provinces or distinct Governments; but the first National Assembly in 1790 decreed its division into 83 Departments, with the subdivisions of *Arrondissements*, *Cantons*, and *Communes*; subsequently, the addition of Corsica and of the Venaisin or Department of Vauchise, together with the formation of the Department of the Garonne and Tarn, completed the number of 86 Departments, 368 Arrondissements, 2669 Cantons, and 38990 Communes, into which the Kingdom of France is at present divided. As the old mode of division, though no longer subservient to the political organization of the country, is firmly incorporated with its language, and remains in familiar use, we shall here enumerate the Provinces of the old régime, together with the Departments into which they have been partitioned.

Divisions.

Provinces.

Departments.

- | | |
|-----------------------|--|
| 1. Flanders | Nord. |
| 2. Artois | Pas de Calais. |
| 3. Picardy | Somme. |
| 4. Normandy | Seine Inférieure, Eure, Orne, Calvados, and Manche. |
| 5. Isle of France . . | Aisne, Oise, Seine, Seine and Marne, and Seine and Oise. |
| 6. Champagne . . . | Ardennes, Marne, Haute Marne, Aube, and Yonne. |
| 7. Lorraine | Meuse, Moselle, Meurthe, and Vosges. |

Progressive
geography.

FRANCE.	Provinces.	Departments.
	8. Alsace	Haut Rhine and Bas Rhine.
	9. Brittany	Ille and Villaine, Loire Inférieure, Morbihan, Côtes du Nord, and Finistère.
	10. Maine	Maine and Sarthe.
	11. Anjou	Maine and Loire.
	12. Touraine	Indre and Loire
	13. Orléanais	Eure and Loire, Loire and Cher, and Loiret.
	14. Poitou	Deux Sevres, la Vendée, and Vienne.
	15. Berry	Indre and Cher.
	16. Nivernois	Nievre.
	17. Bourbonnais	Allier.
	18. Burgundy	Côte d'Or, Saône and Loire, and Ain.
	19. FrancheComté	Haute Saône, Doubs, and Jura.
	20. Pays d'Amis	Charente Inférieure.
	21. Saintonge	Charente.
	22. Marche	Haute Vienne and Creuse.
	23. Limousin	Corrèze.
	24. Auvergne	Puy de Dome and Cantal.
	25. Lyonnais	Rhone and Loire.
	26. Guicenne	Gironde, Dordogne, Lot and Garonne, Lot, Aveyron, Gers, Hautes Pyrénées, and Landes.
	27. Beam	Basses Pyrénées.
	28. Foix	Arriège.
	29. Roussillon	Pyrénées Orientales.
	30. Languedoc	Tarn, Haute Garonne, Hérault, Aude, Gers, Ardèche, Haute Loire, and Lozère.
	31. Dauphiné	Isère, Drome, and Hautes Alpes.
	32. Provence	Basses Alpes, Var, and Bouches du Rhone.

Mountains.

Voies.

Jura

We shall commence the geographical details of France with a description of its mountains, as these usually decide the course of the Rivers, and fix the boundaries of fruitfulness and sterility. To begin on the North-East side, the *Foixes* first appear on the borders of Champagne, Franche Comté, and Lorraine; they stretch from West to East more than 35 leagues towards Belfort; thence changing their direction they run from South to North with the course of the Rhine, and terminate in the Ardenues. These mountains were formerly all forest; they have at present much open pasturage, and their summits are covered with cattle as soon as the snow disappears; their highest summit is the *Ballon*, near St. Murbach, which has an elevation of 4500 feet. The *Vosges* are in their form and appearance very distinguishable from the Alps and central Pyrénées; in the Alps, rocks of the most acute form, resembling huge obelisks, shoot up to an immense height from the mountains to which they belong,—these are called *Aiguilles*; in the Pyrénées, great masses of rock present on all sides abrupt faces and rugged inclivities, like rude pyramids,—these bear the name of *Pics*. The *Vosges*, on the other hand, offer everywhere to the view a rounded outline with gentle slopes, and are totally divested of the severe aspect which usually characterises mountainous regions; conformable to their exterior is the material of which they are composed, a soft and friable sandstone. To the South of these, Mount Jura, the *Mont Jura* of the Ancients, is the advanced part of the Alps, and serves as the barrier between France and Switzerland; the highest peaks of the Jura are *Reculet* and *Dole*, which have an elevation,

according to the measurement of Leopold von Buch, the former of 6206, and the latter of 4760 feet. Numerous Alpine branches intersect Dauphiné and Provence, they are for the most part calcareous, and afford, particularly in Provence, excellent and extensive pasture for sheep. *Lansira*, in the Department of the High Alps, rises to the height of 14,450 feet; *Mont Pelat*, on the borders of the Lyonnais, is considered as belonging to the Alps; this mountain, with an elevation not exceeding 3000 feet above the Rhone, collects all the clouds which pour their torrents over Dauphiné and Lyons. The mountains of Auvergne are described by Desmarest, as cones of a volcanic origin reared on the top of a lofty ridge of granite; to form a just idea of this chain, we must conceive an elevated mass of granite stretching North and South, terminating abruptly on the East, but towards the West declining gently into an extensive and low plain; on the Northern ridge of this granite base, numerous basaltic cones are distributed irregularly round the *Puy de Dome*, which has an elevation of 5310 feet; farther to the South-West another group of mountains rises still higher than the preceding, these are called the *Monts d'Or*; in the continuation of the same high plain towards the South-West are found other groups forming the mountains of *Salers* and *Cantal*. These mountains are all connected in their bases, their summits alone being irregular and independent, the whole series slopes gradually towards the West, but falls precipitously on the side of Basse Auvergne; this great chain is bordered on both sides by valleys parallel to its axis; that on the East, which is the valley of the Allier, is called the *Limagne*; the general elevation of the granite ridge above the bottom of the Limagne is 1500 feet, and the basaltic cones frequently tower to the same height above the granite. The *Puy de Sauri*, in the *Monts d'Or*, is the loftiest of the whole range; it reaches the height of 6650 feet, and has a perpetual cap of snow surmounting the naked rocks. The group of *Cantal* is situated at the Southern extremity of the high plain of which we have spoken; at the South-East of this mountain is an extended and elevated plain, called the *Planaze*, which is evidently a continuation of the granite; but that which renders it remarkable is the quantity of lava that is spread over its surface, arranged in streams from Cantal Eastward. The basaltic mountains of Auvergne are now generally admitted to be of volcanic origin; the Northern part of the chain, or the *Puy de Dome*, exhibits many craters, and is supposed to contain the volcanoes of most recent activity; in the *Monts d'Or*, which occupy the centre of the country, and are the loftiest mountains in France, the craters have disappeared from length of time. Towards the South, the *Plomb de Cantal* reaches the height of 6335 feet, and is surmounted by mountains of nearly equal elevation; this enormous assemblage of rocks is spread over a surface of 120 square miles. By many Geographers the mountains of Auvergne are confounded with the *Cevennes*; while others, with equal inaccuracy, make the *Cevennes* include the *Feluy* and *Vivarais*; these mountains extend in a crescent form to the South-East of the range we last spoke of, through the Departments of the Haute Loire, Ardèche, and Gard. They are separated from the mountains of Auvergne by the basin of the Allier on one side, and that of the Lot on the other. The *Cevennes* are covered with chestnut trees and abound in game; their highest summit, *Mont Lozère*, is 6310 feet above the sea. The Pyrénées

FRANCE.
Alps.

Cevennes.

FRANCE. constitute the boundary of France and Spain; their name is said to be derived from *phœnix*, a Phœnician word signifying branch; they extend from the port of Vendres in the Mediterranean to Fontarabon on the ocean, a distance of about 85 leagues, their greatest breadth not exceeding 40. The most interesting and productive portion of this chain of mountains belongs to France, towards which they present the hollow side of a rugged, spherical segment, highest in the centre, and declining gradually towards the extremities. *Mont Perdu*, which belongs to Spain, is considered the loftiest of the Pyrenees, being 11,250 feet above the sea; it is said to be covered with marine exuvie, but this we believe to be a mere conjecture; the opinion existed before the mountain was explored, and exists still, though Ramond, who ascended it, found nothing of the kind. The basis of the Pyrenees is a granite exactly similar to the granite of the Alps; it runs nearly East and West. On either side of this axis are ranged with exact symmetry the secondary and tertiary formations, the mountains of most recent formation being in general the loftiest; towards the East the granite is left bare; but towards the Western extremity of the chain the mountains are wholly composed of lime-stone containing organic remains. *Pignemale*, the loftiest of the French Pyrenees, yields to *Perdu* by only 300 feet. The *Grand Pic* and the *Pic de Long*, both nearly 10,000 feet high, with the *Pic de Boreon*, are all included in the range of the granite. The highest summits of these mountains are covered with eternal snow; they exhibit numerous glaciers, and are frequently visited by avalanches and other Alpine terrors. The Pyrenees in general are broken and precipitous to the South and West, exhibiting every where the most repulsive sterility; but towards the North and East, where there is shelter from the inclement South-West wind, and the descent is gradual, they are frequently covered with thick woods and rich pasturage; the former yield naval timber, particularly pine. The Pyrenees have also on the French side some quarries of beautiful marble, and mines of iron, lead, and copper.

Those mountain groups are not scattered and unessential features in the Geography of France; they are connected with one another, and with the general form of the country. The Vosges are joined to the mountains of the Cevennes by a chain of hills running parallel to the course of the Saône and Rhone, and at an average distance of eight leagues from the right bank of those rivers. The South-Western portion of the Cevennes is also connected with the Pyrenees by an irregular band of hills, passing half-way between Narbonne and Toulouse. This extensive mountain range is every where abrupt and precipitous towards the East, while on the West it declines with a gradual slope; it seldom sinks below an elevation of 1400 feet, and obviously forms the base or principal edge of those great sloping plains, which, with the exception of the valley of the Rhone, constitute the whole of France. From Plombières, in the Department of the Vosges, a chain of hills runs North and North-West, separating the streams of the Air and the Meuse, and terminating in the Pas de Calais; these hills separate the basin of the Rhine from that of the Seine; another elevated range runs parallel to the former, and at an average distance from it of 150 miles; commencing in the Côte d'Or, it divides the basins of the Seine and Loire, and branches along the coasts of Normandy and Bretagne. Again, a third chain of

subordinate hills commences in the Puy de Dome, and, keeping the same direction, separates the basin of the Loire from that of the Garonne; they are finally dispersed on the shores of La Vendée. Thus we find that France is naturally divided into four great basins, the form and exposure of which must naturally influence their climate and productions. The narrow valley of the Rhone runs from North to South, while the broad and open basins of the Seine, the Loire, and the Garonne, fall uniformly and gradually in a North-Westerly direction. From the general distribution of the superficial masses results the course of the Rivers, which we shall next describe.

The *Seine*, one of the most beautiful rivers in France, rises at St. Seine, near Dijon, in the Department of the Côte d'Or, Burgundy; its general course is North-West, and after running about 250 miles, not reckoning its sinuosities, it falls into the sea at Havre de Grace; at Châtillon it is increased by the abundant waters of *Fontaine-le-duc*, and has water enough for boats, but weirs constructed for the use of manufactories prevent its being navigated; at Nogent, or even at Mery, it begins to carry boats; at Conflans, near Paris, it receives the *Marne*, and the *Oise* falls into it about six leagues lower down; the valley through which it afterwards winds its course to the sea is eminently beautiful. The *Seine* is the least of the principal rivers of France for extent and volume of water; and below Paris it meanders in such a way as very much to retard the navigation, but it is so firmly embanked by Nature, that its floods are never attended with any mischievous consequences. The *Loire* rises near Mount Mezlin in Ardèche; its course is first to the South, then West, and finally North; it receives many small rivers before it reaches Autun, where its basin rapidly enlarges; but at Nevers, where the *Allier* joins it, the basin contracts again, so that at Briere all the rains which fall on its right bank are collected in the channel of the *Seine*. The *Loire* appears to be determined towards the right side of its basin by the great rivers which flow into it on the left, the *Allier* particularly. After passing Orleans, however, its course seems to be less biased, and the rivers which join it from the right are more considerable, as the *Loir*, the *Sarthe*, and the *Mayenne*; it washes Nantes, and having formed many islands, falls into the sea at Bourgneuf, after a course of about 430 miles; it is navigable about 90 miles from its source. The *Loire* and its tributary streams, particularly those from the South, roll down immense quantities of gravel and sand, which, continually shifting, render the navigation difficult and dangerous. A great dike, called *La Lée de la Loire*, the origin of which is lost in antiquity, bounds the course of the river on the right bank from Blois to Angers; this immense causeway is generally about 25 feet high and 40 broad. The *Rhone* has its rise near La Fourche in the Grimsel, on the confines of the Valais and the Canton of Uri; its channel is at first rocky and precipitous; it divides the Valais in its whole length, crosses the Lake of Geneva, through which it is said, the path of its turbid waters is always distinguishable, and disappearing among the rocks, about five or six leagues below Geneva, again emerges after a subterraneous course of about a mile. At Pont d'Arlun it increases, and at Seissel it is as wide as the *Seine* at Paris; here its navigation commences; its course hitherto is Westward, but on meeting the *Saône* at Lyons it takes the direction of that river, and runs

FRANCE. from North to South; after receiving several considerable rivers, the *Ain*, *Jure*, *Sorgue*, and *Durance*, it falls into the Gulf of Lyons by two principal mouths, of which that on the East by Arles is the most practicable. The whole course of this river is about 400 miles, and so rapid as to prevent in a great degree the navigation upwards. The fish of the Rhone are held in great estimation, and its banks are clothed with the most valuable vineyards. The *Garonne* has its source in the valley of Adan, in Catalonia; it crosses the Pyrenees, running North by St. Beat and St. Bertrand; it passes by Cazerres and Toulouse, and at the latter place begins to be navigable; it thence turns North-West, and on receiving the *Tarn* bends still more to the West. Watering Agen and La Reole it reaches Bordeaux, where it is half a mile wide; at Bourg meeting the *Dordogne* it takes the name of *Gironde*, and forming some islands, runs into the sea near Cordovan by two channels; its whole course is about 250 miles. On entering the Gironde from the sea, the picture presented to the eye is of the most displeasing kind; the channel is girt with rocks or barren desert, but after reaching Blaye, a smiling landscape unfolds itself, and the banks are thickly adorned with gardens and country-houses. The shoals between Bordeaux and the mouth of this river are many and dangerous; the tide flows up about 30 leagues, and is sometimes preceded by a huge billow, that sweeps destructively along the shore; this phenomenon is called the *Mascaret*. The *Adour*, from the extent and independence of its basin, deserves separate mention. This river has its source in the mountains of Bigorre, the loftiest of the Pyrenees; it passes by Campan, Bagneres and Tarbes, and becomes navigable at Grenade, two leagues above St. Sever; it is increased by numerous mountain streams, receiving among others the *Bidasoa* and *Bidache*. The *Adour* river runs round the walls of Bayonne, where it is crossed by a wooden bridge of 1100 feet in length; it is deep enough to carry 40-gun frigates above the town; about four miles below Bayonne it runs into the sea by an artificial channel, its former course, which was farther to the North, having become impracticable from accumulations of sand.

The CANALS of France have already been described under that head.

Soil. In describing the soil of France we shall chiefly follow the observations of Arthur Young, whose opinions have met with the general concurrence of French Agriculturists. The richest part of France with respect to soil is the North-West division, comprehending the Provinces of Flanders, Artois, Picardy, Normandy, and the Isle of France. The Northern limit of the deep and rich loam may be fixed on the coast at Dunkirk; thence it proceeds by Lille and Laon, passes between Soissons and Rheims to Nemours and Orleans, from which place it takes the direction of Alençon, and terminates at Caen in the coast of Normandy. The line which bounds this rich country appears to be an irregular segment of a circle, of which Rouen is the centre. It is not equally fine throughout; the central portion from Paris through Picardy is somewhat inferior, but towards the edge, the deep and level plains of Flanders and Artois offer as rich fields as can be desired to repay the industry of man. From Paris to Soissons, and thence by Cambrai, with the exception of a few sandy hills of small extent, the soil is every where a sandy loam of admirable texture; about Meaux, where it tends to an impalpable powder, and is called *Bleu-neuve*, it is to

be ranked with the finest in the world. The famous FRANCE. plain of Beauce, between Orleans and Arpanay, resembles the vales of Meaux and Senlis; at Alençon also, the soil is uncommonly fine; the pastures of Normandy can hardly be exceeded; this rich district is large enough for a little Kingdom; it is calculated to contain 18,179,500 acres. The next considerable district of fine soil, is what may be called the valley of the Garonne; this has its greatest breadth about Montauban and Toulouse, where it is one of the finest levels of fertile soil that can be found anywhere. From Toulouse it extends by St. Gaudents to the Pyrenees with a very slight deterioration. In the opposite direction from Agen to Bordeaux, though the river flows through one of the finest vales in the world, yet the breadth appears every where to be inconsiderable. Through all this plain wherever the soil is found to be excellent, it consists of a deep, friable, sandy loam, with a calcareous admixture and moisture sufficient for every cultivable production; the extent of this plain is 7,634,564 acres. The great valley of Languedoc from Narbonne to Nismes, by Beziers, Pezenas, and Montpellier, is generally vaunted as the most productive, and certainly the advantages of climate render it wonderfully prolific; olives and mulberries, as well as vines, embellish every field; but in respect of soil, the greater part of it is inferior to the districts already mentioned. Among the richest lands in France may be reckoned a portion of Bas Putois, in the Departments of La Vendée and Deux Sevres, where upwards of 100,000 arpents of fens have been drained and brought into cultivation. The narrow plain of Alsace, the extent of which is fixed at 637,880 acres, belongs to the same class; its soil resembles that of Flanders, though certainly inferior to it. But a more celebrated region is the Limagne of Auvergne, a flat and narrow vale surrounded by great ranges of basaltic mountains, which commencing at Riom in Basse Auvergne runs North about fifteen leagues. Some French Geologists suppose that this valley was formerly a lake, but it is more likely that the fine soil which is found here in the midst of comparative sterility, has been gradually accumulated by the River Allier, which runs the vale and leaves an annual deposit of sandy mud. The Limagne is considered to have one of the finest soils in the world, consisting, it is said, of beds of chalk twenty feet deep, formed from the decomposition of soft basalt.

The calcareous district, or even that of chalk, is much Calcareous. more extensive than the last. The chalk stretches across the Kingdom from the Northern limit of Champagne to the sea-coast in the Department of Charente; it embraces the Angoumois and part of Poitou; it extends through Touraine to the Loire, and forming a great part of the bed of that river passes to Montargis, Auxerre, and St. Menchould, beyond which place it extends no farther to the East. From Metz to Nancy all is calcareous, but not chalk. Lime-stone is found abundantly in the Southern part of Alsace and Franche Comté; immense districts in Dauphiné and Provence are of the same description. The chalk Provinces are generally unfruitful in grain, though the influence of a summer sun allows them richer of another sort. Champagne is wretchedly poor, and the Southern part of it from Chalons to Troyes has acquired from its sterility the epithet *Pouilleux* or *loisy*; the District of Solagne is in the same predicament, and is styled *La Triste*; the calcareous lands which border on the chalk formation are of a more productive and grateful nature.

FRANCE. In the Provinces of Bretagne, Maine, and Anjou, are immense wild heaths, stretching for many leagues without a single habitation. In the first of these Provinces the cultivated land is estimated not to exceed two-fifths of the whole; the soil of these heaths is a gravel or gravelly sand of an inferior nature, but not totally unsuited to improvement. Similar heaths, but of less extent, are to be found in Normandy, Guienne, and Gascony; all these, including the *Landes* of Bordeaux, cover a space of 25,313,213 acres.

The mountainous district of France is very extensive, comprising the Provinces of Auvergne, Dauphine, Provence, the Lyonnais, Languedoc, and Roussillon.

The *Landes*. *Landes* is a general name given in France to extensive tracts of sandy deserts, producing nothing but heath, brom, and a few junipers. Some of these wastes are to be found in Sologne and near Le Mans; *Landes* of greater extent are on the road from Poitiers to Bordeaux; but the most remarkable are the *Landes* of Bordeaux; these extend from the mouth of the Garonne to Bayonne, a distance of twenty leagues, and have a breadth of about twelve. They are divided into the *Petites Landes* between Bazas and St. Maran, and the *Grandes Landes*, which stretch from the Pays de Maronne to the neighbourhood of Bordeaux; there are also several other subdivisions. The *Landes Sauvages* are situated on the coast, and present an immense range of sand-hills; attempts, however, have been made to render them productive; great plantations of pine trees made in 1788 are now yielding abundance of resin; and thick woods, planted more recently, have so much increased the moisture and verdure of this unpromising region as totally to change its aspect. The *Landes de Marsen* have some lakes, or rather stagnant marshes, which fill the air with insupportable exhalations, the noxious effect of which on the animal constitution is exhibited in the lean and dejected visage of the inhabitants. These deserts, although in many places composed of rough gravel without any covering of soil, are not wholly unsuited to culture; besides abundance of good pine, they are in many places covered with cork trees. The portion of the *Landes* which borders on the Adour is fertile enough to encourage the plantation of vineyards, and the experiment has been rewarded with success. The growth of tobacco may be also enumerated among the attempts made to render those parched deserts productive, but we believe the experiment has not been persisted in. On the left bank of the Rhone, between Arles and Marseilles, is situated the *Crau*, a stony desert, covering about 20 square miles, and composed of a rough shingle of quartz pebbles, which are sometimes the size of a man's head; it has no vegetation but a few plants of *absinthium* and lavender. The *Crau* was called by the ancients *Campus Lapidus*, or *Herculeus*.

In the remaining Provinces of France, gravel or a gravelly sand is the predominating soil; this is to be found in every part of Bretagne, Maine, and Anjou, in which Provinces there is little difference in respect of natural fertility between the wild heaths and the cultivated fields. Touraine partakes of the same barren nature, but is somewhat better. The Bourbonnois and Nivernois form one vast plain, through which the Loire and Allier pass; the predominant soil is gravel, and the whole must be regarded as one of the most unproductive Provinces of the Kingdom. The soil of Lorraine is poor and of the same description; that of Burgundy is

more diversified. The tract of country running East and West by Dijon is of tolerable fertility, consisting of good sandy loam; but the subdivision of the Province called Bresse is a miserable country, wherein the ponds alone, on a white tenacious marl, amount, as Varenne de Fenille asserts, to 66 square leagues, or not much less than 250,000 acres. The County of Venaisin or district of Arignon, though small, is one of the richest in the Kingdom, its admirable irrigation, indeed, would alone be sufficient to make it appear so; but it has besides the natural advantage of a deep soil of rich loam with white and calcareous clays. The irrigated valleys of Roussillon are also of exuberant fertility.

After an attentive survey of all the Provinces of France, Mr. Young concluded that England was much inferior to that Kingdom in fertility of soil; the proportion of poor to rich soil is greater here than in France; our Northern moors yield in capability as well as in actual utility to the wastes and *Landes* of Bretagne and Guienne; nor can the mountains of Wales and Scotland show any thing to be compared with the hilly pasturage of Provence and Auvergne. The French farmer, besides, is never incommoded by that stubborn tenacious clay, which in many parts of England enhances so immoderately the expense of culture.

The Woods and Forests of France are estimated to cover a space of 18,795,000 acres, or nearly one-seventh of the whole area of the Kingdom. The principal Forests are those of Ardennes, Orleans, and Fontainebleau; the two latter are about 28 leagues in circuit. These Woods supply naval timber, resin, cork, fuel, and chestnuts, which in the South of France are an important article of food.

We must travel 400 miles South from Calais, or 300 miles to the East, before we meet with any eminence which can be called a mountain; but, although this is the only large portion of the Kingdom to which the epithet level can with any justice be applied, yet even here the ground is always sufficiently broken and diversified to render the prospect interesting. The beauty of the Northern Provinces is derived from their utility; their fertile fields display to the eye the images of wealth and enjoyment. Normandy abounds in pleasing landscapes, particularly on the banks of the Seine, which is every where an agreeable object; the scenery of its banks between Paris and Rouen is known to every traveller. The banks of the Loire offer but little to charm the eye until we arrive at Angers, but from that place to Nantes the river is perhaps one of the finest in the world; the breadth of the stream, the islands of woods, the boldness, culture, and richness of the coast, all conspire with the animation derived from the swelling sail of commerce, to form a most varied and enchanting picture. The wide and extensive heaths of Bretagne do not compensate for their uniform nakedness by any picturesque outline; and descending Southward through Poitou, the monotonous and dull landscape terminates at last in extensive marshes. To render these marshes more useful, the shallowest parts of them have been divided into canals, which are separated from each other by embankments 12 or 15 feet wide, formed of the earth which has been dug from the excavation; these banks are planted with willows, poplars, ash, and even oak. The inhabitants of this singular region appear at first view to be the most miserable of mankind; a narrow hut, built of mud and thatched with reeds, affords a shelter at the same time to the family and the cattle, and they

FRANCE. are confined in their pedestrian rambles to a strip of land but a few yards long. In these nearly inaccessible labyrinths their only subsistence is fish and the milk of a few cows, whose food must be brought to boats from a considerable distance. The silence of these marshy deserts, never interrupted but by the cry of aquatic birds; the gloomy shade thrown over the canals by the branches intercrossed above, and the pale dispirited visage of the inhabitants, inspire at first a feeling of melancholy, which is not always dispelled by the singularity of the scene, or the startling of the innumerable fowl that haunt these waters. On the road from Orleans to Limoges the chestnut tree makes its first appearance near the borders of Berri and La Marche. It is not easy to conceive how much the rich and luxuriant verdure of this tree increases the beauty of the landscape in the districts wherein it is common. On entering the Limousin numerous artificial lakes are met with in the midst of immense Forests; and there is not a single habitation to disturb the lonely grandeur of the scene. This Province is superior in general beauty to the rest of France; hill and dale, wood, enclosures, lakes, streams, and scattered farms are mingled every where through its whole extent in a thousand delicious pictures; the hills are high, but being cultivated to the very summit, their magnitude is lessened to the imagination; their forms are various, sometimes they project in abrupt masses, sometimes they expand into amphitheatres of cultivation; they are in some places tossed into a thousand inequalities of surface, while in others the eye reposes on scenes of the softest verdure. In passing through the Limousin the traveller is struck with the neat and sprightly appearance of the peasants' dwellings, which are much too good to be called cottages; they are square, white, and rather flat-roofed, but without glass windows. Wolves are very common in this Province. If we still continue our progress towards the South, the country assumes a more savage aspect about Cahors, although more than one-third of it is under vines; this part of the road, however, acquires a new interest from the sight of the Pyrenees, which are visible at the distance of 150 miles. From the ramparts of Montauban may be surveyed at once the entire extent of the fertile plain of Toulouse; a prospect of ocean vastness, an almost boundless scene of cultivation, melting away into the obscurity of distance, from which emerge on the one side the mountains of Auvergne, on the other the Pyrenees rearing their snowy heads above the clouds. But there is nothing better worth the attention of the traveller than the valley of the Garonne as it is seen from the great road between Bordeaux, Montauban, and Toulouse; the magnificent river Garonne, alive with inland trade: one of the most fertile vales in Europe, the hills covered with the most productive vineyards to be met with in the world; the towns frequent and opulent; the whole country an incessant village, and all gilt and invigorated by a genial sun. He who has not viewed this animated scenery, says Mr. Young, has not seen the finest thing in France. The banks of the Rhone, however, will be more interesting to the lovers of romantic scenery; they are uniform and barren, indeed, from Lyons to Vienna, but from that town to Viviers, or even to Avignon, they can hardly be surpassed in picturesque grandeur. They are generally lofty and precipitous; overhung with the richest vineyards of France, and the most luxuriant vegetation of a favoured climate. High mountains close

the landscape on both sides, particularly on that of Dauphiné. The course of the Isere, which washes Grenoble and falls into the Rhone, is also eminently beautiful. The look of Provence is rather displeasing than otherwise; the verdure of the vale is injured by the hue of the olives; the outline may be good, but for a climate whose chief glory is its vegetation, the colouring wants freshness; the imagination expects much from the country that produces all those aromatic plants from which the French extract their essences and perfumes, yet Provence appears every where arid and unproductive. The scenery of the plains of Burgundy is insipid; there is a want of wood, and the hills of the Côte d'Or which bound the plain on the West, are of a uniform height. It is a curious fact, that the chestnut will not grow at present on these hills, which were formerly covered with Forests of it; similar indications of a change of climate are to be met with in other parts of France.

The Northern and Western coasts of France are formed in a great proportion by immense downs or sand-banks, which in some places continue to increase with an alarming rapidity, and even where the shores are formed by cliffs they are seldom bold enough to be approached with ease and safety; hence the harbours are but few. From Blannay, which is a league to the West of Calais, the shores are covered with sand-hills as far as the Texel. Within this space is the harbour of *Dunkirk*, in the basin of which even ships of the line may be floated by means of a sluice, but shifting sand-banks render the approach to it difficult. *Dieppe*, in the Department of Seine Inférieure, has a narrow but well sheltered harbour, capable of containing 200 merchantmen, with about 16 feet depth at high water; but its entrance is barred with sand. *Harre de Grace*, situated at the mouth of the Seine, has advantages above the other harbours on this coast from the facility of its approach, and the slowness with which the tide ebbs from it; the harbour is large enough to contain 30 sixty-gun ships. *St. Malo* is one of the most frequented harbours in France, although when the tide ebbs it is nearly dry. *Brest* contends with Toulon the praise of being the most important harbour of the Kingdom, and is capable of containing at least 500 ships of war; the entrance to it is by a narrow channel three miles long, and about three quarters of a mile wide; this conducts to a roadstead of about seven miles in length and four in breadth; at the bottom of this bay is the port. The hills which command the port are strongly fortified. The ports of *l'Orient*, *Rochelle*, and *Rochfort*, are all incommoded with sand. A great proportion of the coast between the mouth of the Loire and Bayonne is formed of low sandy shores, which to the North of the Gironde appear to have been once covered with the ocean. To the South of the Gironde and on the coast of Medoc, the accumulations of loose sand have committed frightful devastations; near the town of Bourdeaux a whole village, and the Parish Church, and the rich possessions of a Convent of Benedictines, have been completely buried. The vestiges of ancient towns which have been overwhelmed by these destructive sands are from time to time laid bare by their shifting; much care has been taken of late years to prevent similar ravages, by planting on those hills lime-grass, sea-reeds, and pine trees. On the Mediterranean coast of Languedoc extends 30 leagues without a single good harbour; it is a

Coasts and harbours.

FRANCE. remarkably dangerous shore, no large vessel can approach it without risk of striking on a shoal. The town of *Aigues-Mortes* was formerly a port, but such has been the accumulation of sand that it is now two leagues from the shore. A mole was constructed at *Agle* by Cardinal Richelieu, but was quickly covered over; the work, however, has been reconstructed, and affords protection to a few barks. Great sums have been expended also to improve the port of *Cette*, which is the principal one of the Province although it can admit only vessels of the smallest size. The bold shores of Provence abound in good harbours; of these the principal are *Marseille* and *Toulon*, the latter of which may be termed the Plymouth of France; it is more spacious than the harbour of Brest and equally secure; the bay of *Marseille*, though crowded with merehantmen, is rendered nearly inaccessible to ships of war by a reef of rocks across its entrance.

Lakes. France has no considerable lakes, but innumerable shallow inlets or *Etangs* along the Southern coasts; the principal of these is the *Etang de Barre* in Provence; it covers an extent of about 300 square miles, and communicates with the sea by a narrow entrance; this lake is continually diminishing. The lakes of *Maritimes* and *Mauguette* yield a great quantity of salt, which is collected on their shores. Some of the *Etangs* in the *Landes* of *Bordeaux* and in the Department of *Var*, make themselves distinguishable by the pestilential vapours they exhale in the warm season; nothing that breathes can approach them with impunity. The country of the *Limousin* has numerous artificial lakes, formed for the purposes of irrigation or to breed fish; in the Department of *Haute Vienne* alone, 300 of these lakes are reckoned, which cover altogether a space of 42,000 acres.

Climate. Although France from its great extent embraces a great diversity of climate, yet this diversity is always confined within the limits most favourable to health and fertility. The fields of its Northern Provinces are planted with apple trees, while its Southern shores produce the date tree and the bamboo; the intermediate space is capable of yielding whatever the multiplied wants of man may require. The peculiarities of climate observable in the different regions of France deserve a detailed consideration: in the Northern and most of the Western Provinces the South-West is the prevailing wind; it blows with sufficient violence to give a decided leaning to the fruit trees which are planted in such abundance through those countries. In the *Angoumois* the North wind generally blows during the summer, and the South wind in winter; the same winds prevail in *Guienne* and *Gascony*, and serve to moderate the extremes of temperature which would be felt without them. In the neighbourhood of the *Pyrenees* the inclination of the land towards the North-West tends to disperse the solar rays and to diminish the heat; hence *Bayonne* has the climate of a more Northern latitude. In the *Bourbonnois* the elevation of the ground causes a sensible change of climate; the winds from the South-West, which generally bring with them mild and humid weather, arrive here chilled in their passage over the mountains; hence frosts of long duration sometimes occur in Spring, and put an end to vegetation. The same cold and variable climate is found in the high grounds of *Lozere*, where the winter sometimes continues for nine months; when the North-West wind occurs in Spring it usually nips the vines and destroys all the hopes of the year; this great enemy of

the husbandman is called the *Galeae*. In *Languedoc* a cool Westerly wind frequently blows in summer; it rarely reaches *Nismes*, but abates rapidly after passing *Montpellier*. Another wind of this region is the furious *Autan*; this is a warm and oppressive wind from the South-East; it causes depression of spirits, loss of appetite, and an uneasy sensation as if the whole body were swelled by its influence. The *Autan* seldom blows for three weeks together; its usual duration is about four days, during which time it often rages with all the fury of a hurricane. The *Vent de Biar*, or *Mistral* of *Languedoc* and *Provence* is the same as the *Galeae* of the Northern Provinces; it is a severe and impetuous North wind, so biting and inconvenient as to be proverbially ranked among the scourges of the country where it prevails;

*Le Parlement, le Mistral, le Durance,
Sont les trois fléaux de Provence.*

This wind prevails no where so much as at *Avignon*, where it is necessary, perhaps, to purify the atmosphere, which from the low situation of that city otherwise would be remarkably insalubrious.

The coasts of *Normandy* and *Bretagne* closely resemble *England* in variability and humidity of climate; in the Department of *Finistère*, particularly about *Brest* and *Morlaix*, the atmosphere is always thick and the rain incessant. As we retire however from the sea or towards the South, the seasons become better discriminated, the sky more serene, and the routine of weather more uniform and constant. In *Gascony* the regular rains commence in October and finish about the end of December; culture, it is said, and the destruction of wood have had the effect of lessening the quantity of rain in this part of the Kingdom; the position of the Southern Provinces is such that they have sometimes been half a year without a drop of rain. On the banks of the *Meuse* the harvest is usually finished by the 10th of August; on the shores of *Provence* the same labours are completed by the 15th of July: the harvest is in general five weeks earlier than the vintage. The central Provinces of France from the *Touraine* to the *Limousin* enjoy an equable temperature, with a clear and bracing air; they are within reach of the sea winds unincumbered with the sea mists. In *Gascony* the heat is excessive, and begins early; in April and May the thermometer not unfrequently rises to 86° Fahrenheit, and in summer to 95° or 98°; the perfect calm which reigns in the atmosphere at the same time, contributes to render the heat more insupportable. On the other side of the Kingdom the temperature of *Lyons* seems not conformed to the latitude of 45°; the numerous subalpine mountains which environ that city render its climate more variable; the *Saône* has been frozen in the middle of March, and the vine buds nipped with frost at the close of April; yet the summer heats are excessive, the thermometer frequently rising to 101°. At *Avignon* the rapid changes of temperature are still more remarkable, the *Vent de Biar* sometimes causing a depression of 50° in a few hours. *Montpellier* is extremely subject to sudden variations, and what is worse, to the *Autan* or hot winds; in general, the South of France is most agreeable during the winter season. In the neighbourhood of *Nice* the turf is still green at Christmas, butterflies continue to flutter, and the trees are laden with fruits and flowers. The only parts of France which can be pointed out as unhealthy, are those immediately adjoin-

FRANCE.

Moisture.

Temperature.

FRANCE. cent to the stagnant lakes in the *Landes* and in the vicinity of Arles; it is a singular fact, that while the inhabitants of the *Landes* have the withered appearance of creatures who breathe a pestilential air, the women of Arles are remarkable for their beauty although reared in an atmosphere pregnant with endemic disease. Among the inconveniences of the South of France may be reckoned the mosquitoes, the immense swarms of flies, the violent winds, dreadful thunderstorms, and above all the storms of hail; these destroy the vines, beat down the crops, and even endanger the lives of men and cattle; the injury done by them is almost beyond belief. Arthur Young learned that they destroyed annually one-tenth of the produce; but the *paragries*, or electric poles, have been of late years recommended by the Agricultural Societies of France as a certain means of mitigating the fury of these visitations.

Vegetable notes.

It was observed by Mr. A. Young, that the line which marks the culture of the vine in the North of France begins at Herbignac near Guernade on the coast of Brittany, and passes by Beaumont and Clermont to Coucy, ten miles North of Soissons; this line runs nearly South-West and North-East. The line of maize and no maize is parallel to the preceding; it is first met on the Western side of the Kingdom at Verac, near Ruffec, in Poitou; on the Eastern side it is found between Nancy and Lunéville; this line, however, is not so undeviating as the former, the vicinity of the mountains, and the poor soil of the Bourbonnois, unfit to bear maize, interrupt it in the centre. The line which limits the cultivation of the olive is also in the same direction; in travelling South from Lyons it is first met at Moutelhart, from which place it passes by Carassone to the Pyrenees. From these observations Mr. Young concluded that the Eastern side of France was two and a half degrees hotter than the

Western, or if not hotter more favourable to vegetation; and this erroneous generalization has been implicitly adopted by all subsequent writers on the climate of France. In examining more closely this interesting question, it will be found that this intelligent traveller drew a false conclusion from true premises. We have before stated, that the surface of France rises gradually towards the East, where it forms a plateau elevated about 1400 feet above the level of the sea; the Eastern side of the Kingdom has consequently a lower mean temperature than the Western, and the heat is more unequally distributed in the seasons, the winters being more rigorous, the summers more ardent; hence the Eastern Provinces are best fitted for the culture of such plants as being annual, like maize, or losing their leaves, like the vine, totally escape the severity of winter, and which, being cultivated solely for their fruits, grow best where the summers are hottest to ripen them; thus it is that the vine, which grows luxuriously in Normandy without repaying at the same time the husbandman's care, is cultivated with profit in the valleys of the Alps. The Western side of France, on the other hand, is better suited to the growth of such plants as fear cold, as the kermes oak, the cork tree, the strawberry tree, the phyllirea, and the fig tree; the mulberry tree also flourishes better at Tours than at Lyons. Such is the general superiority of the Western side in vegetation, that the wild plants of Le Mans and Nantes differ but little from those of Dax and Agen, situated from three to four degrees to the South; while the same plants on the Eastern side hardly reach the latitude of Lyons. For further information on this subject, the reader may consult the *Flore Française* of Lamarck and DeCandolle, with Dupaintrie's *Map of Elevations*.

The following table of details may serve to complete our view of the climate of France.

If the mean annual temperature of London be taken as 1, the extreme cold in January as 1, and the extreme heat in July as 1.		
The mean temperature of Paris will be.....	1.028	1.040
..... Bordeaux.....	1.090	925
..... Montpellier.....	1.170	850
		1.037
		1.139
		1.196

	Reaumur's Thermometer	
	27°	of the least 7°
In the centre of the Kingdom the average of the greatest heat is.....	23° 2'	6° 6'
In the North.....	24° 3'	9° 5'
In the East.....	24°	6°
In the West.....	25° 1'	3° 7'
At Montpellier.....	25° 3'	3° 1'
At Marseilles.....		

The annual quantity of rain at Paris is.....	22 inches,
..... in the centre of the Kingdom.....	20 inches, with 164 rainy days.
..... in the North of the Kingdom there are.....	126
..... in the East of the Kingdom.....	145
..... in the West of the Kingdom.....	150
..... at Montpellier.....	74
..... at Marseilles.....	21
	57

Coal.

France abounds in beds of Coal, but has hitherto availed herself imperfectly of the advantages which it offers. Coal mines, however, are opened in the Provinces of Flanders, Lorraine, Normandy, Bretagne, Lyonnais, Forez, Marche, Limousin, Dauphiné, Languedoc, and Provence. The author who has principally contributed to unveil this source of national wealth is M. Lefebvre d'Hellencourt, an active contributor to the *Journal des Mines*. Taking him for our guide, we shall endeavour in the first place to describe as briefly as possible the geological distribution of the coal strata through France, and the nature as

well as disposition of the various substances in which they are found imbedded. Layers of coal are found alternating with sand-stone, or with what is by some called grey wacke; of this kind are the mines of Noyant and Fius, in the Department of the Allier, situated in a deep narrow valley, bordered on both sides by a chain of granite; in like manner, the great mines of St. Etienne in the Forez, surrounded by mountains of granite and gneiss, exhibit the coal in a similar position; in fine, at St. Georges, in Anjou, the coal is imbedded in a grey wacke, so fine grained and homogeneous, that an inexperienced eye might mistake it for pure quartz. It was

FRANCE. for a long time a favourite dogma among Naturalists, that coal was not to be found alternating with lime-stone; the possibility of such a juxtaposition was reluctantly admitted on the authority of Saussure, who found it in the Alps, and of M. Bernard, who showed its frequent occurrence in the mineralogy of Provence. The coal mines of Provence are situated at the foot of very high mountains, and run through a chain of hills, the soil of which has a whitish red colour; on examining the internal arrangement of these hills, beds of earth and of lime-stone are found alternating to a considerable depth, after which the earth disappears, and layers of coal assume its place. The lime-stone which embraces the coal is generally of a grey colour, but of a deep blue where it touches that mineral; it is of a laminated texture, and in beds of considerable thickness; the veins of coal seldom exceed the thickness of three feet. The only interruptions to these veins through a space of 50 miles in Provence, arise from the interposition of beds of peat earth, which never fail to accompany them. At Hermitage, on the banks of the Rhone, is found in lime-stone a coal resembling our cannel coal, black, shining, and compact. The calcareous mountains to the North-East of Cluze, in the Department of Doubs, enclose vast beds of what we call stone-coal; these examples are sufficient to prove the existence of coal in lime-stone. Coal has also been found imbedded in volcanic substances; at Laubepin, in the Velay, it is found covered by a range of basalt; the same disposition is found in the mines of Auvergne, and near Souvigny; in the Bourbonnois is an elevated black rock, which is traversed in its whole length by three veins of soft coal. The principal coal mines actually wrought by the French are those of the Lyonnaise, in the Department of the Loire; these extend over a space of 40 square miles, and yield immense quantities of the mineral with comparatively little labour; they are wrought without either care or capital. The surface coal has been most sought, because easily obtained, and the excavations are so numerous as to render the labour of sinking deep shafts both dangerous and expensive. One of the mines in this district has been on fire for 150 years; it is situated near St. Etienne on the Forez, on the road to Puy. Lyons is chiefly supplied with coal from St. Etienne. The Department of Aveyron is one of those in which this mineral appears in the greatest abundance. At Creusac, within a short distance of the river Lot, it may be easily extracted, and in the greatest quantities. In this district also the coal is burning in the bosom of the earth. In the neighbourhood of Fontaines, the earth of the fields is calcined, and the heat, together with the sulphureous vapours, have banished all vegetable and animal life. In the Department of Drome, near Crest, great quantities of bituminous fossil wood, which was for a long time thought to be coal, are made use of in the silk manufactories. In the Department of the Saone and Loire are the coal mines of Blanzay, Creusot, and Reuille; they supply the iron foundries and glass-houses of that district; in the Northern Departments coal is more uniformly diffused. Mines are opened in the Pas de Calais, about seven miles North of Boulogne, which yield annually 180,000 quintals. In the neighbourhood of Valenciennes the produce of the various coal mines is said to amount to six millions of quintals.

Many of the Rivers of France contain auriferous sand, as the Doubs, the Garonne, the Ardèche, and

several of the small rivulets which flow from the Pyrenees; but the only gold mine which has been wrought in modern times in France, is in the Department of the Isere; it yielded some fine specimens of native gold, but was not sufficiently rich to encourage the continuation of the works. Silver mines are wrought in several parts of Alsace and at Allemen in Dauphiné; but this metal is extracted in larger quantities from the lead and copper ores to which it is attached. The Pyrenees abound in large banks containing iron ore. The principal mine in this quarter is at Viedossos, about 15 miles South-West of Tarascon; the mass of ore in this mine is in some parts upwards of 60 feet in thickness; it is miserably wrought, without a single improvement, Mr. Birdbeck supposes, since the days of Julius Cæsar. There are abundance of iron mines in Langueuec, as well as in Franche Comté and Lorraine. Copper is found also in abundance in the Pyrenees, Alps, and Vuzges; the principal copper furnaces are at St. Bel, Lyons, Avignon, Montpellier, &c. Lead is extensively scattered through the mountainous districts of France; but the mines of that metal are nowhere so rich as in Brittany. Together with these metals, and frequently in the same mines, are found zinc, cobalt, and manganese. The mines of antimony in France might suffice to supply all Europe; they are situated in the Southern mountains of Auvergne and at Allemen in Dauphiné. The only mine of mercury that is now wrought is at Menildot in the Department of Calvados. In the Department of the Aube, and generally throughout the South-West of Langueuec, jet is found in extensive beds; it is not continuous, but occurs in masses, which are sometimes of the weight of 50 lbs. Turquoises, scarcely inferior to those of the East, are among the fossil productions of the mountains of the Rouergue. Alum is found in considerable quantities in the Department of Aveyron; and fossil resins along the banks of the Rhone, from Seinel to Fort Ecluse.

Previous to the Revolution, the cultivator of the soil in France laboured under the most oppressive and discouraging institutions; he seldom had any property in the fields which his labour fertilized; one-fifth of the property of the Kingdom, according to Condorcet, belonged to the Clergy; their manor rents amounted to 120 millions of *livres*; and their tithes to 90 millions more. Estates yielding a revenue of 30 millions of *livres* were included in the domains of the Crown or of the Princes of the blood; the feudal dues and oppressive *corvées* might be estimated at four times that amount. The great weight of taxation fell on the Agriculturists, so that the produce of the soil in France was at that period annually charged with upwards of 21 millions sterling. The most common tenure, at the same period, by which the cultivators held their farms, was that of *métairie*; those who held by this tenures, or *métayers*, may be described as slave cultivators, resembling the *coloni partiarii* of the Romans; they were merely tenants at will, who agreed to supply the labour necessary to cultivate the land, while the proprietor furnished the seed, the stock of cattle, and implements of husbandry of every description. The rent paid by the *métayer* was a share of the produce, generally one-half, as the name implies; but in poor soils less; in Champagne it seldom exceeded one-third. Under this tenure were held, before the Revolution, seven-eighths of the lands in France. The good wheat lands in the Northern districts, and the greater part of Beauvoisis, were the only

FRANCE.

State of Agriculture before the Revolution.

TENURES.

Other minerals.

FRANCE. portions of the Kingdom in which a fixed money rent was levied. It is needless to dilate on the wretched state of agriculture which must always accompany the *metairie* system; a system which supposes and perpetuates a total want of capital in the farmer, and leaves him in a state of the most abject dependence on the proprietor of the land.

Feudal oppression. Together with the uncertainty of their tenure, the agriculturists laboured under an enormous load of feudal oppressions; to enumerate these would far exceed our limits, some of them were merely degrading or vexatious services, but many of them were reserved rights, or restraints on the tenant, directly opposed to agricultural improvement, and supported by edicts dictated in the same spirit: thus, weeding and hoeing were prohibited, lest the young partridges should be disturbed; taking away the stubble, lest they should be deprived of shelter; and for the same reason, hay was not allowed to be mown before a certain time, so late as to spoil many crops. These were the sufferings of the tenantry; but even proprietors themselves were harassed by *captaineries*, or the paramountship of certain districts in the possession of the Princes of the Blood. These *captaineries* resembled in effect our ancient Forest laws; they engrossed all manorial rights as far as game was concerned, and by game was understood whole droves of wild boars and herds of deer wandering over the country to the destruction of the crops; and if any person presumed to kill them, he was liable to be sent to the galleys. It may easily be conceived, that under such a state of feudal oppression, the cultivation of the land was relinquished by all but the most poor and submissive. To the grievances which we have already enumerated may be added the *corvée*, by which individuals were obliged to mend the roads by their personal labour; the weight of this tax fell principally on the poor, and besides being in its nature impolitic, it afforded an easy means of oppression; persons obnoxious to the petty delegates of power were often called upon to perform their task several leagues from their habitations. Thus agriculture was not only burdened, but also dishonoured; the cultivation of the soil was left wholly in the hands of persons without either money or education, and an idea of debasement became associated with the practice of agriculture, which may perhaps still adhere to it under a different order of things. It is no wonder that with such grievances, not more than two-fifths of the land susceptible of cultivation were turned to any account, and produced not more than one-half of what might be expected from skilful management.

Changes at the Revolution. A great change, however, has been effected by the Revolution; feudal oppressions have been swept away, taxes have been somewhat equalized, and odious or degrading usages have been suppressed. During the pecuniary distresses of the Revolutionary Government, the national domains, consisting of the confiscated estates of the Church and emigrant Nobility, were exposed to sale in small portions, for the accommodation of the lowest order of purchasers, and five years were allowed for completing the payment. This indulgence enabled the poorest description of peasants to become proprietors, and such they are almost universally, possessing from one to ten acres. Another cause also has operated since the Revolution to increase the number of small properties; it was formerly customary in

FRANCE. most parts of France to divide the landed property among all the children, and this prevailing usage was sooo after the Revolution converted into the general law of the Kingdom; thus a rapid subdivision of property is taking place, which holding out the delusive hope of general independence, at the same time in reality tends to the introduction of general poverty. Such, however, has been the joint operation of both these causes, that the number of proprietors, according to Chaptal, has more than doubled since the year 1789, and above two-thirds of the improvable soil of the Kingdom is at present under cultivation. The general effects of these Revolutionary changes, and of subsequent events, on the agricultural industry of France, and the happiness of her peasantry, certainly deserve an attentive consideration. We shall therefore return to this subject, and discuss it as amply as our limits will permit, after having first reviewed in brief detail the chief products and leading distinctions of French husbandry.

The superficial extent of France was estimated, in 1818, by Chaptal at 52 millions of *hectares*, equal to about 128,500,810 English acres, (somewhat less than we have assigned it above, on the authority of the Baron C. Dupin, whose calculations are founded on the recent data of the trigonometrical survey,) and the soil was, according to the same author, distributed in the following manner:

	<i>He-tares.</i>
Arable land	22,810,000
Copse wood	6,612,000
Forest timber	460,000
Pasturage	3,525,000
Meadow	3,488,000
Vineyards	1,977,000
Chestnuts	406,000
Orchards	350,000
Kitchen gardens	328,000
Ponds	213,000
Canals	9,000
Marshes	186,000
Hops, hemp, &c.	60,000
Oseries	53,000
Olives	43,000
Quarries, mines, &c.	28,000
Parks, ornamental plantations, &c.	16,000
Turbaries	7,000
Miscellaneous culture	803,000
Wastes, heaths, &c.	3,541,000
Build on	213,000
Total of productive soil	45,455,000
Unproductive, including roads, rivers, &c.	6,555,000
Total	52,000,000

This account of the distribution of the productive soil of France coincides in a remarkable manner with that given by Mr. Young in 1789, and exhibits much less alteration than might have been expected from an improved state of property, and the lapse of thirty years. The rent and price of land appear also to have changed but little within the above-mentioned period. The rent of arable and lucerne land was averaged by Mr. Young at 15s. 7d. per acre; in the year 1807, Mr. Pinckney considered 15s. as the average rent; and at present 18s. and 20s. are the usual rents for good arable in the best parts of Normandy; we may safely conclude, therefore, that the average rent of the Kingdom has certainly not increased.

Rotation of crops.

FRANCE.

Rotation of crops.

The skilful management of crops with respect to their succession, by which the English farmer contrives to obtain something from the soil every year, without danger of exhausting it, is but little understood in France, where fallows still hold a place in the routine of husbandry; nearly one-fourth of the land in the corn districts is in this way left annually unemployed. The rotation of crops is mentioned, indeed, by Chaptal among the improvements which have taken place since the Revolution; but a skilful rotation can hardly exist without the cultivation of turnips and artificial grasses, the general absence of which from the system of culture practised by the French, has been remarked by all our intelligent travellers. The same patriotic author speaks of the increasing practice of sowing artificial meadows, and exalts in the fact; but when he a little afterwards laments the deficiency of cattle, he unconsciously overturns his own statement. As soon as the maize district of France is entered, fallows disappear: the harvest is finished so early, that a crop of vetches or lupines may be sown advantageously, whenever the maize is taken from the ground; so that by the beneficence of Nature the farmer has the advantage of two crops in the season. In general the rotation of crops throughout France is conducted on very erroneous principles, and where it is not so, climate has the praise which ought to belong to the agriculturist.

Wheat

We have before indicated the wheat districts of France, in pointing out the fertile soils; the white or pullet wheat, which is cultivated in the North, between Laiole and Calais, is considered to be of the best quality; that of Narbonne is in the highest repute for seed. The produce of wheat in the best cultivated districts of France, and on the best soil, seldom exceeds 18 bushels per acre; the English farmer expects 25 on the same extent; the annual produce of this grain in France is about 51,500,300 *hectolitres*; the *hectolitre* exceeds by a very small fraction 2½ imperial bushels.

Rye.

Rye bread is the principal food of the French peasant; this grain therefore is very generally cultivated, and not unfrequently usurps the place of wheat; it is liable in France to a disease called the *ergot*, which produces the most dreadful maladies, atrophy and gangrene, in those who make use of the degenerated grain; rye yields about 15 bushels per acre; the quantity of it annually produced in France is 30,290,161 *hectolitres*. Barley and oats are cultivated on a comparatively small scale, but the latter grain appears latterly to have met with more attention; the whole annual produce of barley is 12,576,603 *hectolitres*, and of oats 32,066,537 *hectolitres*. The annual produce of wheat, rye, barley, and oats, the chief arable products of France, was calculated by Lavoisier at 50, and by Mr. Young at 75 millions of Paris *apiers*; if we take 70 millions as a probable medium of these discordant statements, the increase of the whole annual produce of these grains since the Revolution will be about 13 per cent, which is rather less than the increase of the population. Maize is the most important grain cultivated in France, from its productiveness, as well as from its precluding the necessity of fallows; it affords, during a great part of the summer, a rich meadow as it were; the leaves, which afford a succulent and most fattening food, being stripped regularly for the oxen, which accounts for the high order of the cattle in the South of France; it is generally succeeded by wheat, and is sometimes cultivated for three years successively without manure; the

Maize.

produce of maize per acre is double that of wheat, with only one-eighth of the seed, the quantity annually produced is about 6,302,316 *hectolitres*. The cultivation of the potatoe was but slowly and reluctantly admitted by the French, who a century ago were hardly acquainted with this valuable root. At present it is raised with tolerable success in Normandy, Poitou, the Isle of France, and the Lyonnais, and adds about 19,800,741 *hectolitres* to the annual produce of agriculture. Buck wheat is cultivated to a considerable extent, particularly in the poorer soils; it is much used as food for man, and in some parts as green food for cattle. Cabbages form an important article in the cultivation of the North of France, in the neighbourhood of Strasburg particularly, this plant is cultivated on a very extensive scale, but almost entirely for the consumption of Holland and Mentz, to which places, it is calculated, that cabbages to the value of 30,000 crowns are sent annually. In French Flanders, the *Colza* or *Brassica arvensis* of Linnaeus, is cultivated in astonishing quantities by the farmers; this plant is intended chiefly for winter food for the cattle, but it also furnishes the best oil that can be extracted from the soil of the North. In the central parts of France the oil of walnuts supplies the want of the *colza*, and the mass remaining after the extraction of the oil, makes a good winter food; rape and poppies are cultivated in the Northern districts for the sake of the oil; the former plant supplies at the same time an excellent green food. In a small circle round Laiole there are at least 450 windmills employed in extracting oil from the seeds produced in that neighbourhood. The best feature by far in the husbandry of France is the cultivation of lucerne; the culture of this plant was introduced into France at least three centuries ago; it is now carried on to a great extent, and is well managed. Millet is grown in some of the Southern districts, especially in the Pyrenees, where irrigation is skilfully conducted. Turnips, as we have remarked before, the various species of clover, the grand distinguishing features of good husbandry in Great Britain, are comparatively little known or valued in France. The culture of Tobacco is a favourite object with the theoretical agriculturists of France, according to whom the growth of Tobacco would become a principal source of national riches, if the Government monopoly of that article were removed; it is grown in small quantities in various Southern districts, and even on the *Landes* of Bordeaux, where its successful culture would certainly be a great national gain. It is in Alsace alone, however, that Tobacco is a principal article of cultivation. The average produce of Tobacco in France is estimated at 12 millions of pounds annually; but the quality is very inferior. Madder is another plant cultivated to a great extent, and with great profit in Alsace; into which Province it was introduced by the exertions of the Emperor, Charles V.; the French Government afterwards rewarded the cultivators of it by many privileges and exemptions; their measures were attended with such success, that before the Revolution 3000 acres were under Madder in the Department of the Lower Rhine alone; that event proved very injurious to its cultivation, which, though of late years on the increase, has not nearly reached the height it had attained before the Revolution; the Madder of Alsace is thought to be equal in quality with that of Zealand. At present the production of it is little more than sufficient for the home consumption. Many other plants used in dyeing

FRANCE.

Potatoes.

Cabbages

Lucerne.

Tobacco.

Madder

FRANCE. are cultivated in France; wild is common in the environs of Paris, and about Rouen. Languedoc was formerly enriched by its extensive cultivation of woad; which has, however, been almost driven from commerce by the use of indigo; instead of 400 mills, which used to be employed in the neighbourhood of Alby in the preparation of the woad, there are at present hardly thirty remaining. The *orchilla* weed grows in abundance, and of a good quality in Auvergne; along the Southern shores, particularly in the neighbourhood of Avignon, is found the *rharnus tinctorius*; from this plant are gathered the French berries, or *graines d'Avignon*, used in giving a yellow dye to silk. Saffron, turnsol, and sumach, are cultivated in the Southern Provinces, especially near Montpellier. Hoarhound also is used in France for dyeing; to it the French manufacturers are chiefly indebted for the deep black colour of their cloths.

Drugi. Numerous medicinal and aromatic plants are met with in the Southern districts; the capillaire shrub is most abundant in the neighbourhood of Montpellier, and the shores of Provence supply the material of all those essences and perfumes for which the French have been so long famous. Flax is cultivated largely in French Flanders, Alsace, Normandy, and Languedoc; a small patch of it, for domestic supply, is to be found in the garden of every peasant. In the vicinity of Lisle the flax husbandry has been carried to the greatest perfection; it is there that is produced that fine staple flax of which their cambrics and lawns are made; fine flax is also grown in the Pyrenees, where it is manufactured into the famous *toiles de Besen*. Hemp is grown extensively in the North of France, in Languedoc, and in Auvergne, where the soil is peculiarly adapted to its culture; but the plain of Alsace is the district most deservedly famous for the production of hemp. This plant, as well as flax, is grown in the gardens of the peasantry for domestic use; it is difficult therefore to ascertain the entire extent of soil occupied in its cultivation; but it is estimated that 100,000 *hectares* are annually sown in the large way, with hemp, and 40,000 with flax; yet the produce is far from being adequate to the home consumption.

Implements. The use of machinery is almost entirely unknown to the French farmer; even ploughing and threshing, two of the chief occupations in the grand business of cultivation, appear to be in most places very imperfectly understood after so many centuries of practice. The ploughing near Avignon, one of the richest districts of France, is described by Mr. Birdbeck to be wretched work, hardly equal to our hoeing; a small wooden plough drawn by two cows is the grand implement of tillage of a great part of France. Instead of threshing, the farmers resort in the primitive mode of treading out the corn with mules and horses; an operation which is continued until the straw is almost reduced to chaff. Irrigation is, in some parts of France, used with much skill and wonderful success to increase the fertility of the soil; it is, however, confined to about a third of the Kingdom. Numerous canals, reservoirs, and magnificent aqueducts, have been constructed in the Southern Provinces, solely for the purpose of irrigation; one of the principal of these grand works is in the vicinity of Gange, in Languedoc. Among the barren mountains of the Cevennes, successive ramparts of loose stones are erected across every little stream, to secure its earthy deposits, and when

these have sufficiently accumulated, fruit trees are planted at certain intervals, to give security and consistence to the new acquisition of soil. In the stony desert of *La Crau*, which we have already described, a canal of irrigation has been constructed, in the hopes of fertilizing that arid tract; and although the result is not likely to repay so costly an experiment, yet a luxuriant vegetation has arisen from among the stones, and the amazing contrast between the soil in its natural and its watered state, is described by Mr. Young as among the most extraordinary spectacles the world can afford. Throughout the French Pyrenees generally, but particularly in Rumsillon and Biern, the process of irrigation is well managed; every spot accessible to human industry is cultivated; a few square yards of soil are propped by a wall, and a little stream is conducted along the upper side to insure their fertility; the mountain hills are carefully collected, nor are they suffered to descend until they have performed the business of irrigation.

The state of agriculture in any country is intimately connected with the quality and abundance of the animals employed in it, either for labour or as stock. France, M. Chaptal affirms, was always famous for the great superiority of its horses, which were eagerly sought by all the nations of Europe; but this superiority, if it ever existed, has been for a long time notoriously at an end. Normandy and the Limousin are the Provinces most famous for their breeds of horses; those of the Limousin are hardy and active, making what are in England called good hacks; the Norman horses are more robust, and better fitted for draught; the horses of France are in general inferior to those of England in size as well as symmetry. There have been long established in different parts of the Kingdom, *Haras* or depots where horses are bred to supply the Royal studs. The Emperor Napoleon, who placed great reliance on his cavalry, paid much attention to this department on the internal administration; but his impatient and ill judged interference, in this as in other instances, only served to frustrate his good intentions. The breed of horses therefore declined under his reign, as well as the total number of them in France; in the year 1802 the number of farming horses in France was 1,500,000; horses kept at Paris, 35,000; in all the other towns, 200,000; in the armies, 100,000; making in all 1,835,000; great importations had increased them in 1812 to 2,176,000; but the Russian campaign, and the disasters which succeeded, so much thinned their numbers, that in 1819 the horses and mules of France amounted altogether to only 1,637,671, of which 250,000 were not employed in agriculture. To remedy this deficiency, great numbers are annually imported; in the years 1824 and 1825 the foreign horses imported into France amounted to 52,000; at present it is estimated that France possesses 2,500,000 horses, which is not equal, however, to the stock that existed there previous to the Revolution; and in consequence of the division of the large properties, the destruction of the *chateaux*, and the desertion of rural sports, the total number of horses kept for amusement in France, (*chevaux de luxe*.) hunters, roadsters, &c. does not exceed 5000!

Great numbers of mules are bred in the Department of Aveyron, principally for the supply of the Spanish market; at Rhodéz, the principal town, this trade is said to bring in 300,000 crowns annually: the mules of

FRANCE.

Horses

Cows, oxen, &c.

FRANCE. Poitou are particularly celebrated for their size and strength, and are in great demand all over France. More than half of the tillage of France is performed by oxen, and in the mountainous districts small cows are more generally employed. The prevalent colour of the cattle in France is a pale reddish or rather a cream colour; this is decidedly the colour of the cattle of the Limousin, which are an excellent breed, perhaps the best in France: in the Camargue or Delta of the Rhone, great numbers of cattle, of a small black breed, are fattened for the supply of the marine at Toulon. The Norman cows, similar to those of Alderney, are the most celebrated for the quality of the milk they afford. In the neighbourhood of Marseilles, and in other parts of Provence, cows are but seldom seen; milk is furnished by goats and sheep. France, on the whole, is very inadequately stocked with horned cattle; and is obliged to supply this deficiency by expensive importations from foreign States. In 1825 the number of cows, holls, and oxen, imported into France, amounted to 53,000, and cost above nine millions of *francs*; besides this, about 16 millions annually are expended in the importation of hides, butter, cheese, and other animal products. The cattle of France are estimated at 6,273,000, being, upon equal surfaces, about half the stock of England; but a large proportion of the French cows, as well as oxen, are employed in the work of the farm; the supply of beef, milk, butter, and cheese, for each inhabitant of France, is but one-third of the quantity consumed by each individual in England.

Sheep.

The native breeds of sheep in France are characterised in general by their long legs, thin carcasses, and coarse wool; two breeds, however, may be excepted from this censure; the sheep of Berry, somewhat resembling the South Down sheep, have fine wool, and those of Roussillon, like the Spanish, are still superior in that respect; the mutton in general is of indifferent flavour. Sheep are kept in all parts of France; but the flocks are not large, seldom reaching 400; they are shut up in stables at night, and sheltered from the sun at noon, but on the whole they are ill managed; the heat and want of ventilation of the houses in which they are closely confined at night, destroy great numbers. On the mountains of the Cevennes numerous flocks are fed in summer on the aromatic herbage, and as winter approaches they descend into the plains; but the most extensive and singular emigration of sheep is that which takes place annually, and as regularly as in Spain, from the Camargue or Delta of the Rhone, and the desert of La Crau, to the mountains of Provence and Dauphiné, in the neighbourhood of Gap and Barcelonnette; the migration is conducted with as much order and regularity as the march of an army. The sheep kept in La Crau, and the Camargue, have been estimated by M. Darlu, the author of the *Natural History of Provence*, at one million; they travel in flocks of from 10,000 to 40,000, and are from twenty to thirty days on the journey. These migrations are not regulated by any laws except those which limit their roads to five toises of breadth; if they do any damage beyond that, it must be paid for. The shepherds elect their chief, who issues the daily allowance of provisions, regulates the march, and punishes irregularities; along with these flocks of sheep, there are always a number of disciplined goats, which lead the way and serve as guides.

The shepherds in France never inhabit a house; they sleep in burls made of reeds and clay, and placed on

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wheels; during the whole time of their stay on the mountains they live almost entirely on bread and goats milk, sleeping upon the ground in the open air; they form in all respects a more respectable class in France than in England, and are, what we should consider, extravagantly paid. The shepherd dogs of France, and particularly those bred in the Pyrenees, are celebrated for their strength and sagacity; they are protected from wolves by large collars stuck with iron spikes; the bears are their most potent adversaries: these dogs are fed entirely on bread and water.

In the year 1786, a flock of Merinos was established at Rambouillet by Louis XVI., and the growth of fine wool was for some time on the increase, but the Revolution soon after put an end to the activity of manufacture. In 1811 Bonaparte published a decree prohibiting the propagation of the mixed races; by this measure he intended to increase the pure Merino breed; but laws seldom intermeddle in private interests without proving detrimental, and it was asserted in the *exposé* for the year 1814, that Bonaparte's attempts to hasten the multiplication of the Merino sheep had cost the nation 200 millions of *francs*, without producing any result but the deterioration of the native breeds. The total number of sheep in France was estimated in 1819 at 30,307,728, but at present it is likely that they do not fall short of 45 millions.

In the year 1819, and under the Ministry of the Duc de Richelieu, some of the celebrated goats of Thibet and Cashmere were imported into France by M. Ternaux; great difficulty was experienced in conducting those delicate animals across the Steppes of Tairy, but the protection of the Emperor Alexander afforded an efficacious aid to M. Jaubert, who was charged with the arduous task of conducting them. These animals have become perfectly habituated to the climate of France. The Asiatic goats are found to possess great advantages over the flocks of Europe; they are more easily nourished, and more gentle; their milk is of a better flavour, and yields more butter; they bear equally well the most opposite climates,—the keen air of the Pyrenees, the Vosges, and the mountains of Auvergne, or the warm plains of central France. MM. Ternaux and Poluaceux have tried the effect of crossing the breeds of Thibet and Angora, and complete success has attended the experiment. The Cashmere shawls manufactured by the former gentleman from the fine silky hair, or *duret*, of the Thibetian goat, have already acquired a high reputation.

Poultry constitutes one of the principal articles in the husbandry of France; there is perhaps a greater weight of it consumed than of mutton; and their fowls are of excellent quality, and fattened with great ease. Eggs are an important article of export; the quantity of French eggs imported into this country last year was 63 millions. The total number of all kinds of Poultry in France may be taken at 51,600,000, and their value at as many *francs*.

The Woods and Forests of France are numerous and extensive, occupying about one-eighth of the Kingdom; this will not appear so surprising when we consider that wood is the principal fuel of that country. The Woods of France were estimated by Mr. Young at 19,000,000 *arpents*, or one-seventh of the Kingdom; and the correctness of this estimate appears to be confirmed by Chaptal; who assigns them an extent of 1,072,000 *hectares*, or 17,476,114 acres, but more recent returns

Woodlands

FRANCE. reduce it to 6,521,470 *hectares*. The destruction of wood in France has been very great since the Revolution, and has given rise to much, perhaps ill founded, discontentment. Fuel is in that Kingdom nearly as dear as to England. The chestnut plantations alone cover nearly a million of acres; chestnuts, as we have before observed, enter largely into the economy of the French cottage; in some parts they are so much relied on as the staple article of food, that the chestnut tree is called the bread-fruit tree of France. The fine turpentine tree is found in Gascony, and the French Pyrenees furnish cork-wood of the best description. Beech oil, drawn from the mast of the beech tree, is common in some parts of France, particularly in the Department of Alsace, and is used instead of butter. Walnut oil is also made in great quantities. The culture of the olive is confined to a small portion of France; the finest oil is made at Aix. In the severe winter of 1789, so many olive trees were destroyed by the frost, and so few young trees were planted during the Revolution, that the commerce in oil, which chiefly flourished at Aix, was almost annihilated; and, as the olive tree is many years in coming to perfection, this loss is not likely to be soon retrieved. Vegetable oils are largely consumed in France; the quantity produced within the Kingdom is valued at 70 millions of *francs*, and the importation is perhaps equal to half that amount.

Vineyards.

It might be supposed, from the important rank which the vine always held in the husbandry of France, as well as from the Government duties levied on the consumption and exportation of wine, that the extent of the vineyards might at any time have been ascertained with tolerable accuracy; yet M. de Trousse, about the year 1780, assigned them an extent of 1,600,000 *arpents*, and M. Jorse, author of the *Crédit National*, supposed them at the same period to occupy nearly eight times that space. The value of their produce also is fixed by the writers in the *Encyclopédie*, at a sum exceeding in the ratio of six to one the estimate made by Lavoisier. In the midst of these conflicting authorities, Mr. Young was led to conclude that the culture of the vine occupied nearly the twenty-sixth part of the territory of France. The justice of this conjecture is confirmed by M. Chaptal, who fixes the extent of the vineyards at 1,977,000 *hectares*, or about one twenty-second part of the surface of the Kingdom. The cultivation of the vine enables the French farmer to turn the poorest soil to advantage; some districts, which would otherwise be barren and unproductive, are by this gift enabled to rank among the richest. The vine is generally supposed to thrive best (or rather to yield a highly flavoured wine) in a light and dry soil; but in reality it is found in France in all situations and exposures: the poor and shallow soil of Champagne, the sandy loam of Burgundy, the parched granite rocks that overhang the Rhone, and the deep plains of the Bordelais, all produce wines equally and deservedly celebrated.

Examples of every possible mode of cultivating and vining the vine are to be met with in the French territory; in some of the Southern Provinces it is occasionally seen married to the elm or the maple, in others it is grown without poles, and the ground between the rows is ploughed by oxen and sown with Indian corn or green crops; in certain situations it is borne upon trellises, and in Medoc it is trained horizontally upon low rails. The quincunx form of planting, which

dates from antiquity, is generally retained. Many of the vineyards of France which have now little or no repute, were renowned in former times for the excellence of their growths; while others, which of late years have maintained the greatest celebrity, were formerly unnoticed or almost unknown. Nor can these deteriorations or changes of quality surprise us, when we consider the variety of delicate circumstances by which the health of the vine and the flavour of its fruit are liable to be affected; a single year of slovenly culture, an injudicious mode of pruning, or the substitution of new plants for old, may ruin the reputation of a vineyard for ever. For a long time the choicest growths, not only in France but in other countries, were raised on lands belonging to the Church; but when the Ecclesiastical domains passed into the hands of laymen, the same acidity and skill were seldom shown in the culture of the vines or treatment of the vintage. As long as the Clos Vougeot remained in the possession of the Cistercian Abbey, it gave but small crops of fruit, but the wine was of the best quality. In like manner the white wine of Chateau-Charlons in the Department of the Jura, while the vineyard continued under the direction of the Chapter of the town, was ranked among the best of France; both these wines, however, have much declined. To these transfers of property and the changes of management consequently introduced, we may attribute much of the degeneracy observable in particular wines of which the superiority was once unquestionable.

The French at present deservedly rank as the best wine-makers in the world, yet in many of the Departments the modes of culture and treatment of the vintage are exceedingly faulty, and a large proportion of the wines are consequently of inferior character; the poverty or ignorance of the farmers and their attachment to a certain routine, prevent them from adopting better methods; and it is only from the cellars of the great capitalists, or independent proprietors, that the first rate liquors are supplied.

The chief growths of Champagne are produced in the Department of the Marne, and are commonly divided into River and Mountain wines; the former being for the most part white, the latter red. Among the white wines of Champagne, the first rank is usually assigned to those of Sillery, produced from the vineyards which cover the hills between the Marne and the Vesle, and belonging formerly to the Marquess of Sillery. The best River wines, strictly so called, are obtained from the vineyards situated in the valleys and on the sides of the hills that border the Marne at Ay, Hautvilliers, Epernay, Dizy, Avenay, &c., and occupy a tract of country about five leagues in extent. In general the vineyards on the banks of the Marne supply the choicest wines, and the quality degenerates in proportion as they recede from the river. The wine of Ay holds decidedly the first rank; that of Hautvilliers, which formerly equalled or even surpassed it, has declined since the suppression of the Monastery to which the vineyard belonged. The Clos St. Thierry, which was formerly the property of the Archbishop of Rheims, furnishes a red wine that unites the rich colour and perfume of Burgundy with the lightness of Champagne. Vineyards which face the South in general produce the best grapes, and those which have an Eastern or Western aspect are usually valued one-third less; yet the Sillery and Mountain red wines are almost all

Champagne

FRANCE, grown on the Northern or Eastern declivities of the hills. All the best vines are old, although they have the appearance of young plants; in consequence of the system of propagating by layers which prevails throughout the district. For the manufacture of White Champagne wines, black grapes are now generally used; they ripen more easily, and resist the rains and frosts common about the time of the vintage much better than the white sorts. These wines are stored in vaults at Rheims, Epernay, Avise, &c. excavated in a rock of calcareous tufa to the depth of 30 or 40 feet; in those at Epernay, (the great emporium of Champagne wines,) which are the best as well as the most extensive, the thermometer generally indicates a temperature of 54 degrees of Fahrenheit, and the variation from winter to summer does not amount to one degree. A ridiculous controversy arose in France about the beginning of the last century, respecting the relative merits of the Burgundy and Champagne wines; it continued at intervals until the year 1778, when, in a thesis defended before the Faculty of Medicine of Paris, a verdict was ultimately pronounced in favour of the vineyards of Champagne; but at the present day the wines of Burgundy are esteemed by competent judges by far the more perfect and wholesome of the two: they are produced in the greatest variety, abundance, and excellence, in the Departments of the Côte d'Or, Yonne, Saône, and Loire. The principal vineyards of the Côte d'Or are all situated between Dijon and Chagny, and describe an arc of a large circle, exposed to the South-East, and protected from the North-West wind by a range of hills that stretches behind them. The vines are planted in trenches at the distance of about two feet apart, and are trained on poles to the height of about thirty or forty inches; they are renewed by means of layers, and in the best vineyards are very old. The choice red growths in the Côte d'Or are the Romanée Conti, Clos Vougeot, Chambertin, Richebourg, and St. George; the first of these wines, being produced from a spot not exceeding six and a half English acres in extent, is seldom met with in a genuine state; the Clos Vougeot, on the other hand, occupies a space of about 80 English acres, and the wine which it yields used at one time to fetch the highest price of any throughout the Province, but its fame has much declined since the extirpation of the old vines: in favourable years the quantity may be estimated at 300 hogsheads. This celebrated vineyard was purchased during the Revolution for a million of francs, or about 300 pounds the English acre. The Chambertin rivals the Romanée in excellence; Louis XIV. was partial to this growth, and it is said also to have been the favourite wine of Napoleon: the annual produce is about 150 puncheons. The white wines of Burgundy are less numerous, and consequently less known than the red, but are not at all inferior to them, and maintain the highest rank among the white wines of France. The famous Mont Racher white wine grows near Poligny; after this may be ranked the Goutte d'Or, Tonnerre, Pouilly, &c. Latterly some proprietors of vineyards at Nuits have manufactured a white wine from red grapes, which bears a comparison with the finest growths of Champagne.

Burgundy.

Hermitage.

The wines of the Hermitage and of the Côte Rotie have of late years risen to rank with the best wines of France. On the granite hill, which rises to an elevation of five or six hundred feet, immediately behind the

town of Tain on the left bank of the Rhone, and twelve miles from Valence, are the famous vineyards of the Hermitage; the whole slope faces the South, and the inclination is so steep, that it has been found necessary to form part of it into terraces; the plants grow without stakes, and are pruned about 18 inches from the ground: the annual produce of these vineyards amounts to from 1500 to 1800 hogsheads. In the Department of the Rhone the wines of the Côte Rotie take the lead; they are the produce of the terraced vineyards which have been formed on the Southern declivity of the hill to the West of Ampuis, seven leagues from Lyons on the right bank of the Rhone. The Department of Vaucluse furnishes a few growths which resemble those last described, but owing to unskillful treatment the greater part of the produce is inferior. On the coast of the Mediterranean the choicest Muscadine wines are grown, viz. at Frontignan, Lunel, and Béziers in Languedoc; and at Rivesaltes and Salses in the Province of Roussillon.

France.

About 13 leagues to the North of Bordeaux the Medoc wine district commences; it extends along the left bank of the rivers Gironde and Garonne as far as Blanfort, and comprehends the most celebrated growths of the country, such as Lafite and Latour, Leoville, Chateau Margaux, and Rauzan. The vines are planted in the quincunx form at the distance of three feet from one another, and are supported on low frames, formed of upright props about 12 inches high, and horizontal poles on which the branches are allowed to extend. The great excellence of these wines is chiefly attributable to a long continuance of skillful cultivation; the fruit is picked with such care that in some districts the vintage often lasts for two months. The best white wines of the Bordelais are the *vins de Graves*, so called from the nature of the soil which produces them, and the wines of Barsac and Sauterne, &c. The average produce of all these territories is estimated at 58 millions of gallons, of which from 8 to 10 millions are consumed by the inhabitants, and an equal quantity is converted into brandy; the remainder is exported.

The brandies made in France are esteemed the best in Europe; the most celebrated are made at Nantes, Cognac, and Montpellier; the last sort is the basis of the fine liqueurs for which Montpellier is so celebrated. The value of the whole produce, both wine and brandy, is nearly 800 millions of francs, or one-sixth of the agricultural produce of the Kingdom. The culture of the vine is supposed to have increased nearly one-fourth since the Revolution; and this increase has been made principally by the small proprietors, each of whom endeavours to add to his field a patch of vineyard for domestic supply. The produce of the vine cultivated by these small proprietors is double what it yields in extensive vineyards; the quality of the wine, however, is very inferior.

There is no country in which vegetables for the table are found in greater abundance or more excellent than in France. The banks of the Moselle, Finisterre in Normandy, the environs of Lyons and of Aix, are all equally celebrated for their horticultural industry. The fruit gardens at Montreuil, a village near Paris, which supplies that city with peaches, are said to be worth £400. per acre. Hierres, on the coast of Provence, is famous for its oranges; many of the trees produce 4000 oranges annually. In the same Province are cultivated the lemon, citron, lime, pomegranate, and

Horticulture.

FRANCE. date; the date-palm is more fruitful on the Eastern shore between Antibes and Nice; the neighbourhood of Aix produces an abundance of almonds; and figs are an important object of culture in the territory of Marseilles. The value of the annual produce of the orchards in France is estimated at 21,500,000 *frances*; that of the fruit cultivated by espaliers at triple that amount or 64,500,000 *frances*; and that of the kitchen gardens at 197,000,000 *frances*.

Results. In the year 1818, the total revenue of the agriculture of France, or the value of its gross annual produce, was estimated by M. Chaptal at 4,678,708,885 *frances*, the expenses of cultivation were supposed to be 3,334,005,515 *frances*, which leaves a net revenue of 1,334,703,370 *frances*. The estimate of the capital employed in agriculture was 37,522,061,476 *frances*; so that the profit of agriculture was only 3½ per cent. on the capital employed. In the year 1802 the real property of the Kingdom was estimated at 30 milliards; the capital vested in agriculture, therefore, appears to have increased not faster than the population, or by one-fifth. The total agricultural produce of France is to that of England as 3 to 4; although her superficial extent exceeds that of England in the ratio of 7 to 3. In France two-thirds of the population are employed in agriculture; in England only one-third. The number of cattle employed in tillage in the former Kingdom, are to those of the latter in the proportion of 4 to 11.

Effects of the Revolution.

"If we compare the agriculture of the present day," says M. Chaptal, "to what it was in 1789, we shall be astonished at the improvements it has undergone: crops of every kind now cover the ground; numerous well-fed animals till and enrich the fields; wholesome and abundant food, neat and commodious habitations, plain, but decent clothing, are now the lot of the rural peasantry; wretchedness is banished, and general ease has sprung from the free distribution of Nature's gifts." On the other hand, an equally patriotic, but more candid and philosophical author, M. the Baron C. Dupin, informs us, that many *benefactors* of the French territory are still uncultivated, merely for want of cattle to stock and manure them; that two-thirds of the inhabitants are almost wholly deprived of animal food; that more than one-third subsist entirely on oats, buck wheat, rye, chestnuts, or potatoes; and that the agricultural population is too numerous for the prosperity of France. It was observed in the year 1789 by Mr. Young, "that the rich districts of France were in possession of a soil, and even of a husbandry, that deserved to be ranked high among the best in Europe; they were cultivated more like garden than farms, indeed too much like gardens, from the minute division of property and small scale of cultivation." As Mr. Young states the produce of French tillage to be to that of England in the low ratio of 5 to 8, it is evident, that the praise which he bestows on the husbandry of France must not be extended to its skill, but only to its activity and diffusion. The defects of that garden cultivation are more closely pointed out by Mr. Birdbeck: "The population of France," says that intelligent writer, "seems to be arranged thus: a town depends for subsistence on the lands immediately surrounding it; the cultivators individually have not much to spare, because as their husbandry is a sort of gardening, it requires a large country population, and has in proportion less superfluity of produce; thus is formed a numerous but poor country population. The daily supply of the numberless petty articles of

FRANCE. French diet employs a multitude of little traders; the cultivator receives payment for his surplus produce in *ous*, and he expends only *ous*. The tradesman is on a par with the farmer, as they receive so they expend; and thus 50,000 persons may inhabit a district with a town of 10,000 inhabitants in the centre of it, poor from generation to generation, and growing continually poorer as they increase in numbers; such a people, instead of proceeding from the necessities to the comforts of life, and then to the luxuries, as is the order of things in England, are rather retrograde than progressive; there is no advancement in French society, no improvement, nor hope of it." Similar to this is the testimony of Mr. Jacob, who visited France in 1819. The cultivators, he says, are all proprietors, and equality has led to general poverty; the peasantry are ill-clothed and ill-fed, their cottages have a wretched appearance; he never saw more than two stacks of wheat belonging to one farm, and those, in his opinion, not containing more than from 30 to 35 quarters; he remarked every where the absence of artificial grasses; clover and trefoil in the stubbles were rarely to be seen; and with respect to improvement of system, the same intelligent observer was satisfied, that in spite of some partial advances towards a better rotation of crops, the far greater part of the cultivation is carried on in the ancient, and, in England, long exploded system, of a fallow followed by two crops of corn; yet, with this imperfect husbandry, the produce of the soil is far too great for the consumption of a poor population; and the cry of over production has of late years prevailed among the agriculturists of France. Taking these authorities together, we may venture to conclude, that the change effected by the Revolution in the tenure of property has undoubtedly promoted the happiness of the rural population; it has made them independent; it has released them from the odious tyranny of feudal lords, and has given them a permanent interest in the fruits of their own labour; their poverty is secure from insult and oppression; but these benefits appear to be nearly neutralized by the too minute division. France since the Revolution has settled into a system by no means favourable to the development of national wealth; a system of small cultivators, consuming little, and restricted in their farming operations by want of capital; subsisting almost entirely on the produce of their own farms, and offering comparatively little to circulation. A society once fixed in this primitive and demi-civilized state will find it very difficult to emerge from it; the progress towards a perfect social organization will of necessity be tardy and incomplete. The Revolution, in fact, has rather encouraged cultivation than improved it; and has increased the quantity, but not the science of agriculture. The produce of the soil has increased with the number of the cultivators; but these cultivators are not individually rich, and often expect nothing more from their toil than their mere subsistence. Impartial French writers ascribe the bad husbandry of France to the following causes, viz. the use of small wooden ploughs; the system of triennial fallows; the frequent sowing of rye and other inferior grain instead of wheat; the want of cattle; and, finally, the penurious economy of the farmers. These five causes, it is obvious, may be reduced to two, ignorance and want of capital; evils which the Revolution has failed to remedy.

France possesses a soil and climate capable of furnishing her with all the raw materials of manufacture.

Manufactures.

FRANCE. except cotton; but arbitrary laws and internal disturbances have completely overbalanced those natural advantages. At the commencement of the XVIIIth century, the industry of France appears to have given her a great superiority above other nations. Henry IV. cherished manufactures by every means in his power; to him the manufactures of silk, of gauzes, of the Gobelin tapestry, and of glass mirrors, owe their establishment or promotion. The views of this great Monarch directed the conduct of Colbert, Minister of Louis XIV. The manufacture of fine woollen cloth at Sedan was introduced under the auspices of Colbert, by Nicholas Cousseau; and shortly after a similar manufactory was established at Abbeville by Vanrobais, a Dutchman. Encouragements and privileges were lavished on these manufactures, and permission was granted to Noblemen to enter into partnership with them without derogation to their honour or titles. The manufacture of fine woollens ranked for a long time among the most important of France; but, like the other manufactures of that Kingdom, it declined considerably towards the close of the last century. The principal, or Royal manufactures, are situated at Sedan, Louviers, Abbeville, Montauban, Carcassonne, &c.; the best superfine cloths are made at Sedan and Louviers; very beautiful cloths were made at Carcassonne of Spanish wool, and in imitation of the English, chiefly for the Turkish and Spanish markets. In the year 1786, 64,000 pieces were exported from that town to the Levant, which were estimated to be worth 11,136,000 francs. The manufacturers at Rheims employ chiefly Merino wool, and produce shawls, *Silènes*, and imitations of our Wiltens. The fabrics of Elbours and Rouen are coarse inferior cloths. The machinery used in these manufactures continued to be very defective until the administration of M. Chaptal, who engaged an English Mechanist, named Douglass, to instruct the French artisans in our improvements. Carding engines were not introduced until 1804; the greater part of the spinning mills are worked by water or by horses; steam-engines are rare. M. Ternaux, the greatest woollen manufacturer of France, has 23 manufactories in different parts of the Kingdom, without a single steam-engine; his rich flocks of Merinos and Angora goats are scattered in the same manner. The quantity of native wool manufactured in 1812 was 35,000,000 *kilogrammes*; in 1819, 38,000,000 *kilogrammes*; and in 1826, 42,000,000 *kilogrammes*; to this must be added 8,000,000 *kilogrammes* imported. The value of the wool may be taken at 105,000,000 francs, and that of the manufactured goods at 263,000,000 francs; the quantity exported is less than one-thirteenth of the whole.

Silk. The establishment and increase of the silk manufactures of France were favourite objects with Henry IV., and by his exertions the mulberry tree was cultivated through all the Southern Provinces; its culture, together with the silk manufacture, had commenced at Tours in the XVth century; that city, at the present day, however, confines itself to the manufacture of silk stuffs for furniture; in 1812 it had 320 looms and 960 workmen employed. At Ganges and other places in the Cevennes the principal manufacture is that of silk stockings; this manufacture has suffered severely from the decline of the foreign trade of France. Silk goods are the staple article of the industry of Lyons; it manufactures them of all kinds; and the little towns of St. Chamond and St. Etienne, in the same Department, engross nearly

all the ribbon-weaving of France. The silk manufactory at Lyons employed in the year 1789, 7500 looms and 12,700 workmen; in 1800 the numbers were 3500 looms and 5800 workmen; in 1812 these had increased to 10,720 looms and 15,506 workmen. Paris ranks next after Lyons in the variety and extent of its silk manufactures; but the fabric which chiefly flourishes there, is that of figured silks and other objects of luxury. The injurious effects of the Revolutionary disorders appear to have been most sensibly felt by the silk manufactory, which continued to decrease till 1801, since which period that branch of trade has somewhat revived. In the year 1775 the Inspector of the Manufactures of Languedoc reported the native silk of the Kingdom to amount to 30,000,000 quintals, valued at 79,000,000 *livres Tournois*; but it was estimated about ten years afterwards, that the raw silk of France was worth only 56,000,000 *livres*, the silk imported worth 27,000,000 *livres*, and the total value of the manufactured goods 125,000,000 *livres*; of this, about one-fifth was exported. In 1812, the value of the raw material amounted to 43,560,000 francs, of which 22,000,000 were the price of silk imported; the total value of the manufactured goods at the same period, of which less than one-third were exported, was estimated at 107,560,000 francs. The spinning of cotton by machinery was hardly practised in France 40 years ago; the greater part of the cotton employed in the manufactures was spun by the hand, in the mountainous districts especially, where the price of labour was low; the rest was imported from Switzerland, England, or the Levant. Within that period cotton-mills have been established in imitation of those in England, and are now nearly adequate to supply the demand for cotton yarn; the fine thread, however, which supplies the most valuable fabrics of Tarare and St. Quentin is all imported. About 1789 the amount of cotton goods imported was 25,000,000 francs, a very large proportion of which was of the finer fabrics. The cotton trade in France has never been firmly established, and is at present labouring under a great depression. The manufactures of Alsace, however, are still prosperous, notwithstanding some slight reverses; these alone can pretend to cope with the manufactures of England, which they equal in most respects, and perhaps surpass in the brilliancy of their colours. In 1810, the quantity of cotton spun by machinery was 10,362,000 *kilogrammes*, and in 1825, 28,000,000 *kilogrammes* were spun of greater fineness. The cambrics, gauze, and lawn, made at St. Quentin, Valenciennes, and Cambrai, rank among the most valuable products of French industry. Lace, also, is made in great quantities at Valenciennes, Alençon, Argentan, and Cuen. The whole produce of the linen and hemp manufactures of France is estimated at 200,000,000 francs. In the middle of the last century the coarse lincens and sail cloths of Brittany were objects of a considerable commerce; 6000 bales, valued at 1,300,000 francs, used to be shipped annually at the port of Morlaix alone, but this trade was quickly annihilated by the Revolutionary wars. The tapestry manufacture of the Gobelins, and that of fine porcelain at Sevres, hardly deserve a notice; they cannot defray their own expenses, but are supported by the Government merely to flatter the National vanity. The French Government has made several efforts to improve the manufactures of cast and wrought iron; and some English artificers have been established under

Cotton.

Flax.

FRANCE its protection at Béfort in the Vosges, and at Charenton, near Paris. In the year 1814 France wrought 100,000,000 *kilogrammes* of cast iron; in 1825 this manufacture had increased to 160,000,000; the encouragement given to the iron works superinduced a greater supply of coal, which increased within the above mentioned period from 1,000,000 to 1,500,000 *kilogrammes*. Gilding and watch-making are trades confined almost exclusively to Paris, where a silver watch may be purchased for 12 francs; and each of these trades produces about 38,000,000 francs annually. The demand for furniture and house ornaments has augmented, it is said, since 1816, at the rate of 20,000,000 francs per annum. Printing also employs a great number of persons at Paris, and this business has increased of late years with astonishing rapidity. The total number of sheets printed was

In 1814	45,675,039
In 1820	80,921,302
In 1826	144,561,094

Went of
costs, &c.

Notwithstanding the low price of labour, and the brilliancy of some manufactures in France, the industry of that country is in general unable to enter into competition with the skill and energy of England. Among the circumstances which chiefly contribute to depress it, may be reckoned the great want of internal communication by roads or canals; all the practicable roads in France are not perhaps one-third of the extent of those in England; the cross roads are few in number, and the great, or Government roads, though constructed on a magnificent scale, are seldom kept in good order. As to canals, their length is in a still greater disproportion; they do not exceed in extent one-eleventh of the canals in England; a disastrous consequence of this deficiency of the means of easy communication between different parts of France, is an enormous diversity in the price of provisions in different Provinces. It is by no means unfrequent that wheat sells in one Department for 50 or 100 per cent. more than in another. In 1817 bread was sold for 16 sous the pound in Burgundy, Lorraine, and Franche Comté; and in Poitou only for four. The manufactures also are discouraged by the want of a cheap means of transport; raw cotton is carried by land from Havre to Alsace, a distance of 440 miles, and when manufactured is brought back to Paris in caravans, a distance of 400 more. In the interior of France there is at present a tract of country bounded on the North by the Loire, on the West by the great Southern road, on the South by the canal of Languedoc, and on the East by the Rhone, from 200 to 215 miles wide, and from 220 to 290 long, through which there is only one road on which post horses can be found, and across which no one canal or large navigable river passes; though rich in mineral and vegetable productions, all industry is checked for want of means of export, and by reason of its small internal consumption.

Steam-
engines.

Another disadvantage of France as a manufacturing country, is the want or scarcity of steam-engines, attributable to the deficiency of coal, or the difficulty of conveying it. In Alsace, where the cottons are manufactured, which are most likely to rival the English, streams of water are always sought after to set the wheels in motion; hardly any steam-engines are known, and even their most extensive manufactories have been built upon the mountain torrents which descend from the Vosges, and are thus exposed to all the inconveniences which

arise from the alternate overflowing and failure of the streams. The total force of all the steam-engines in France is equal, according to the calculations of M. Dupin, to that of 480,000 men; in England the power of the steam-engines employed is equivalent to 6,400,000 men. All the power derived from machinery of every sort, or from constructive ingenuity, and applied to the purposes of industry in France, is but one-fourth of the similar power employed in England. This deficiency of mechanical aid in France, together with the inferiority and insufficient supply of her domestic animals, leaves that Kingdom a great way behind England, in respect of productive power. The sum total of the products of the manufacturing industry of France was stated, in 1819, to amount annually to 1,820,102,409 francs; of which about 416,000,000 may be reckoned as the value of home-grown raw materials, 186,000,000 of foreign materials, 841,000,000 of workmanship, 192,000,000 of tools, buildings, coals, candles, &c., leaving 181,005,221 as profit to the manufacturer, or about 10 per cent. These results are not perhaps entitled to absolute confidence.

Results.

All estimates of national wealth which do not proceed upon absolute returns are more or less hypothetical; but if we suppose them to be correct, the annual profits of France derived from manufactures are to those of England in the ratio of 7 to 12. The annual augmentation of productive power in France, arising either from the increase of the population, or of machinery, is equivalent to 217,092 men; in England it equals 628,010. The wars of the Revolution and those of the Empire had the effect of forcing the industry of France into quite new channels; she could not any where find a market for her manufactures, and she was forced to supply by domestic ingenuity the want of those foreign products of which war and the loss of her colonies deprived her. The conscription also powerfully impeded industry, by frequently stripping the manufactories of their workmen; to these causes it must be ascribed, that the manufactures of France, which were formerly most celebrated, are many of them at present in a feeble and decrepit state. The average of the total importations into France during the three years preceding 1790, was 613,543,336 francs, and that of the exportations 448,781,600. As the productions of the Colonies formed a considerable part of the importations, the balance of trade ought not perhaps to be considered so unfavourable to France as it appears from the above stated returns. Before the Revolution, France was supposed to have 1000 vessels engaged in trade and the fisheries; her coasting trade also was very active, and was calculated to employ 26,000 berks and small craft, or 700,000 tons, nearly all French. The disturbances of the Revolution, however, and the wars which succeeded them, completely annihilated her fisheries and commerce. The total number of vessels which entered and cleared out of the ports of France in 1792, including second voyages, was 3763, or 295,231 tons; in 1800 it was reduced to 6333, or 202,991 tons; from this great increase in the number of vessels, conjointly with a reduction of the tonnage, it is evident that the commerce of France was at that time reduced to small craft and short voyages. By late returns, the state of the French mercantile shipping appears to be as follows, viz. vessels trading with foreign countries out of Europe, amount to 820; within Europe, including Newfoundland, 1800; 5380 barks; making a total of 8000 vessels, manned by 57,300 sailors. The

Commerce.

FRANCE. shipping and foreign trade of France, though considerably increased since the peace, have not, owing to the loss of her Colonies, by any means reached the height they had attained before the Revolution. The peace of 1814 confirmed the right of France to fish on the banks of Newfoundland; but the coast fisheries, particularly that for coral between Cap de la Couronne and Cap de St. Tropez, on the coast of Provence, are the principal aureries of French seamen.

Navy. The Navy of France consisted in 1791 of 75 sail of the line, and above 90 frigates and corvettes; this was speedily destroyed by the victories of England; and notwithstanding the great exertions made at various times by the French nation to equip a fleet, they could not muster at the accession of the Bourbons more than 30 sail of the line; these were increased in 1820 to 49. In the same year the total number of men of war and transports was 109, manned by 7400 men; the French Navy in 1826 was composed of 145 men of war and transports, together with six steam boats, manned by 13,673 men. The Army of France amounted in 1804 to 400,000 men; and by an annual levy of 100,000 conscripts, this number was for several years maintained or even increased; the Russian campaign however, and the disasters which ensued, dissipated this grand Army, and damped the National ardour for military glory. In 1819 the standing Army of France amounted to 100,000 men, but was increased in 1821 to 150,000; and more recently the French Ministry have made a further augmentation of 39,000 foot, and 9000 horse, so that at the present moment the standing Army of France falls little short of 200,000 men.

Religion, &c. The Roman Catholic Religion is in France the Religion of the State; but all Religions are tolerated, nor are Protestants rendered ineligible to public offices. The dignitaries of the French Church are 18 Archbishops and 74 Bishops; all the Clergy, Catholic and Protestant, are paid as well as annointed by the Crown; the Protestants are supposed to amount to 2,000,000, and are found chiefly in the Southern Provinces. Female convents are numerous in France, and are for the most part seminaries of education; the nuns, or *sœurs*, do not in general lead secluded lives, but are actively engaged in the commerce of society, and the discharge of charitable duties. Monasteries, with very few exceptions, are abolished, and their revenues confiscated.

Revenue. Previous to the year 1791, the Revenue of France was chiefly derived from taxes on consumption; but these were all abrogated at that period by the National Assembly, and replaced, in conformity with the doctrines of the economists, by a direct tax on the land; this *impôt foncier*, as it is called, amounts to nearly 15 per cent. on the revenue of landed property; beside this the principal taxes are the *mobilier*, on houses and furniture; the *patentes*, on trades and professions; window tax, stamp duties, and a tax on sales equal to five per cent. on the value transferred; to these may be added the monopolies of snuff and tobacco, the Customs, salt tax, &c. These taxes are many of them direct discouragements to commerce and industry; those for instance on sales, and on the exercise of trades or professions; they all press heavily on the lower Orders, while coaches, horses, and other objects of luxury pay nothing. In 1803 the gross amount of the Revenue of France was 569,500,000 francs, and the expenditure of the same year exceeded the income by 20 millions; the expense

of collection at the same time was 13 or 16 per cent. Since the peace, the augmentation of the public Revenue of France has held out an agreeable prospect of returning prosperity; the Revenue derived from sales, which serves to estimate the activity of internal commerce, was in 1818, 170,000,000 francs, and was increased in 1826 to 214,000,000. With the increase of inland traffic must be augmented the means of intercourse; and accordingly we find that the boat-masters or water-carriers were in the former year only 105, in the latter 286; the public coaches were in 1818, 6670 in number, and in 1825 they amounted to 14,225; the stamp duties, which indicate the amount of commercial transactions, increased within the same period by 24 per cent. The produce of the Customs of France amounted for 1818 to 10,000,000 francs, for 1825 to 148,000,000. Since the year 1820 the direct taxes have been reduced by a sum of 25 millions, and yet the total Revenue has considerably increased. In the year 1820 the gross Revenue amounted to 977,695,489 francs, and the expenditure to 963,083,794; in 1826 the gross Revenue amounted to 986,135,903 francs, and the expenditure to 984,191,603; which gives an increase of Revenue of 8,440,416 francs, and an expenditure of 21,107,809 francs. The increased expenditure within the above-named period arose from the expedition into Spain, and the augmentations of the Army and Navy; these returns, at the same time, demonstrate satisfactorily the financial prosperity.

The Government of France, as established by the Charter in 1814, has a formal resemblance to that of Great Britain. The person of the King is inviolable, but his Ministers are responsible; to the King belongs the executive, to the Parliament the legislative power; all Bills however must be brought in by a Minister of the Crown, the Parliament having only the right to pray for their introduction. The Peers of France, like those of England, are unlimited in number; their dignity is hereditary. It is required by the Constitution that all Peers should possess a certain amount of entailed property, proportioned to their rank; a clear income of £1250, is all that is required for a Duke, £800 for a Marquis or Earl, and £400 for a Viscount or Baron; this rule, however, was not allowed to have a retrospective operation. The Peers of France are at present about 300 in number; a bold exertion of the prerogative having recently added 78 new members to the Peerage, or about one-fourth part of that body as originally constituted; their deliberations are carried on with closed doors, and their proceedings are void, unless accompanied by simultaneous proceedings of the Lower House; the Peers in France, as in England, constitute the highest Criminal Court, but they do not form a Court of judicial appeal. The House of Commons, or *Chambre des Députés* of France, bears some resemblance to that of England; it is the scene of the most animated and decisive discussion; it is open to the Public, and from it must proceed all money bills; the Members are elected for five years, and no one is eligible who has not attained the age of 40, or who does not pay £40, a year in direct taxes; this latter qualification implies the possession of an income of about £300, a year. The qualification of a voter is the payment of £12, a year in direct taxes. The election of the Members of the Commons is managed by delegation; the voters choosing a committee with whom rests the nomination of the Member. The number of

FRANCE. the Members, as established by the Charter, was 258, but this being evidently too small, it was increased in 1820 to 430; one-fifth of the number is annually renewed. The elections in France are regulated by a very complicated machinery, the chief object of which is to guard against the predominance of Family interest. The King is bound to convoke the Chamber annually; he possesses indeed, as in England, unlimited power to prorogue or dissolve it, but in that case a new Chamber must be called to the course of three months. The French Cabinet is composed of eight Ministers, the President or *Premier*, the Chancellor, the Master of the Royal Household, and five Secretaries. There is also a Privy Council assembled on occasions *for* the despatch of special business. Besides these, there are many persons, who, as a mark of Royal favour, bear the title of Ministers of State, and receive the small pension attached to it, without discharging any public office. The Provincial administration is uniform throughout all France; at the head of each Department is a *Préfet*, on whom every particular of its management is immediately devolved. A *sous Préfet* is at the head of each *Arrondissement*; and each of the *Communes*, of which there are above 38,000 in the Kingdom, has its Mayor and Council. As the *Préfets* and *sous Préfets* have also Councils, the Members of which receive salaries, it is obvious how numerous must be the immediate dependents of the Government in France.

Administration of Justice.

France is at present governed by a compact body of Laws, promulgated in 1804, the preparation of which occupied the labour of many years, and of a number of eminent Lawyers; it consists of five Codes, entitled respectively, 1. *Code Civil*; 2. *Code de Procédure Civile*; 3. *Code de Commerce*; 4. *Code d'Instruction Criminelle*; 5. *Code Penal*.

The Courts of original jurisdiction in France are 27 in number; they are called *Cours Royales*, and are attached to the principal towns throughout the Kingdom; they are all formed on the same model, and possessed of equal and independent powers. The Criminal Courts, (*Police Correctionnelle*), the Courts of Assize, &c. are merely chambers or subdivisions of the *Cours Royales*. But in order to preserve the uniformity of the Law, which might be endangered by the contradictory decisions of so many independent tribunals, there is established at Paris the Court of Cassation, to which an appeal lies in all cases in which the point disputed is an issue in Law. The number of Judges in France is not much less than 4000, and the other Law officers are proportionally numerous; besides these are the Justices of the Peace, nearly 3000 in number, who are also paid by Government. Trial by Jury in France is used only in criminal cases, and a simple majority decides; but in case of condemnation by a majority of only two, (seven to five) the votes of the Judges are added to those of the Jury, and the verdict is determined by the collective majority. The expenses of Law proceedings are exactly defined by a prioted *tarif*; and in every case all the costs are defrayed by the party condemned.

Population.

The Population of France in 1791, as appears from a Report made by a Committee of the National Assembly, amounted to 26,363,074, of whom 2,709,270, or more than one-fourth, were the inhabitants of towns; in 1817 the population was increased to 29,827,388, and is supposed at present to amount to 31,900,000. The Population of France exhibits a slower increase than

that of most other European countries; at its present rate, it could not double itself in less than 105 years; in England the same effect would take place in 42 years. The number of births annually is one in 25, of deaths one in 30, and of marriages one in 110; the ratio of the mortality is said to have diminished of late years; the proportion of illegitimate births was formerly one in 47 throughout the Kingdom; it is at present one in 11; and in Paris rather more than one-third of the children brought into the world are bastards; this fact, which discloses such a general laxity in the morals of the French metropolis, is generally ascribed, and we believe justly, to the too liberal endowment of Foundling hospitals.

More than one-third of the young men in France who offer themselves for military service are rejected, as we are informed by a French author, because they have not even the middling stature of five feet one inch; and in the inspections of 1825 it appeared, that in the French army thirty-seven men in a hundred were below five feet five inches. This degeneracy is more remarkable in the inhabitants of the Southern Provinces, who are in all respects inferior to the Normans, and other races North of the Loire; its cause, M. Dupin thinks, may be found in the conscription, which forced from their homes, and from their country, the finest part of the population; but surely the physical inferiority of the French nation cannot be derived from events so recent; it is not the consequence of the general bad food of the people, a large portion of whom live on chestnuts and oo rye, which is often noxious; or may we not ascribe it to the hard labour and premature exertions of the female peasantry? The civilisation of a country may in general be estimated by the treatment of the females in it; what then shall we say of a country in which the females are employed like beasts of burden? where they draw the carts, haul the boats on the rivers, drive the plough, carry burdens, and endure the vilest drudgery? yet such is the case in a great part of France; the diminutive stature and shrivelled physiognomy of those women show the result of toils ill-proportioned to their physical strength. It has

Civilisation

been justly remarked by an intelligent traveller, that in our neighbour Kingdom, Paris is every thing, and France nothing; and they who judge of the civilisation of France from that of its Capital, will be egregiously mistaken; it is hard to conceive how knowledge and refinement could attain so great a height in any country with so little diffusion: of the 25 millions of adults that people France, not more than 10 millions know how to read and write; the remaining 15 millions have not acquired even the first elements of popular instruction. This deplorable ignorance is in some degree perpetuated by the diversity of dialects spoken in France; in Alsace and the neighbouring countries, the German language still predominates; in a large portion of Normandy is spoken a *patois* almost unintelligible to the rest of the Kingdom; the lower Orders in Brittany speak a dialect of the Gaelic tongue; in the centre of France twenty dialects, alike in nothing but rudeness, distinguish the Auvergnat, the Marvendiot, the Limousin, the Périgourdin, &c. In the South, the language is disfigured by mixtures of the old Provençal, Catalan, and Basque languages; those who are only acquainted with pure French, can seldom understand the peasantry, or be understood by them; the same remark may be extended to all the sea coasts. These provincial *patois*, it is

FRANCE.

FRANCE. evident, constitute so many barriers against the dissemination of knowledge; of 36,990 *Communes* into which France is divided, there are 14,109 without any place of instruction; and only one-thirtieth part of the population of that great Kingdom receives the benefits of education. Some efforts comparatively feeble are at present being made to remedy this great deficiency, and the great increase of books in France, which we have already mentioned, seems to point out the existence of some new impulses towards enlightenment. The schools for the upper classes, or *Lycees*, are sufficiently numerous. The Universities are twenty-six in number; before the Revolution they were still more numerous; there are nine Schools of Law in France, and three of Medicine; but all who aspire to professional eminence of any kind resort to the Capital. The tide of demoralization, which not long since mingled its poison with

French literature, has at length relaxed, and the French press no longer teems with licentious memoirs, or the annals of vice and impiety.

L'Etat de la France, 5 tom. 8vo, Paris, 1736; *Travels in France*, by Arthur Young, 2 vols. 4to, London; *Voyage dans le Département de la France, par une Société d'Artistes*, 10 tom. 8vo, Paris, 1792; *Voyage dans les Départemens du Midi de la France*, par Millin, 3 tom. 1807—10; *Statistique de la France*, par Penchet, 1807; *Statistical View of France*, by Tinsae, 1803—5; *Description Minéralogique de la France*, par Guettard; *Voyage dans la France*, par le Comte Orloff, 2 tom. 1825; *Birdbeck's Tour in France*, 1815; *L'Industrie Française*, par Chaptal, 2 tom. 8vo, 1819; *Forces Productives et Commerciales de la France*, par M. le Baron Charles Dupin, 2 tom. 4to, 1827.

FRANCHISE

FRANCHE COMPTE, one of the Provinces into which France was divided before the Revolution, bounded on the North by Lorraine, on the East by Mont Jura, on the West by the Duchy of Burgundy, and on the South by Bréme. This tract of country, extending about 40 leagues in length, and 25 in its greatest breadth, contained the greater part of the territory of the ancient *Sequani*. Franche Comté had Counts of its own from the year 1002; it was originally called the *County of Burgundy*, to distinguish it from the Duchy of the same name, to which it was united under Philip the Hardy. These distinctions are not totally disused at the present day. Franche Comté remained in the possession of the Princes of Burgundy till the death of Charles the Warlike, in 1477, when Maria, his daughter and heiress, transferred it by marriage to Maximilian, Archduke of Austria; it thus became annexed to the German Empire, from which, however, it was shortly after separated by Charles V., who gave it, together with Spain, to his son Philip II. Louis XIV. made himself master of Franche Comté in 1668, alleging the rights of the Queen his wife; but restored it shortly after by the Treaty of Aix la Chapelle: in 1674 he reconquered this Province, which was at length permanently annexed to France by the Treaty of Nimegue in 1678. This Province, under the old régime, was divided for the administration of Justice into fourteen *Baillages*, which were all subordinate to the Parliament of Besançon, the Capital Town and seat of the University. Franche Comté was divided at the Revolution into the three Departments of DOUBS, JURA, and HAUTE SAONE.

FRANCHISE, *n.* } *Fr. franchir*; *It. francare*.
FRANCHISE, *n.* } *Spelman says, Franci, quasi fe-*
FRANCHISE, *adj.* } *ranci, i. e. feroces, Janius, Franc,*
FRANCHISEMENT. } *a liberrima gente Francorum.*

Skinner: *Franci, unde, ut aiunt, ortum est Francorum et Franci nomen ob libertatem olim gentis insignem.* See DISFRANCHISE, and ENFRANCHISE.

To free, to set at liberty; to give freedom to, to endow with the liberties and privileges of a free citizen, town, or state; to ennoblement.

Franchise, in Chaucer, is, (as Mr. Tyrwhitt interprets it,) *franchise, generosity.*

VOL. XXI.

We mote, be sayde, be hardy, & stalworthe, & wysse,
get we wol habbe ours lyf, and holde our franchise.

R. Brant, p. 156.

Hit ys negi semly farwey in cyte ne in borowee
yt wurren of regrettours, for any kene gawte
be franchised for a free man, and have fals name.

Piers Plowman, Vision, p. 41.

Here may ye see, how excellent franchise
in woman is when they have awake arise.

Chaucer, The Merchant's Tale, v. 3861.

For his but yet were his lever shide,
Than do so high a cherish wretchedness
Againe franchise, and alle gentillesse.

M. The Frenchman's Tale, v. 11828.

And for to speke it otherwise,
What man that loveth the franchise,
And taketh of holy church his praise,
I nat what bedes he shal praye.

Geoffrey, Conf. Am. book v. fol. 122.

And to the monnes of Aaron they gave the franchised cyties
Hebron and Labash, with their suburbs.

Bible, Anno 1651. 1 Chronicles, ch. vi.

And by the counsaill of Nestor or Nestas he [Alfred] ordeynde
the freite gramer scale at Oxenford, and other free scales, and fran-
chised that towne with many great liberties.

Felton, Crumpe, part vi. ch. 171.

We had rather ye should take all that we have, to ayde and to
maynteyne vs and our franchises, the the Castilians should be
maynteyne over vs.

Lord Berners, Froissart, Crumpe, vol. ii. ch. xlv.

Yet he was fayne to departe and to go to Trete, a franchise
towne for all manner of people, paying for that they take

B. vol. ii. ch. 160.

BAED. So I have now,
In seeking to augment it, but still keepe
My bowmen franchise'd and allegiance cleave,
I shall be counsaill'd.

Shakespeare, Macbeth, fol. 138.

And as they encountered say, all their song was this, to exhort and
encourage the commons to recover their franchises, and to create
Tribunes of the commons.

Holland, Latin, fol. 121.

That fate, which did thy franchises inferre,
And from the depth of danger set thee free,
Still regular and constant in that course,
Made me the strait and even path to thee.

*Drayton, The Barons' Wars, book iii.
2 a*

FRAN-
CHISE.
—
FRAN-
CONIA.

His gracious edict the man franchise yields
To all the wild increase of woods and fields,
And who in rocks aloof, and who in steeples builds.
Dryden. The Hind and the Panther.
But though they were not able to exclude him [John] from the
succession, they had strength enough to oblige him to a solemn pro-
mise of restoring these liberties and franchises, which they had
always claimed, without having ever enjoyed, or even perfectly under-
stood.
Burke. An Abridgement of English History.

A FRANCHISE, in *Law*, is synonymous with a *Liberty*, and it is defined a Royal privilege or branch of the King's prerogative, subsisting in the hands of a subject. (Finch, l. 164.) It seems also to express that which possesses the privilege as well as the privilege itself. Being derived from the Crown, it must arise from the King's grant, which is presupposed in a case of prescription; so that where usage prevails, no record of creation, allowance or confirmation is required. The kinds of Franchises are almost infinite, they may be vested in natural Persons or Bodies politic; in one or many; but the same identical Franchise, which has already been granted to one, cannot afterwards be bestowed upon another, for that would prejudice the former grant.

The following are a few instances of Franchises. The Principality of Wales is a Franchise. So are Counties Palatine, and some hold these to be especially meant by *Franchise Royal*, namely, in which the King's Writ doth not run. They are called *Signories Royal*, 28 Henry VI. c. 4; but Bracton (li. 5) says, *Franchise Royal* is where the King grants to one and his heirs, that they shall be free from toll or such like. An incorporated Body, having power to maintain perpetual succession, and do corporate acts, is a Franchise; and each individual member thereof is said to have a Franchise. To hold a Court Leet; to have a Lordship paramount; to have Waifs, Wrecks, Estrays, Treasure-trove, Royal-fish, Forfeitures, and Deadlands; to have a Court of one's own; to have *Conscience of Pleas*, so that no other Court shall try Causes arising within that jurisdiction; to have a Bullwick, or Liberty, exempt from the Sheriff of the County; to have a Fair or Market, with the right of taking toll; or toll at Bridges or elsewhere; or to have a Forest Chase, Park, Warren, or Fishery, endowed with privileges of Royalty: all these are Franchises. Besides these, many ancient Franchises once granted, such as a power to pardon Felony, to make Justices of Assize, or of the Peace, &c. by 27 Henry VIII. 24, were resumed and reunited to the Crown. The King cannot grant power to another to make strangers born denizens, because such power is vested by Law inseparably in his own person. (7 Rep. 25.) Franchises may be forfeited and seized for abuse, misuse, or non-use.

FRANCOA, in *Botany*, a genus of the class *Oc-tandria*, order *Tetragynia*. Generic character: calyx four-parted, persisting; corolla, petals four; no style; stigma flat; capsules four, connected at the base, fixed to the keels of the sutures.

One species, *F. appendiculata*, native of the Island of St. Carlos.

FRANCONIA, one of the Circles of Germany, situated nearly in the centre of the Empire, was bounded on the East by Bohemia and the Upper Palatinate, on the West by the Paleninate of the Rhine, on the South by Swabia and Bavaria, and on the North by Hesse and Thuringia; the whole extent of this territory was about 11,000 square miles, containing 1,500,000 inhabitants. It is encircled

by wastes or mountains, but the central portion of it is tolerably fertile; the soil, in the Bishopric of Bamberg in particular, produces all sorts of grain, fruit, and vegetables in abundance. The wine of the same country is much esteemed, and liquorice is one of its most valuable productions; this plant is grown chiefly in the neighbourhood of Bamberg, where the laurel, the fig, the citron, and the orange, flourish in such luxuriance, as to procure for this country the appellation of the German Italy. The rivers which water this territory are the Maine, the Sala, the Regnitz, the Tauber, &c. The City of Nuremberg is its chief place, and the centre of its manufactures. The States comprised in this Circle were distinguished in the following manner: 1. the *Ecclesiastical Bench*, which was composed of the Bishoprics of Bamberg, Wurzburg, and Eichstadt, and the Estates of the Teutonic Order; 2. the *Bench of Princes*, comprising the Principalities of Bayreuth, Anspach, Schleusingen, Ronnild, Schmalkalden, Schwartzberg, Wertheim, and Waldenburg; 3. the *Bench of Counts*, in which were comprehended the Counties and Lordships of Neuenstein, Castell, Wertheim, Rieneck, Erbach, Limburg-Geldfeld, Limbourg-Speckfeld, Seinsheim, Reigelsberg, Wiesentheid, Weltzheim, and Ilhausen; and 4. the *Free and Imperial Cities* of Nuremberg, Rothenburg, Windsheim, Schweinfurt, and Weissenburg. The Princes who had the power of convoking the States of the Circle were the Bishop of Bamberg and the Margraves of Brandenburg-Bayreuth and Anspach. The first of these Princes was Chancellor of the Circle, and collected the suffrages of the States. The Assembly of the States sent two Assessors to the Imperial Chamber, one of whom was a Catholic and the other a Protestant. In the general convulsion of the Germanic Body in 1806, the Circle of Franconia lost its political existence: the territories of which it was composed were distributed among the neighbouring Princes: one district was given to Wirtemberg, another to Baden, a third to the House of Saxe, and the remainder, constituting by far the greatest part of the Circle, was made over to Bavaria, in which Kingdom it forms the Circles of the Upper Maine, Lower Maine, Rezat, and part of the Circle of the Upper Danube.

Many authors have been of opinion, that the Franks came originally from Franconia, that it was the Country of Pharamond, and that the Sclav law derives its name from the river Sala. *Frankenland* and *Francia Orientalis* were its ancient names; but the Franconia of the middle Ages was a much more extensive territory than the Circle of modern times.

FR'ANGIBLE, } Fr. *frangible*; Lat. *frangere*, to
FRANGIBILIT. } break. See FRAGILE.
That can or may be broken.

Some solid and *frangible*, as the bones; others tough and flexible, as the ligaments.
Hogge. Works, vol. iii. p. 68. *Experiments touching the Origin of Quantities and Forms.*

He allows the *frangibility* of charters, when absolute occasion requires it, and admits that the charter of the Company should not prevent the adoption of a proper plan for the future government of India, if a proper plan can be achieved upon no other terms.
Fox. Speeches, vol. ii. p. 240. *Mrs. Fox's East India Bill*, 1 Dec. 1783.

FRANGIPANE, a perfume which takes its name from the inventor, the last of the Roman House of

FRAN-
CONIA.
—
FRAN-
CONIA.

FRAN-
GIPANE.

Frangipani. He was a *Maréchal* of France in the reign of Louis XIII.

Of the *Guaniti* of Frangipani, for this perfume in the first instance was applied to Gloves, Balzac speaks as follows in a Letter to Madame Desloges: *De son bon gré il se vit hyer votre tributaire, et s'obligea de vous envoyer, tous les ans, une raisonnable quantité de ses pastilles.* Si vous les trouvez bonnes elles auront plus de réputation que les Gands de Frangipani. Mais par- que vous les gens de Limousin se pourroient ici équivoquer, vous les avertirez, s'il vous plait, que ce Parfumeur a trente mille livres de rente, et la première dignité de notre Province; et que ce Gentil et Seigneur Romain, *Maréchal de Camp des Armées du Roi, parent de S. Gregoire le grand, et ce que j'estime plus que tout cela, un des plus honnêtes hommes du monde.*

They are mentioned also in a pretty Ode addressed by Duncan Mack Crisantes to Voiture.

*Amice, nil me, nec ante, juvat
Fugere nil Egypti
Cura non inter pretore;
Vel quæ Britanni terat subditi,
Mille media carus
Sicute venia tamen;
Flet quem percurrit Frangipani ipsemet,
Pelle moxæ gratum
Coram Poëta proferre.*

The following receipts are extracted from *Le Parfumeur Royal*, 1761, and may amuse the reader, as emanating from a Marshal of France in the early part of the preceding century.

Composition pour six douzaines de Gands de Frangipane vrai Rome.

Avant que de charger vos peaux de la composition suivante il faut les purger, les colorer, les ouvrir et les mettre en couleur de Frangipane ordinaire: cette couleur se fait avec du brun-rouge mêlé avec de l'eau-rose et de la terre d'ombre brûlée, purgée avec la même eau. Après avoir coupé et couvé vos gants, et les avoir mis durant huit jours aux fleurs de jasmin, broyez deux gros de musc avec de l'huile de ben, qu'il faut repandre abondamment dans cette composition; broyez aussi un gros de civette avec de la gomme adragant, detrempez avec de l'eau de senteur; mêlez ensuite le tout ensemble, et après en avoir chargé vos gants jusqu'à trois fois, les avoir laissés secher suffisamment, les avoir frottés et redressés, donnez leur encore, avant de les servir deux ou trois jours de fleurs.

Autre composition pour six douzaines de Gands de Frangipane.

Purgez en dernier lieu dans l'eau d'ange six douzaines de peaux de chevreton bien choisies, mettez les dans le parfumeur après les avoir laissés secher; brûlez ensuite sous ces mêmes peaux, un peu lentement quatre onces de marc de bonne eau d'ange, après quoi vous pourrez les charger de la composition qui suit. Elle consiste à prendre vingt grains de civette, une demi-once de benjoin en larmes, un demi-gros d'ambre et autant de musc, broyez le tout sur le marbre avec de l'huile de ben; broyez ensuite les terres qui doivent faire prendre à vos Gands la couleur de Frangipane, et les ayant mêlés avec votre composition, broyez de nouveau le tout ensemble; après y avoir ajouté un peu de gomme, vous serverez aussi à égales parties et selon le quantité qui vous paraîtra nécessaire, de l'eau de rose et de celle de fleur d'orange pour augmenter votre composition: cela fait vous en couvrirez vos Gants; vous observerez de les étendre dans une chambre peu aérée, et de les

frotter et renfermer étant secs, pour les disposer à recevoir la gomme suivante.

The receipt for this gum we need not transcribe; but soon after we find this Occaïne de Franchipane.

Faites bouillir du santal rouge, dans telle quantité qu'il vous plaira, d'huile de ben parfumée. And also a *Couleur de Franchipane. Beaucoup de rouge, trois fois autant de jaune, et peu de terre d'ombre.* Moreover there is a hair powder under the same name.

FRANION, Mr. Todd, Spenser, vol. iii. p. 283, quotes from Heywood's *Edward IV.* "He's a frank franion, a merry companion." &c. And it may be from the A. S. *freon*, a friend.

But,
My *fronion*, I tell you this one thing,
If you disclose this, I will devise such a way,
That whilst thou livest thou shalt remember this day.
Edwards, Duncan and Pitman.

First, by her side did sit the bold Samday,
Fit mate for such a mincing minion,
Who in her leasens took exceeding joy;
Might not be found a *frankier fronion*
Of her lewd parts to make companion.
Spenser, Faerie Queene, book ii. can. 2.

FRANK, *Nummus Francicus*: a Frank or French coin.

Don John, I say, lose me this hundred *frankers*;
Parde I wol not faille you my thanks,
If that you list to do that I you pray.
Chaucer. The Shipman's Tale, v. 13117.

But in London, and in the diocese was gathered a tins of gold, and in the whole realm of England was gathered six, c. m. *frankes* which make in English money cccxlvi. m. vii. c. lxxvii. p. *Berners. Works, fol. 193. A Supplication to King Henry VIII.*

FRANKS, an ancient French Coin, both of gold and silver; the gold Franc was worth a little more than the golden Crown, the silver one-third of the golden. Since the Revolution it has become an imaginary money = 20 sols or 1 liere, about 10½d. English.

FRANK, v.
FRANK, n.
FRANK, adj.
FRANKLY,
FRANKNESS,
FRANK-CHARM,
See FRANCHISE, *Fr. franc.* Cotgrave thus fully explains the usages of the adj. *Franc, m. franche, f.;* "frank, free; at liberty; subject unto no man; exempt from subsidies, duties or services; also, frank, liberal, bountiful, courteous, gracious; also, valiant, hardy, bold, courageous; also, plain, round, open-hearted; sincere, honest."

To *frank*; to free, c. letters or other things from payment of postage or other charge.

A *frank*; a letter, &c. so freed.

This is that John, whom Malchus under Hebas name (whom he followed in sentence and hardness of lying, and apparit, whom he followed also in *frank* reproving of kings) prophesied before, should come before that Christe did come.

Uulst. Matthew, ch. xi. fol. 40.

He bounde Kings Henry the Seconde of Englands (excusing himselfe of the death of Thomas) y^e his subsidies should *frankly* & freely appaile him to the court of Rome.

And y^e all men of warr should *frankly* departe out of the cite and none ther to remaine, his enemies and merchandise.

Hall. Henry VII. The Affa Yve.

But after the death of Clytus, all the libertie and *frankness* of speache being taken away, they seemed to agree with their countenances, as with the most apt instrument to declare the content of the minde.

Brende. Quintus Curtius, book viii. fol. 221.

Aye *frank* shepherd, how bees thy verses meet
With delfish pleasure, so as I ne waste
Whether rejoyses or weeps for great constraint!
Spenser. Shepherds Calendar, December.

FRAN-
GIPANK.
—
FRANK.

FRANK. The forest is the most noble of all, for it is a franchise of no princely a tenure, that according to our laws none but the King can have a forest; if he chance to pass one over to a subject, 'tis no more forest, but *frank-chase*.

Hewitt. Letter 16. book iv.

And sweet Love gentle fits amongst them throws,
Without fel rancour, or foul lechery;
Frankly each parasite his leech knows,
Each bird his note, or any deer his noise.
Their goodly sentiment, and gay felicity.

Spenser. *Fairie Queene*, book iii. can. d.

When he was fully determined to chastise the Mamerlizes sharply and to proceed against them in all rigour, for that they had rebelled, the said Sthenos slept unto him, and then frankly spake.

Holland. *Pittarch*, fol. 304.

One of the principall and chief citizens, named Polyzanes, made an oration unto them all, with *frankness* of speech enough, tending unto libertie, and yet seasoned with modestie and moderation, in this wise.

Id. *Lycias*, fol. 523.

Have not your frank and dutiful expressions, that cheerfulness and vivacity in your looks, rendered it much more acceptable, much more valuable.

Parliamentary History. Charles II. Anno 1660. The Lord Chancellor's Speech.

Gazette sent gratis, down and frank'd,
For which thy patron's weekly thank'd.
Pope. *Imitation of English Poets*, Dr. Swift.

Reserve with frankness, art with truth ally'd,
Courage with softness, modesty with pride.
Id. *Moral Essays*, Epistle 2. To a Lady.

The jury find, that the defendants, and their ancestors had view of frank-pledge.
State Trials. Charles II. Anno 1682. The King and the City of London.

Hence if we examine the history of mankind, we shall see, that the founders of empires and false religions, which the artists contrived should support one another, were frank enthusiasts; But, at the same time, sufficient masters of themselves, to turn, with proper address, that spirit which they had excited and communicated, to the advancement of their proper schemes.

Warburton. *Sermon*, 6. vol. ix. p. 136.

Cicero frankly used the liberty, which this consul's behaviour allow'd him, of delivering his sentiments without any reserve; giving Pao himself no quarter, but exposing every thing that he did and said to scorn of Clodius.

Middleton. *Life of Cicero*, vol. i. sec. 5. p. 286.

He [Verrie] was expensive, and kept a great table, and often pressed the king for money with a freedom which his majesty's own frankness indulged.

Walpole. *Anecdotes of Painting*, vol. iii. p. 64.

Its original [ac. the Court Leet, or View of Frank-pledge] was to view the frank-pledges, that is, the freemen within the liberty; who, (we may remember) according to the institution of the Great Alfred, were all mutually pledges for the good behaviour of each other.

Blackstone. *Commentaries*, book iv. ch. six.

FRANK, or FRANK, in *Law*, a term literally signifying free and open, or exempt from public impositions and charges. Frank is much used in ancient customs and tenures, where it receives various modifications and meanings according to the words it is combined with, as

FRANK ALLEIN, or *Allodium*, is a land, tenement, or demesne that is not held of any superior Lord.

FRANK ALMOGN, or *Libera Eleemossyna*, or *Free-alm*, is a tenure of lands or tenements bestowed on such people as devote themselves to the service of God, in pure and perpetual alms; or it is a tenure whereby a Religious Corporation aggregate, or sole, holdeth lands of the donor to them and their successors for ever; whence the Feoffor, or givers, cannot demand

any terrestrial service so long as the land remains in the hands of the Feoffees. The service which the Feoffees were bound to render, was to pray for the souls of the Donor and his heirs, dead or alive: and therefore they do not fealty, (which is incident to all other services but this,) because this divine service was of a more exalted nature. By this tenure all the ancient Monasteries and Religious Houses held their lands, and by this the Parochial Clergy and many Ecclesiastical Foundations still hold them. It is an old Saxon tenure, and was continued after the Norman Conquest, on account of the respect shown to Religion in ancient times; and for this reason Tenants in Frank Almoign were discharged of all other services except the *trinoda necessitas*, of repairing the highways, building castles, and repelling invasions; and this tenure is distinct from all others, being not in the least Feodal but merely Spiritual; for if the service be neglected the Law gives no remedy to the Lord of whom the lands are holden, but merely a complaint to the Ordinary or Visitor to correct it. Britton mentions another kind of land given in alms, but not Free-alm, the Tenants being tied in certain services to the Feoffor, as singing Masses, distributing money in Alms; for this, if not performed, the Lord might distrain without complaint to the Visitor. This tenure cannot at this day be created unless by the Crown, as since the Statute of *quia emptores*, 18 Edward I., none but the King can give lands to be holden by it. Bracton, ii. 5 and 10; Fitzherbert, *Nat. Bre.* fol. 211; Britton, 66. n. 3.

FRANK BANK, *Francus Bancus*, *Free Bench*, a custom whereby a Widow, being espoused as a Virgin, hath for a dower her husband's copyhold lands after his decease. Bracton, iv. 6. 13. n. 2; Fitzherbert, *Nat. Bre.* f. 160. Cowell, in his *Interpreter*, mentions a humorous Berkshire custom connected with this privilege, which it is said was observed also in the Manor of Torre, in Devonshire, and in other parts of the West. It has furnished two amusing papers in the *Spectator*, (614. 623.) "At East and West Enborne, in the County of Berks, if a Customary Tenant die, the Widow shall have what the Law calls her *Free Bench* to all his Copyhold land, *dum sola et casta fuerit*; that is, while she lives single and chaste, but if she commits incontinency she forfeits her estate: yet if she will come into Court riding backward upon a Black Ram, with his tail in her hand, and say the words following, the Steward is bound by the Custom to remit her to her *Free Bench*.

"Here I am,
Riding upon a Black Ram;
Like a Whore as I am;
And for my Criminal Crime
I have lost my Broom-Buscent,
And for my Tail's guile
Have done this worldly shame,

Therefore I pray you, Mr. Steward, let me have my land again."

FRANK CHASE denotes liberty of Free Chase, on account of which men, though they have land of their own within the compass of a Chase, are forbidden to cut down wood without the view of the Forester though it be their own demesne. Crompton, *Juridict.* f. 167.

FRANK FEE, *Feudum Francum*, that which is in the hands of the King or Lord of the Manor being ancient demesne of the Crown. Brooke, n. 32.

Lands held in Frank Fee were exempted from all services except homage, in contradistinction to that in the Tenants' hands which is only ancient demesne.

FRANK FERM, *Firma Libera*, lands or tenements

FRANK. where in the nature of the Fee is changed by feoffment from Knight's service to a certain yearly service, and whence no service except that contained in the feoffment can be demanded. Britton, 66, n. 3.

FRANK FOLIO is where the Lord hath the benefit of folding his Tenants' sheep within his Manor for manuring his land.

FRANK LAW, *France Lex*. He who for any offence loathes his Frank Law falls into many mischiefs; he cannot be impeached upon any jury or assise, or otherwise used in testifying Truth. He may not approach the King's Court in person, or otherwise than by Attorney. His lands, goods, and chattels, must be seized into the King's hands, and his lands estranged, his trees rooted up, and his body committed to prison. Crompton, *Jud. Pac.* f. 156, h., where are cited *The Book of Avarice*, f. 59; *Conspiracie*, f. 11; 24 Edward III. f. 34.

FRANK MARRIAGE, *Liberrum Matrimonium*, is a tenure in tail special, whereby lands and tenements are held to a person and his wife and the heirs of their bodies, free from the performance of fealty to the Donor until the fourth degree of consanguinity between the issues of the Donor and Donee, reckoning the Donee in the first degree, his heir in the second, the heir of him in the third, and his again in the fourth; but afterwards the same lands to become subject to all the former services, as being then supposed to revert to the Lord for want of heirs. Glanville, vii. 18; Bracton, ii. 7. 4; Fleta, iii. 11.

FRANK PLEDGE, *Franci Plegium*, called also *Friburgh*, *Sax. Frich*, *paz. Borge*, *fidejussor*, signifies a Pledge or surety for the behaviour of a Freeman. The ancient custom of England, borrowed from the Lombards, for the preservation of the public peace, was, that every free-born man at 14 years of age (Religious persons, Clerks, Knights, and their eldest sons excepted) should find surety for his truth towards the King and his subjects, or else to be kept in prison. Accordingly a number of neighbours became interchangeably bound for each other, to see each man of their Pledge forthcoming at all times, or to answer for the offence committed by any one gone away; so that whenever one offended it was presently inquired in what Pledge he was, and then those of that Pledge either brought him forth within 31 days to his answer, or they satisfied for his offence. This custom was called *Frank Pledge*, and the circuit extended to, *Decenna*, because it usually consisted of ten households, and every person thus bound for himself and neighbour was called a *Decennier*. The Sheriffs at each County Court used to take the oaths of persons when they attained 14 years, and see them settled in some *Decenna*; this branch of the Sheriff's duty was called *vinus Franci Plegii*, *view of Frank Pledge*. Lambard, *Laws of King Edward*, i. 143; Fleta, i. 47, ll. 52; Bracton, iii. 2. 10; Powell, *Treatise on Antiquities*, &c. of the *Ancient Courts of Law*, or *Frank Pledges*, 1642; Glanville Sharp, *Account of the Constitutional English Policy of Congressional Courts*, more particularly of the great Annual Court of the People, called *Frank Pledge*, 1786.

Spelman makes a difference between *Friburg*, *libera scutaria*, and *Friburgh*, *paris securitas*.

FRANK, *v.* "Fr. *franc*; a frank or styke, to feed FRANK, *adj.* "and fatten bugs in." Cotgrave. A FRANK-FED, *v.* *frank* or *frank*, a place where animals are freely fed, *liberaliter saginatur*. To *frank* fowl,

to stuff or cram fowl; from the noun, *frank*, free, *q. d.* birds *freely* fed. Skinner.

And when they were *coen*, *frank* and *fatte*, they stode up together proselyte agaynst the Lorde and his words.

Bale. Image, part i. sig. Q 2

I behelde in a vyssion the bowes, *frank*, *fat* and *seure*.

Id. B. sig. R 4

So that the common cow feed and *frank* up, even for the shambles and butcher's knife, the fustlers and maintainers of their waste and liberties.

Holland. Larous, fol. 228.

After (I say) they had been hardened and made more full by so many troubles and dangerous adventures, they were arrived in the end within such a land as, through the abundance of all good things, might feed and *frank* them up.

Id. B. fol. 993.

Swine will be well fat and well landed in sixte daies; and the rather, if before you begin to *frank* them up, they be kept altogether from meat three daies.

Id. Plowar, vol. i. fol. 230.

It seemeth to take his joice from wood purified; which sheweth, by the way, that wood purified yieldeth a *frank* moisture.

Bacon. Natural History, Cent. vi. sec. 551.

These guests of his fared so highly, that a man would have said they had been *frank-fed*.

Holland. Pliniv, vol. ii. fol. 480.

Whereas they that be kept up and crammed in creepers, cages, mews, and hutches, or otherwise *frank-fed* and fattened, are in greater danger to fall into diseases.

Id. Plowar, fol. 574.

FRANKENIA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Caryophyllales*. Generic character: calyx five-cleft, funnel-shaped; corolla, petals five; stigma two or three parted; capsule one-celled, three-valved.

Seven species, herbs or small shrubs, natives of Europe and Africa, and one species of America. *F. levis* is a native of salt marshes on the Eastern coast of England. *Eng. Bot.* 205.

FRANKFORT ON THE MAYNE, the head of the Free Cities of Germany, and the permanent seat of the Germanic Diet, is situated on the river Mayne about 20 miles above its conflux with the Rhine, and in that part of the Circle of Franconia called the Wetterau: it is divided by the river into two parts, connected by three stone bridges; that which stretches along the Northern bank is called *Frankfort Proper*, and contains 12 wards; that on the South side is called *Sachsenhausen*, containing two wards. Frankfort is placed in the centre of one of the finest districts in Germany; it was formerly fortified, but the outworks are now converted into promenades and gardens. Many of the streets have, from their antiquity, a mouldering and crazy appearance, the houses being built of wood and the upper stories projecting. The modern part of the City, however, is elegant or even splendid; the principal streets are wide and adorned with numerous Palaces; the squares are four in number. Frankfort having been formerly the seat of the Imperial Government, many of the Princes of the Empire had Palaces within it, which are now converted into Hotels or divided into private dwellings competent for the reception of the numerous Diplomats and the concourse they attract, who must in future take up their residence in this city. Ambassadors from each of the States reside in Frankfort, and the other European Potestates have Envoys to transact their affairs with the general Representatives of the country. Thus Frankfort may now in some measure be considered the Metropolis of Germany. The citizens of Frankfort were among the first who embraced the Reformation: In 1525 they demanded the free exercise of

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their Religion, and meeting with a refusal proceeded to depose their Magistrates; the sequel of the struggle was that they embraced the Confession of Augsburg in 1530. It is to be regretted that the Religious independence so early acquired by this City, has been, till very recently, guarded by a zealous intolerance of other sects. The established Religion is the Lutheran; Calvinists are excluded from the privileges of a Burgess, and Catholics cannot hold the lowest office connected with Government. The Lutherans have seven Churches; the Calvinists, who are the most opulent of the inhabitants, were not allowed previous to the year 1787 to have a place of worship in the City, but were obliged to go to the village of Brockenheim at the distance of six miles from Frankfort: they have at present two Churches; the Catholics have three. The Jews were always numerous in Frankfort, where they endured from time to time the most cruel persecutions, as the populace were impelled by bigotry or avarice. They were formerly obliged to live crowded together in a narrow quarter of the city, shut in at both ends by gates which were regularly closed at night; since 1797, however, they have been at liberty to settle in other parts of the Town, and enjoy that precarious freedom which is conceded more from motives of interest than from liberality of sentiment; they are 10,000 in number, and have two Synagogues. The principal edifices of Frankfort are the Church of St. Bartholomew, the work of King Pepin, or more probably of Louis the Pious, King of Germany, who died at Frankfort in 876; in the Library attached to this Church is a valuable collection of Manuscripts. The Town House, or *Rämer*, as it is called from the citizen to whom it once belonged, is a huge Gothic pile divided into Public Offices; in it is preserved the celebrated Golden Bull of Charles IV. The Lutheran Church of St. Catherine is a large handsome building. To these may be added the Imperial Palace and the house of Alten Limburg, which gives its name to a Society of Nobles, from among whom some of the Magistrates are always chosen. The commercial activity of Frankfort is chiefly supported by the navigation of the two great rivers the Rhine and the Mayne. This City was the great mart of the Book trade in Germany before Leipzig was fixed on for that purpose; it is still the seat of a great Printing business. The two great annual Fairs, which draw together the merchants and the productions of all the Countries of Europe, commence, one on Easter Tuesday, the other in the middle of September; each Fair lasts three weeks. The manufactures of Frankfort, though numerous, are not extensive; silk, velvet and cotton stuffs are its principal productions; but a great many large money transactions centre here, and it is one of the points from which the exchanges of the currency of many Countries are very much influenced. The exports of Frankfort are wine, hemp, madder, flax, seeds of all sorts, linen, lace, tobacco, sour-kraut, &c. The shops are well stocked, and the inhabitants live in a splendid style. Education is well provided for by academies of the higher order within the City, and parochial schools in every village. The Government is an Aristocracy founded on the amount of property. The Magistrates are divided into three Benches: the first, consisting of 14 Echevins, is elected from the nobility; the second, or bench of Councillors, from the opulent citizens; and the third, is composed of tradesmen or artificers. The first two Benches divide between them all matters of importance

and choose annually two Burgomasters; to the last is left the execution of all matters of police.

The population of the whole territory of Frankfort is about 48,000, of which number, perhaps, 40,000 are inhabitants of the City. The revenues of the State are between 70,000 and 280,000 sterling; nearly one-half of this sum is produced by the Customs and excise, the rest is raised by a Property tax. The Public debt amounts to £300,000, chiefly caused by the enormous contributions imposed by the French. The military force is one battalion of 300 men. The whole extent of the territory is 63,490 acres, the greater part of which is admirably cultivated on the garden principle, and produces the best of fruits and culinary vegetables. Latitude 50° 7' 4" North, longitude 8° 35' 43" East.

Cogan's Journey on the Rhine; Russel's Tour in Germany.

FRANKFORT (GRAND DUCHY OF) the name of a petty Sovereignty of Germany created in 1806, and interrupting for a short time the long enjoyed independence of the City from which it took its name. This Principality was formed by Buonaparte in favour of the Arch-chancellor or Elector of Mentz, who was named Prince Primate of the Confederation of the Rhine. His original dominions were increased by the addition of some neighbouring territories, and, among others, of the hitherto free City of Frankfort. The population and extent of the various possessions which were comprised within the Grand Duchy was, in 1811, as follows:

	Square miles.	Population.
Aschaffenburg	880	86,000
Weizlar	22	4,983
Frankfort	66	52,000
Folda	946	90,000
Hannu	462	60,000
Total.....	2376	292,983

In the Congress of Vienna, the Grand Duke was deprived of his States, and treated in the same manner as the secularized Bishops of 1803, receiving an annual pension of 100,000 florins from the Sovereigns who shared his possessions.

FRANKFORT ON THE ODER, the Capital of the Middle Mark of Brandenburg, in Prussia. It has no walls, but the bridge across the Oder is defended by a Fort. It communicates with the Baltic by the Muhrose canal, and has a considerable trade, which is chiefly supported by three annual Fairs, and by the exclusive right enjoyed by this Town to the navigation up the Oder as far as Breslau. The number of boats and barges employed on the canal and the river is said to be nearly 2000. Woollens, silks, leather, and earthenware, are the chief manufactures of the place. The principal edifices are the Cathedral, the Bishop's Palace, two Colleges and several handsome Churches; the Bridge is a clumsy wooden structure, loaded on the parapets with trucks of trees and huge blocks of stone to prevent it from being raised up by the swelling of the river. Frankfort formerly derived some consequence from its University, which was founded in 1506, and had a good Library and Medicinal Garden; the Professors were partly Lutheran, partly Calvinistic; but the union of this University with that of Breslau, in 1810, has considerably diminished the importance of Frankfort. A monument erected here to Leopold, Duke of Brunswick, who lost his life in endeavouring to save some persons during the inundations in 1785, is deserving of

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FRANK- notice. The population of Frankfort, including the
PORT. suburbs, Lebus, and Guleen, amounts, perhaps, to
15,000 persons.

FRANK-
INCENSE.

Russel's *Tour in Germany*.

FRANKINCENSE, Minshew says, *Frankie incense, Free incense*. To the same purport, Skinner and Junius. *Incense freely and liberally offered*.

Baginians strowed all the wayes where he should passe with flowers & garlands, and set sellers of silver on both sides with *frankincense* burning upon the same, and all other kind of sweet odours.

Brande, Quintus Curtius, book v. fol. 103.

The tree which beareth *frankincense*, hath a trunk & body written about, and putteth forth boughs and branches, like for all the world to the maple of Postus.

Holland, Plinio, vol. i. fol. 366.

All sorts of trees their sev'ral countries know,

Black Ebony only will in India grow;

And od'rous *frankincense* on the Sabian bough,

Dryden, Virgil, Georgic 2. v. 164.

For Edgar reaks him first in his high favour,

Lends him with hennas, which the Earl receives,

As does the golden cedar *frankincense*,

Only to spread a sacred gale of blessings

Around on all.

Mason, Elfrida.

Herodotus has given a romantic account of the manner in which Frankincense (*Libanotis*) is procured. Arabia, he says, is the only country which produces it, and it is obtained by burning styrax, a gum imported by the Phœnicians into Greece, under the trees which generate it, in order to chase away innumerable flying serpents of different colours, (*ποικίλοι τὰ αἶδα*, which Larcher has rendered fruitfully, *d'especes differentes*.) which guard their boughs and yield only to these fumes. (iii. 107.) Diodorus Siculus (v. 42) very briefly describes the tree which produces Frankincense, and in another place (iii. 47) he explains the nature of the Serpents to which Herodotus had given wings, (*πτερότεροι*.) They haunt, he says, the more fragrant spots of Sabha in vast multitudes; αὐτὰ μὲν χρῶμα φοινικῶν ἔχοντες, μέντοι δὲ ἐπιθροῖσι, ἄγγρατα δὲ τοιούτων πατεμένων ὀπίσται, βάσκοντες δὲ προστρέχοντες καὶ ἄλλο μὲν πρὸς ὄψιν.

"There is no region in the whole world," says Pliny, according to Holland, (xii. 14; Hardouin, 30,) "that bringeth forth Frankincense but Arabia, and yet it is not to be found in all parts thereof; but in that quarter only of the Ataramies." "The quarter wherever these trees doe grow, is full of high hills: howbeit goe downe into the plaines and vallie beneath, yee shall have plentie of the same trees which come up of their own accord and were never planted." The neighbouring Mineans, he adds, were the first traffickers in this gum; whence it is called *Mineum*. "Setting this people of the Sabæans aside, there be no Arabians that see an Incense Tree from one end of the year to another; neither are all these permitted to have a sight of these Trees. For the common voice is, that there be not above 3000 families which can claim and challenge by right of succession that privilege to gather Incense. And therefore all the race of them is called Sacred and Holy: for looke when they goe about either cutting and sitting the Trees or gathering the Incense, they must not that day come near a woman, nay, they must not be at any Funerals, or approach a dead corps, for being polluted. By which religious and ceremonious observation, the price is raised and the Incense is the dearer. Some say that these people have equall libertie in commune, to goe into these woods for their commo-

dities when they will: but others affirms that they be divided into companies, and take their turne by yeare. As concerning the Tree, I could never yet know any perfect description of it." We need not, therefore, transcribe the imperfect accounts which he offers, but we pass on to the mode of gathering (if it may so be called) the Frankincense. The trees are tapped (twice a year, once at the beginning of the dog days; "then they cut the Tree where they see the bark to be fullest of liquor, and where they perceive it to be thinnest and strut out most. They make a gash or slit slanelly to give more libertie; but nothing doe they pare or cut cleane away. The wound or incision is no sooner made, but out there gusheth a fat fisme or froth; this soon congealeth and groweth to be hard: and where the place will give them leave, they receive it in a quill or not made of date tree twigs, plaited and wound round, one within another, wicker wise. For els where, the floor all about is paved smooth and rammed down hard. The former way is the better to gether the purer and clearer Frankincense; but that which falleth upon the bare ground proveth the weightier. That which remaineth behind and sticketh to the Tree, is pared and scraped off with knives, or such like yron tooles; and therefore no marvel if it be full of shavings of the bark. The whole wood or Forrest is divided into certaine portions, and every man knoweth his own part; nay, there is not one of them will offer wrong unto another and encroach upon his neighbours. They need not to set any keepers for to looke unto those Trees that be cut, for no man will rob from his fellow if he might, so just and true they be in Arabia. But, believe me, at Alexandria where Frankincense is tried, refined, and made for sale, men cannot looke surely unto their shops and workhouses, but they will be robbed. The workman that is employed about it, is all naked, save that he hath a pair of trouses or breeches, and these are sewed up and sealed too, for feare of thrusting any into them. Hood winked he is, sure ynough, for seeing the way too and fm, and hath a thicke coife or maske about his head, for doubt that he should bestow any in mouth or eares. And when these workmen bee let forth againe, they bee stripped starke onked as ever they were borne, and sent away." A similar jealous watch is exercised in our own days over the unhappy slaves who toil in diamond mines.

The Incense extracted in summer is left under the Trees till autumn, this is the most pure, clear, and white. In winter the bark is cut again, and allowed to run till Spring. "This cometh forth red, and is nothing comparable to the former. This better is called *Carpheotum*, the worse *Dathiatum*." "That which is round like unto a drop, and so hangeth, we call the *male Incense*, (*masculum*, Virg. *Ec. viii. 65.*) whereas in other things lightly we name no male, but where there is a female. But folke have a religious ceremonie in it, not to use so much as the tearme of the other sexe in giving denmulation to Frankincense." Holland's next paragraph is a specimen of that which he considers explanatory paraphrase. Pliny is concise, *Præcipua autem gratia est mammae, cum hærente lacrymâ priore alia miscuit se*. Not so the translator. "Is very thick, that is held for the cheefe and best simply which is fashioned like to the nipples or teats that give milke, standing thicke one by another, to wit, when the former drop that distilled hath another presently followeth after, and so consequently more unto them and they

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INCENSE

all seeme to hang together like wigs." . . . "When it is gathered in this sort the Greeks use to call it *Stagonias* and *Atomias*; as for the small cruma or fragments which fall off by shaking we called *Monna*, (i. e. *Thuris*.) And yet there be found at this day drops of Incense that weigh the third part of a pound, that is to say, about 39 Roman deniers."

What remains in Pliny, though not connected with the Natural History of Frankincense, is so curious an illustration of ancient revenue, that we must cite it entire. We may perceive from it that much earlier times than our own have complained of the burdensome restrictions imposed on Trade, and have groined under the most odious of all legal exactions, those collected by *Douaniers*. "When the Incense is gathered (as is before said) conveyed it is to Sabota, upon cammels' backs, and at one gate (set open for that purpose) is it brought unto the citie. For by law forbidden it is upon paine of death to take any other way, which done, the Priests then of the God whom they call *Sabis*, take the diam or tenth part of the Incense by measure and not by weight, and set it apart for that God. Neither is it lawful for any man to buy or sell before that dutie be paid, which serveth afterwards to support certain public expenses of the citie. For all strangers and travellers within the compass of certain daies journey, if they come to the citie, are courteously received and liberally entertained, at the cost and charges of the said God *Sabis*. Carried forth of this countrie it cannot be, but through the Gebanites, and therefore there is a custom paid unto their King. The head citie of that kingdom, *Thomma*, is from *Gaza*, (the next post-towne in *Judea*, toward our coast) seven and twentie miles fourscore times told, and this way is divided into threescore and two daies journey by cammels. Moreover, besides the tythe before said, there be certaine measures bestowed upon the Priests to their own use, and others likewise to the King's Secretaries and Scribes. And not only these have a share, but also the Keepers, Sextons, and Wardens of the Temple, the Squires of the body, the Guard and Pensioners, the King's Officers, the Porters, Groomes, and other servitors, pile and poll, and every one hath a snatch." (Here again Holland wantons in paraphrase; the original words are, *sed preter hos et custodes, satellitumque et odiarii, et ministri populantur.*) "Moreover all the way as they travell, in one place they pay for their water, in another for fodder and provender, or els for their lodging and stable-roume, and every where for one thing or other they pay toll: so as the charge of every carrell from thence to the sea upon our coast, cometh in 688 deniers; and yet we are not come to the end of payments. For our Publicans and Customers also belonging unto our Empire, must have a feece for their part; and therefore a pound of the best Incense will cost 16 deniers, of the second 15, and the third 14. With us it is mingled and sophisticated with parcels of a white kind of resin, which is very like unto it, but the frand is some found, by the meanes above specified, (*odore, colore, pondere, gustu, igne*, 31.) The best Incense is tried and known by these markes, viz. if it be white, large, brittle, and easie to take a flame when it come neare a coale of fire; last of all, if it will not abide the dent of the tooth, but flie in peeces and crumble sooner than suffer the teeth to enter into it."

One use of Frankincense mentioned by Pliny is as an antidote to hamlock, (xvi. 82.) It is also medicially

FRANK-
INCENSE.
—
FRANCHI-
LANCS.

employed in the following prescription: "there is not a more sovereign thing in the world for to remove the catarrh and dispatch the mists and cloudie filth that dim the eyes, than to burne and calcine a viper alive in a new earthen pot never occupied before, putting thereto of the juice of fenell the measure of one cyath, and some crums or crums of *alibanus* or Frankincense, and this medicine is commonly called *Echion*." (Holland, xlii. vi. Hardouin, 38.)

The Frankincense of modern commerce (*alibanus*) is commonly supposed to be the produce of the *Libanus Thurifera*. It is chiefly imported from the mountainous parts of central India, and the Levant, in brittle transparent masses, usually about the size of a chestnut, of a brownish yellow colour, inclining through age to red, and of a bitter taste. It is used medicinally in various fluxes; as a carminative; in hysteric complaints, and externally as a corroborative plaster. Contrary to the custom of the Ancients, so expressly mentioned by Pliny above, the moderns designate the largest masses as *Thus finissimum*, and this is probably the pore gum of the *Pinus Abies*, or Norway Spruce Fir, which is also a native of the East, particularly of China and Japan, not obtained by incision, but exuding spontaneously; that obtained by incision being coarser and less fragrant.

Dr. F. Hamilton, however, in a *MSS. Account of the Shahabad Country*, thinks that the *alibanus* we import, is not the product of the *Libanus Thurifera*, but of a thorny bush, a species of *Amgria*; and the reason he gives, is that he was never able to learn that the Hindos used the resin of the *Libanus Thurifera* as an incense.

FRANKLANDIA, in *Bolany*, a genus of the class *Tetrandria*, order *Monocynia*, natural order *Protaceae*. Generic character: corolla salver-shaped; border deeply four-cleft, segments deciduous, tube permanent; anthers adhering to the tube, nectariferous glands united into a cylinder.

One species, *F. facifolia*, a shrub, native of New Holland.

FRANKLIN, from *frank*, q. v. Skinner says, *Libertus*, *libertinus*, *municipis*. And Spelman, *Qui libere tenet, libertus, municipis*. See the Quotation from Gregor's *Fortraeus*.

Was mad an ojer statets, hat non erle so baron,
No ojer lorde stants, as *frankshirpe* of leas,
Tille hie hie'se ealle gye leasment, rest so lond,
Fro þe þat now þur in to þe dælis lond,
Witout leas of þe kyng, or of his counsaile.

R. Brum, p. 239.
For shold no clerk be crowned, bete yf he y come were
Of *frankens* and *freemen*.

Piers Plouman. Finian, p. 78.

A *frankshire* was in this compaignie;
Waite was his berli, as in this dayes.
Of his complexion he was sanguin.

Chaucer. The Prologue, v. 333.

Where them does meet a *franklin* faire and free,
And entertaines with comely courteous gleo
His name was Zele, that him right well became.
Spenser. Faerie Queene, book i. can. 10.

No *franklin* carving of a chise
At Christide, ever look'd so fine.
Scurviour. The Officesse Messenger.

England is so thick spread and filled with rich and landed men, that there is scarce a small village in which you may not find a knight, an esquire, or some substantial householder, commonly called, a *franklynge*; all men of considerable estates.

Fortraeus. De Laudibus, L. 4. by Gregor, ch. xxi.

FRANCHILANUS, FRANCHLEIN is explained by

FRANCHI-LANUS. Du Cange *liberè tenens*, in apposition to *tenens in ville natio*.

From the passage cited above from Spenser, Archaean Nares concludes, that in the days of Elizabeth the Frackile was considered a kind of waiting gentleman or groom of the Chambers. In earlier days, as is evident from Chaucer, he was a much greater man. He is described as a rich and luxurious Gentleman, the chief man at the Sessions, who had been Sheriff, and frequently Knight of the Shire.

FRANSERIA, in *Botany*, a genus of the class *Monocotyledon*, order *Pentandria*. Generic character: male flower, common calyx une-leaved, many-toothed; corolla, one petal, tubular, five-toothed; receptacle naked: female flower, calyx many-leaved; corolla ooze; styles four; drupe dry, four-celled, bristly.

Two species, natives of South America. Pennoon.

FRANTICK, see FARENZ.

FRAPPE, } Hearne says, *Frape*, clutter, hurly
FRAPPLER, } burly, aid, from the French *frapper*,
FRAPPLING, } struck, knockt, rapt, &c. Bullokar,
Frape, a company, a rabble. Gifford, that *Frapler* is a quarreller, a bully, perhaps from the Fr. *frapper*; and of the Etymology of *fraper*, Menage acknowledges that there exists a great diversity of opinions; the A. S. *rap-an*, *fræmmer*, is, perhaps, the true origin.

In alle þu mykelle *fræpe* was a grette distance
Of Bouffice þu Pappe, & þu Kyng of France.

R. Brauer, p. 320.

Two days þe pape withouten mate laf,
þe si day com grette *fræpe*, & conged him away.
Id. p. 323.

AWO. I say to thee thou art idle, debauch'd, impudent, coarse, unpolish'd, a *frapper*, and base.

Ben Jonson. *Cynthia's Revels*, act ii. sc. 1.

What double and indirect dealing is this (quoting the Samitist?)
what *fraping* is here to no purpose? (Quid perperet agmina.)
Holland. *Lectus*, fol. 197.

Idiomatous in *fraping* people,
What meanst thou that to prate!
This babbling little thou becomes,
Such clattering men do hate.

Id. *Platerock*, fol. 39.

Why my little *frapper* you, I heard thy uncles talk of thy riches,
that thou hadst hundreds a year.

Wilmot. *The Enforced Marriage*, act v.

FRASERA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: calyx four-cleft; corolla four-cleft, spreading; a bearded gland in the centre of the petals; capsule compressed; partly margined, two-celled, seeds few, imbricated.

One species, *F. Cardianensis*, a biennial, a native of North America, producing the Columbo root, a fine tonic. Nuttall.

FRATERNAL, } Fr. *fraternel*; It. *fraternale*;
FRATERNITY, } Sp. *fraternal*; Lat. *fraternus*;
FRATERNIZE, } from *frater*, a brother; of un-
FRATERNIZATION, } certain origin.
FRATERNIZER, } To *fraternize*, is a word revived, not created, during the French Revolution.

Cotgrave says,
" *Fraternizer* ; to *fraternize*, concur with ; be near unto, agree as brothers."

Fraternel, of or pertaining to brothers or brethren, to brotherhood; to those united or conjoined as brothers or brethren; brotherly.

With [him] were þu temple, & þu *fraternite*
Fals in alle manere, so tellis þu storie me.

R. Brauer, p. 108.

Joak he be founde in *fraternite*, in alle fyve ordres.

Piers Planchin. *Pious*, p. 163.

Freres in here *fratres*, shalle hyde þat tyme
Bred w'te beggarye.
Id. A. p. 86.

Thanne ferd I in to *fraytoure*, and ferd there a mother,
An halle for an hygh kyng as household to heiden,
With brode berdes abouten, pynched w'it cleane,
With wyndowes of glas, wrought as a church,
Id. *Credo*, sig. B. 4.

A webbe, a dreyer, and a tapiser,
Were alle ycoloured in a livery,
Of a solempne and grette *fraternite*.
Chaucer. *The Preligne*.

And by their agreeable wares they bought fortunately the publick's assent to their subjection; but alas this *fraternel* look is preserved to *fraternel* occasion, as Lat persecuted Ahab by bunaway impulsion.
Hall. *Henry F. The second Year*.

I would be loth to be judged by the only brethren and sisters of the false *fraternite*.

St Thomas More. *Works*, fol. 851. *The Apology*.

Their impotent actions cannot exonerate themselves the least moment, unless they would run up to a war fit for Cain to be the leader of; an abhorred, a cursed, a *fraternel* war.

Milton. *Reformation in England*.

Thus from the Laureat *fraternity* of Poets, niper years and the ceaseless round of study and reading, led me to the shady spaces of Philosophy; but chiefly to the divine volumes of Plato, and his equal Xenophon.

Id. *Apology for Socrates*.

And that M. Forus should ordain a guild, or *fraternite* out of those that dwelt in the hill of the Capital, for the celebration of those games.

Holland. *Lectus*, fol. 311.

The murderer the authors after was condemn'd, and the law could but only hang him, though he had committed matricide and *fraternite*.

Hawell. *Letter 43*, book iv.

And to cloak this *fraternite* with show of constraint, first to the soldiers, and then to the senate, he accuseth his brother to have sought his death, and that in defence of himself he was forced to slay the other.

Seyd. *The Romans*, book vi. ch. xiv, sec. 4. *Ann* 112.

Fraternel rage, the guilty Thebes, alarms,
The alternate reign destroyed by impious arms,
Demand our song.

Pope. *Statius his Thebais*, book i.

It is also worth our while to consider with what terms of respect and commendation leaves and sets will speak of their own *fraternite*.

South. *Sermons*, vol. ii. p. 219.

Fraternel tenderness arose in all its warmth, and totally effaced from his [Joseph] generous breast the impression of their ancient enmities.

Blair. *Sermons* 13. vol. i. p. 254.

Their first charter in which they are styled *Peintours*, was granted in the 6th of Edward IV, but they had existed as a *fraternity* long before.

Walpole. *Anecdotes of Painting*, vol. i. p. 100.

I hope, that no French *fraternization* which the relations of peace and unity with systematized republic would, sooner, sooner or later draw after them, even if it should overturn our happy Constitution itself, could so change the hearts of Englishmen, as to make them delight in representations and processions, which have no other merit than that of degrading and insulting the name of royalty.

Burke. *On a Republic*.

A regular correspondence for *fraternizing* the two nations had also been carried on by Societies in London with a great number of Jacobin Societies in France.

Id. *Observations on the Conduct of the Minority*.

Here again I join issue with the *fraternizers*, and positively deny the fact.

FRAUD, } Fr. *fraude*; It. *fraude*, *frode*;
FRAUDFUL, } Lat. *fraus*, of uncertain origin.
FRAUDFULLY, } See DEFRAUD.
FRAUDULENCE, } Deceit, guile, cheating, treachery.
FRAUDULENTLY, }
FRAUDULENT, } Upon the word *fraud*, in the

Paradise Lost, Richardson (followed by others) remarks, that " Milton, who so constantly makes Satan

FRA-
TERNAL.
FRAUD.

"**RAUD.** or Greek of English, does it here, and extends the idea to the misery, the punishment, consequent upon the deceit, as well as the deceit itself." The word in Milton has no other meaning than in other writers, viz. deceit, treachery.

Also, Optilio and Gaudencius, have accused me: albeit, as that the justice regal had whilome deend therein looth, to gosse into exile, for her treacherous and *fraude* without number.

Chaucer. The First Booke of Boecius, fol. 213.

And yf he come hyer w^t paynes, or sende, w^t shal close our town agaynst hym, and sende yu wordes therof; and yf ye be stronger then he, we will abyde styll vnder you, for ye shall fynde us in so maner of *fraude*.

Lord Berners. Froissart. Croneyle, vol. ii. ch. liii.

Yet having red over this oration (which if thou fassure the truth, and hate the tyrannie of the Bishop of Rome, and his devyls *fraude*les falsed, shall dosties wonderfullie content the) throw downe thine arrow, and acknowledge the truth now fully offred at all length. *Stephen, Bishop of Winchester. A Preface to D. Bona.*

For the Frenchmen *fraude*fully have broken all covenantes, and have taken agayne possession of all the landes and lordshippes that were yielded and delivered at the peace makinge to our sayd moste-ryche lordes and father, and to our predecessours.

Lord Berners. Froissart. Croneyle, vol. ii. ch. 204.

Cesar was informed of all their plots: he knew their designements, their places, their open and secret devices, and turned the enemies *fraud* to his owne destruction. *Greneways. Tacitus, fol. 38.*

At least our enemies for both fault, who thought

All like himself rebellious, by whose aid

The inaccessible high strength, the seat

Of Deities supreme, as dispossessed,

He trusted to have seized, and into *fraud*

Drew many, whom their place knows he no more.

Milton. Paradise Lost, book vii. v. 142.

Take heed, my lord, the welfare of us all

Hangs on the cutting short that *fraude*ful min.

Shakespeare. Henry VI. Second Part, fol. 131.

Therefore to Tryphoe the againe doth haste,

And him doth abuse as false and *fraude*ful,

That feyld the trust which she in him had plac'd,

To cure her sonner, as he his faith had lost.

Sprenger. Furrrer Queere, book ii. caa. 12.

Some fearing *fraud*, some *fraude*fully laying,

As every one had cause of good or ill.

Id. Bk. book ii. caa. 10.

And now three traitors, studious to destroy

His only son, their ambush'd *fraud* employ;

Who, pious, following his great father's laze,

To sacred Pyres and to Sparta came.

Pope. Homer. Odyssay, book v.

If he knowingly subscribes in any sense contrary to, or different from, the sense of the impious, he perjurates, and commits a *fraud* in so doing.

Waterland. Works, vol. ii. p. 254. The Case of Arrian Subscription Considered.

Though the Egyptians lost what they had lost them, yet it was without any *fraude* or injury to their part, who were the borrowers.

South. Sermons, vol. ii. p. 224.

No man can Protest cheat, but Protest, leave

Thy *fraude*ful arts, and do not then deceive.

Dryden. Virgil. Georgics, book iv.

Many, who are very just in their dealings between man and man, will yet be very *fraude*ful or rapacious with regard to the publick.

Clarke. Sermons, vol. ix. p. 81.

He [a holy man] dares no more deal unjustly or *fraude*fully with his neighbour, than he dares to neglect his daily prayers and pious unto God.

Bishop Beveridge. Sermon 95.

Though the faith was to be propagated only by the mild measures of persuasion, yet even this would provoke the woful disposition of the powers of darkness, to put in use all the iniquitous contrivances of *fraud* and violence for its suppression.

Wierburton. Sermon 6. vol. ix. p. 125.

Still if you glory in the lion's ferce,

Come nobly emulate that lion's course!

From guarded birds he vindicates his prey,
Not larks in *fraude*ful thickets from the Lord.
Leviond. Julia's Printed Letter to Lord

Euryalus in Virgil wins the race by downright *fraude*fulness.
Hart. Notes upon the sixth Book of Statius.

Or meanly *fraude*ful or madly gay,
Abdals, while we waited near the palace,
With ill-did mirth proposed the bowl of love.

Johnson. Ives, sat. v. ca. 4.

Upon any insolvency they ought to suffer who were weak enough to lead upon bad security, or they who *fraude*fully held out a security that was not valid.

Burke. Reflections on the Revolution in France.

FRAUGHT, v. D. *vrachten, vechare, portare;*

FRAUGHT, adj. (Ger. *frachten, oeraren; Fr. fracter,*

FRAUGHT, n. (which Caseneuve derives from

FRAUGHTAGE. (Lat. *fructum*.) Low Lat. *fractare.*

Cotgrave says, "to hire a ship of burden; and

to *fraught* or load her, *fractare*." See **FRAUGHT.**

The edition of Chaucer quoted by Junius reads "Fret her

shippes new."

To load or lade, to fill with a load, to burthen, to fill

completely; to charge, to surcharge.

These marchants haue don fraught hir shippes new.

Chaucer. The Man of Lawes Tale, v. 4501.

Of these commodities there are ladre pertyen ten or twale great shipps of Genoa, besides fun or six that do belong to the town of Clain, which ships are *fraughted* for Genoa, Messina, and Ancona.

Hakluyt. Voyages, &c. vol. ii. part i. fol. 113. Guzer Campain.

A peece of so many, a fruitless labour etc.

My troubled head with fumes *fraught*, doth paine itself to wake.

Flowerin. Annots. The Changeable State of Louers.

He thought the flatter'ing face which smelt still,

Had bene full *fraught* with all felicity,

And that such words to courtiers use it will

Could not have varied from the truth.

Shakespeare. Hamlet. Widdowship.

— How did the shepherd seek

Where he his little boote might safely hide,

Till it was *fraught* with what the world beside

Could not outvalue.

Browne. Britannia's Pastorals, book ii. song 5.

The fruitful vine; whose liquor bloudy red,

Till it was *fraught* with what the world beside

Could not outvalue.

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FRAUGHT

FRAY

FRAXINUS, in Botany, a genus of the class *Dieceia*, order *Diandria*, (some Botanists place it in the class *Diandria*, order *Monogynia*), natural order *Jasminaceae*. Generic character: calyx none, or in four deep segments; corolla none, or in four deep segments; capsule superior, two-celled, leaf-like and compressed at the summit; seeds solitary, pendulous, with lanceolate wings, (hermaphrodite and female flowers on distinct plants.)

There are fifteen species, natives of Europe and America. *F. excelsior*, the common Ash Tree, is a native of England and most parts of Europe, and grows to a great size, especially in the more Southern parts. The wood is applied to many valuable purposes, especially in the manufacture of implements of husbandry, as ploughs, harrows, axle-trees and shafts for carts, &c.; it is well adapted for handspikes, oars, &c. on account of its toughness. It is of quick growth; Evelyn says, in twenty years it will be worth as much as the land on which it is planted. The inner bark was one of the substances used to write upon before the invention of paper.

Pliny relates, that a serpent has so great an antipathy to the Ash, that it will never creep under its shadow, and that if it be enclosed in a circle of ash leaves with a fire, it will rather run into the fire than pass over them. (xvi. 24.)

F. arbus, a native of Italy, is the tree which produces the Manna of commerce; it is collected in Calabria, by making an incision in the bark, of several inches long, and two wide: by degrees the Manna runs out, and is almost suddenly thickened to its proper consistence, and is found adhering to the tree.

FRAY, v. *Frayer fraycur, de fragar.*
FRAY, n. *Menge.* *Frayer*, Skinner says, *nobis*
FRAYING, *dicatur de panno, qui attritus vel com-*
FRAY-WOODEN, *plicatur dicitur;* from the Fr.
FRAY-MAKER, *frayer*, strictly to grate upon, *fricare*,
to rub, to raise or ruffle by rubbing, from the Lat. *fricare*.

To rub, to ruffle, to pot out of order, to disorder, to confound or confound, to disturb, to harass; to raise a broil or quarrel, to quarrel. And consequently, to alarm, to terrify, to raise apprehensions of danger.

The passage from Scott on *Witchcraft* (quoted by Mr. Drake) throws sufficient light upon Bale's word, *fray*-bugged.

A deer is said to *fray* her head, when she rubs it against a tree to cause the outward coat of her new horns to fall off: and *frayings*, are the parts so rubbed or *frayed* off. See Whalley, note on the passage quoted from B. Jonson.

Wells I wote all *frayed* he went for but cite
Vate Rome mispayed [displeased] to be pope's se.
R. Hume, p. 323.

As oft as night doth cloke with shadowes darke
The earth, as oft as flaming starres appear,
The troubled ghost of my father Archibus
So oft in sleepe doth *fray* me, and achieve

Sorrey *Virgil*. *Æneid*, book iv.

This one word ought to *fray* and w^d draw us to a congregation & fellowship of idolaters, he cause that we living w^d y^d congregation may easily be wrapped in it defined.

Catholic. *Four Gospel Sermons*, serm. 1.

But incontinently after dyer, there began a great *fraye* between some of the gnomes and beggers of the strangers, and of the archers of England.

Lord Bernal. *Proinsius*. *Cronicle*, vol. i. ch. xvi.

Because they could no longer defende their auctoritie by honest meanes, they doe their endeavours to maximize their tyranny with deceipts, *frayings*, wiles, traynes, theologies, and wicked conspiciens.

Udell. *John*, ch. x.

They *fraynged* dē with the thunderbolts of their excomuni- cation, interdicts, and threatened to set all other excoyos upon them.

Bale. *English Fateries*, part ii. sig. U 2. *The Conclusion*.

They have so *frayd* us with bell-beggars, spirits, witches, serbans, elves, hags, fairies, &c. &c. and other such bugs, that we are afraid of our owne shadowes.

Scott. *Discoverie of Witchcraft*, (1580.)

Swiftly she ran; the sweet boyers to receive her
Flip their imbracements, and (as loath to leave her)
Stretch'd themselves to their length: yet she goes.
So great Diana *frayes* a heard of roes,
And speedily followes.

Brown. *Britannia's Pastors*, book ii. song 2.

And even as was the other consul Lucanctus hurt in like case; which so discouraged and *frayed* the Romans, that they all took them to their legs and fled towards the city.

North. *Plutarch*. *Publucius*, fol. 88.

The only way and remaine is to make head directly against them, and to begin with them first, and so to terrifie them, for they are not so terrible to a man, but they are so *frayd* of him againe.

Holland. *Piscus*, vol. i. fol. 263.

—The Paynim lay

Desoyd of outward seeme and native strength,

Cosier'd with charmed cloud from view of day,

And sight of men, since his late luckless *fray*.

Spenser. *Faerie Queene*, book i. can. 5.

As for Haaco, the other generally, he together with them who came last, and to the very end of the *fray*, was taken alive.

Holland. *Livius*, fol. 668.

For by his slot, his entries, and his part,
His *frayings*, lewenty, he doth premise sport,
And standeth 'fore the dogs.

Ben Jonson. *The Sad Shepherd*, act i. sc. 2.

Countables may by the law, disarme and imprison peace breakers, *fray-makers*, rioters and others, to prevent bloodshed, quarrels, and preserve the public peace.

Frage. *Treasury and Disobedience*, &c. part iv. p. 28.

An am will with his long ears *fray*

The flies, that tickle him, away.

Hunter. *Miscellaneous*.

What towns, what garisons, might you,
With hazard of this blood, subdue,
Which now y^ere best to throw away
In vain triumphant *fray*.

Id. *Hudibras*, part i. can. 2.

Fell'd, bleeding, hreathless, furious to the last,

Full in the centre stands the ball at bay,

Mid wounds, and flying darts, and lance brast,

And foes disabled in the brutal *fray*.

Byron. *Childe Harold's Pilgrimage*, can. 1.

FRAYNE, A. S. *frægn-lan*, to ask, to inquire, to seek. In Lancashire, to *frayne*; Dutch *vragen*, Sommer, Juonius, and Skinner. See *Fraue*, in Jamieson.

Thy folks *frayned* hym furst for weashe he come.

Fre Sinay he sayde, and fro ye Sepulchre.

Piers *Plowman*. *Vision*, p. 119.

And ich *frayned* hym furst for weashe he come,

What he bidde, and woder he wode.

Id. *ib.* p. 320.

Yet wil I fenden forth, and *fraynen* the Carnes, [Carnalities].

Id. *ib.* sig. C 3.

She *frayned*, and she prayeth piously

To every Jew that dwelled in this place.

To telle him, if hure chind woul offer toby.

Chaucer. *The Prioresse's Tale*, v. 13530

With that she *frayned* her companion.

Gower. *Conf. Am.* book i. fol. 16.

Than the lardys apperprynging and heryng this clayne thus made by this noble man [Henry D. of Lancastre], either of them *frayned* of other what he thought, and after a dystance or pause of tyme the

2 x 2

FRAY.

FRAYNE

FRAYNE. Archdeacon of Canterbury haughty nation of the lord's nudes,
stole up and asked, &c.

FREAK.

Where the fame was about that they were some enemies, some
he count'd 'em leaders of them to be brought into his presence,
preparing of them the cause of their language, and of their wayon
and countre.

I, meaning, fraid'd her meaning: she

Her meaning thus did tell

That flaming region, euer such

(Quoth she) is Thais's hell.

Warner. *Alison's England*, book vii.

FREAK, n. } Ger. *freck*, too free, loosed from
FAC'ARISH, } fear or shame. Wachter, who adds,
FAC'ARISHEN, } *Anglo Saxone liberum dicunt*.

Freak, frok. Skinner calls it an act insolent, daring,
and unexpected. And it is applied to

A sudden, wanton whim, or caprice; a slightly
humour or fancy.

By Cheryt quod Faust Drede is aleyen frek.

Shelton. *The Bunge of Courtie*.

"O, but I fear the fickle freks," quoth she,

"Of Fortune false, and odds of amies in field."

Spenser. *Faerie Queene*, book i, can. 4.

For many of their actions and opinions were very wild freaks of
fancy and humour, and would gain men in these days (as foolish and
hail as they are) no better name, than of lunatics, or bellmans.

Giles. *Exemplar*, part ii, p. 43.

Thus, as in giddy freks he humors

Creek goes the twig, and in he flourishes!

Gay. *The Quindance*.

If highly born, intolantly vain,

Vapour and pride by turns possess his brain,

Now gaily mad, now surlily spleenetic,

Freakish when well, and ferid when sh's sick.

Byss. *The Wife of Bath. Her Prologue*, from Chaucer.

The forms of religion are various and different; and not to be
reduced to any fixed and constant standard; but they commonly
appear in some one or more of these shapes: 1. An external devo-
tion, 2, 3, &c. 4th, Silences or *freakishness*, and either a pretended
or real ignorance in the common affairs and concerns of human
life.

Perhaps loose Luxury's enchanting snail

Shall have my steps to some romantic dale,

Where Mirth's light freks th' unheeded hours beguile,

And airs of rapture warble on the gale.

Beattie. *Elegy*.

But 'tis not easy with a mind like ours

Queens of weakness in its noisiest pre'ms,

And in a world where, other ill sport,

The roving eye misleads the careless heart,

To limit Thought, by satire points to stray

Wherever freakish Fancy points the way.

Cooper. *Retirement*.

You see, then, my notion is, that Chivalry was an absurd and
freakish institution, but the natural and even sober effort of the
feudal policy; whose turbulent genius broached nothing but war, and
was fierce and military even in its amusements.

Hard. *Works*, vol. iv, p. 244. *Letters on Chivalry and Romance*.

FRAK, v. } In Ger. *freck*, in *macula*, a
spot. See Wachter. In Chau-
FR'CKLE, } cer, *fraken*, or *frecken*, (which,
FR'CKLED, } Mr. Tytwhitt says, is Saxon,) are
FRA'CKLED-FREED. } spots. In the North of England, *frecked* is spotted,
and *fretten*, also, as pock *fretten*, i. e. spotted with the
small pocks. (See Grose, and Brockett.) The Goth.

fret-an; A. S. *fret-an*, or *fret-an*, to eat, to prey upon,
may be the origin: thus, pock *fretten*, may be, eaten by
the small pocks; eaten in spots, and thus, spotted.
And a *freckle* will be

A spot, eaten into the skin; and, generally, a spot.

To *freak*; to spot, to colour with various spots, to
variegate.

A few *freaks* in his face ypsint

Between yellow and black roundly ymint.

Chaucer. *The Knight's Tale*, v. 2171.

If these appear in their flesh a glysteringe whyte somewhat
blackinge, then it is but *freckles* green up in the skyn; and he is
cleane.

Bible. Anno 1551. *Leuiticus*, ch. xli.

So faire was he f66 the geuyng of any diligece in erlyl things,

that he seemed somewhat besprent of the *freckles* of sapience.

Sir Thomas More. *Works*, fol. 7. *The Life of John Picus*.

The white pink and the passy *freak*'s with jet.

Milton. *Lycidas*, l. 144.

If women desire to be rid of the fawle *freckles*, spots and mor-
phew that doe iaurie to their beautes; if they would looke young
and have their skin plump and void of all rivels, let them take the
ashes of burnes and purple shells calcined, incorporate the same with
honey into the forme of a liniment: within one weck's space if they
plie it with anointing, they shall see the affect thereof.

Holland. *Phlegm*, vol. ii, fol. 440.

Now do the farrow-frosts, and easterly winds prejudice your
chaicest tulip, and spot them; therefore cover such with matts or
canvass to prevent *freckles*, and sometimes destruction.

Keiryn. *Kalendarium Hortense*. April.

And near to these our tricks, the wild and frightful birds,
Not hearing other noise, but this of chattering birds,
Feed fairly on the lawns; both sorts of season'd deer;
Here walk the stately roe, the *freckled* fallow there.

Drayton. *Polyolbion*, song 13.

Should these knocks win you, you will be

'Of all the Nymphs that with their beaurs

Gild sweet Columbia's crystal streames)

Lost to the world, yourself, and me,

And more despis'd than *freckled* Leda.

Cotton. *Old Tiverton to Eugenia*.

Pan. Oh he that's *fre-ke-fre-fre*!

Beaumont and Fletcher. *The Two Noble Kinsmen*, act iv, sc. 2.

Sables, of glossy black; and darkened bronze,

Or, beauteous, *freckt* with many a mingled hue.

Thomson. *Winter*.

His *freckled* corpse before the victor fell.

His real indignant sought the shadow of hell.

Fornell. *The Battle of the Frogs and Mice*, book ii.

The *freckles*, Mottches, and parck'd skin,

The worms, which, like black-headed pins,

Peep through the damask cheek, or rise

On moors blotted out of size,

Are things which females ought to dread.

Wentworth. *The Goat's Beard*.

A serpent dire, of size minute,

With necklace brown, and *freckled* side,

Then hasten'd from her path to shroud,

And o'er the narrow canyon glid.

Sir W. Jones. *Plinny's Pliny*.

Pliny has many more prescriptions for the removal of

Freckles, besides that which we have given above;

at least if his Translator, Holland, always uses an equivalent

word for his original. As we believe all of these cosmetics to be

harmless, and not all to be attainable, we shall transcribe a few of them. "Outmost

solden in vinegre taketh away moles and *Freckles* of the skin."

(xxii. 25. § 67.) In this instance Holland

plainly outtrans his original, for Pliny guarantees his

nostrum only against moles, *naevi*. "Oile of almonds,

applied with honey, taketh away *Freckles* and spots

(*varos*) out of the face." (xxiii. 4. § 42.) "This is the

modern *Pâte de Miel*. "The oile of Ben doth mondifie

Freckles." (Ib. § 45.) "The milk of wild figs, applied

in a liniment with the flower of Penugreeke, scoureth

away *Freckles*, and such fleckes as disfigure the face,

litchinas, *lentiginas*." (xxvii. 7. § 64.) "Bay leaves

brought to powder, and reduced into a liniment with

oile, rid away *Freckles*." (xxviii. 8. § 80.) "Myrtle

leaves, dried and brought into powder, scour away

Freckles and such like spots of the skin." (xxix. 9.

§ 81.) "A woman's milk who hath borne a maid

FRECKLE, child, is good in scouring the skin of the face, and taking away the pimples, spots, and Freckles, which be therein," *etia in facie*, (xviii. 7. § 21.) One other prescription we must extract at greater length. Pliny has been speaking of the amphibious Crocodile, and he then passes on to that which is terrestrial only. "The other Crocodile resembleth this in form, but far lesse hee is, and keepeth onely upon the land, living upon the most sweet and redolent flowers. To which regard much seeking there is after his guts, for the pleasant sentours and odours wherewith they be stuffed full: this dung they call *Crocodilla*, a singular remedie for all the diseases of the eyes, and namely, against cataracts, suffusions and mistie films, if they bee unointed with an eye-salve made of it and the juice of porret mixed together. The same brought into a liniment with the oile *Cyprium*, serveth to take away all pimples that rise in the face, and cleaseth the skin from those spots that blemish the visage. But if it be incorporated with water, it seoureth whatsoever accidents be apt to run over the face, and reducth the skin unto the native colour; for it riddeeth Freckles, moles, and generally any spots or fleckes that marre the beautie or favour." *Intingens, varos, macularum omnes*. (xviii. 8. § 27.)

FREE, v. { Goth. *frija* / A. S. *freah, freoh, frig*;
FREE, adj. { *liber, ingenuus, qui sui generis est*.
FREE'DOM, { *Sommer. Dutch, eril, erigen*; Ger.
FREE'ER, n. { *frei*; Swe. *frj*. Wachter thinks the
FREE'ELV, { Thracians or Phrygians were first
FREE'ENES, { authors of the word. The A. S. verb
 is *freodan*; Swe. *fratan, liberare, to free*, to liberate.
 To liberate or deliver, as from bound or limit, from
 confinement or restraint, from custody, from slavery;
 and thus, to loose or release, from the power or pos-
 session of; to let loose, to make clear, quit or rid of,
 to clear, quit or exempt.

Free, the adj. frank, liberal, generous, bounteous,
 kind, and it may also be supplied, by certain negatives:
 Unbounded, unlimited, unconfined, unconstrained,
 unreserved, unrestricted, uncontrolled, uncontrolled.
Free is much used in Composition.

For he set ther sun bolts a way, other he moote stil be,
 Other holt church was issued that mid state was so *fre*.
R. Gloucester, p. 474.

When min husband is fro the world yoon,
 Som Cristen man shal wedden me anon,
 For thus the Apostle saith, that I am *fre*
 To wedde, a' goddes hall, wher it liketh me.
Chaucer. The Wif of Bathes Prologue, v. 5631.

They wolden that her husbandes sholden be
 Hardy, and wise, and riche, and therto *fre*.
Id. The Shipman's Tale, v. 13106.

— This song, I have hard say,
 Was maked of my blisful lady *fre*,
 Hire to save, and she hire for to prey
 To ben our help, and socour when we dey.
Id. The Prioresse's Tale, v. 13462.

A knight ther was, and that a worthy man,
 That fro the time that he first began
 To ride out, he loved Chivalrie,
 Trouthe and Honour, *Freedom* and Courtesy.
Id. The Prologue, v. 46.

This *Frebus*, that was flour of bachelorie,
 As wel in *freedom*, as in chivalrie,
 For his dispar, in signe eke of victorie
 Of Phisoe, so telfeth as the storie,
 Was wont to been in his hand a bove.
Id. The Manly Tale, v. 17975.

This being well seen in mine heart by frenesse of artivernest,
 as in this booke fully is shewd.

Chaucer. The Testament of Love, fol. 312.

And over this his countree,
 In tyme of weare, a man is *free*
 Hymself, his house, and eke his lands
 Defende with his owne honde.

Gower. Conf. Am. book iii. fol. 57

And whereas our sorrowful lord the king that now is, granted
 unto them by their charter, that the said marchants should be ex-
 empted and freed from all customs and impositions of small duties,
 as in pieces and in narrow clothes which were used of ains, and in
 such other clothes of like qualities,
*Shaksp. P.ys. vol. I. fol. 172. Henry IV. French Am-
 bassadors.*

Fie, be on loose, gooth I,
 I now perceive his craft:
 For reason hath declared all rage,
 How her my *freedom* taketh.

Turberville. Answer in Dispraise of War.

Paul saith there is no difference, for all have sinned and lacke that
 glorie wherby before God is allowed, but they are justified *freely* by
 his grace, through the redemption y^e in ihu Christ Jesu. *Rom. iii.*
 What say you now, shall they yet go into purgatory.

First Works, fol. 10. *Answer unto Bate's Dispraise.*

Then the disciples vnderstande that he called John Baptista Helias,
 for the likeness of lyfe and *freedom* in revenging of bynges.

Udal. Matthew, ch. xvii.

Freedom of speech, is when we speake boldly and without feare,
 even to the president of them, whatsoever we please or have list to
 speake. *Wisdom. The drie of Rhetorique*, fol. 203.

In all, I believe him most, which *freely* from affection and hate
 (causes of corruption) might best know, and hath with most likely
 assercion delivered his report.

Drayton. Preface to Polyolion.

The spiders and the knotters in the net,
 And the *free* maidens that wease their thread with bones,
 Do you be chaunt it: it is silly nooth,
 And dailies with the innocents of loost;
 Like the old age.

Shakspere. Twelfth Night, fol. 262.

But come, thou Godden fair and *free*,
 In heav' yclep'd Rhyphosyne,
 And by men, heart-easing Mirth.

Milton. L'Allegro, v. 11.

For Bacchus, thou art *freer*
 Of cares, and overcare
 Of feast, and merry meeting,
 And still begin'st the greeting.

*Ben Jonson. Underwoods. Dedication of the King's Cellar to
 Bacchus.*

Ah *Freedom*! is a noble thing!
Freedom makes man to have living
Freedom all malice to man gives!
 He lives at ease, that *freely* lives!
 A noble heart may have no ease,
 No days ought that may him please,
 If *freedom* fail.

Barlow (book i. v. 225) in *Ellis, Spec.* vol. i. p. 328.

Thus he long while in thrudoms there remained,
 Of both belov'd well, but little fondred;
 Whill his owne true love his *freedom* gayned,
 Which in another estate will be best contain'd.

Spenser. Faerie Queene, book v. can. 5.

But in a body, which doth *freely* yield
 His parts to Reason's rules obedient,
 And letteth her that ought the scepter wield,
 All happy peace and goodly government
 Is settled there in sure establishment.

Id. ib. book ii. can. 9

Satan deviseth against the glory of God, by disparaging his grace,
 which he doth by detracting from the fulsome, vulgar pretence of
 exalting the *freedom* of it. *Glennel. Discourse*. Sermon 11.

Where liberty and property are destroyed, there must always be
 a state of force and war, which however pleasing it may be unto the
 invaders, it will be esteemed intolerable by the invaded, who will no

FREE.

FREE. longer female subject, is all humane probability, than while they want as much power to free themselves as their adversaries had to enslave them.

State Trials. Charles II. Anno 1670. Trial of Penn and Mead.

For powers as relations, not agents: and that which has the power, is not the power to separate, is that alone which is or not free, and not the power itself, for freedom, or not freedom, can belong to nothing, but what has or has not a power to act.

Lodge. Of Human Understanding, book ii. ch. xvi.

For he had not yet learned a secret, discovered or at least practised since that time, of princes declaring themselves free from the obligations of their treaties, and departing from them at their pleasure.

Barrow. History of Reformation, Anno 1523.

Nigh where first ditch deceders in male streams
To sink his sorry Nuclei in the Thames;
There stands a structure on a ring hill,
Where tyrus take their free low out to kill.

Gord. The Dispensary, can. 3.

In this then consists freedom, viz. in our being able to act or not to act, according as we shall choose or be constrained.

Lodge. On Human Understanding, book ii. ch. xxi.

The Scripture on the contrary always speaks even of the satisfaction of Christ, not as a price or equivalent which made our pardon due by a claim of right; but as a mercy freely appreciated and freely accepted, by the mere mercy and compassion of the Father, who, as supreme governor of all things, remits voluntarily of his own right, in what measure and upon what terms he pleases.

Clarke. Sermon 10, vol. ii. p. 133.

Satire has always shone among the rest,
And is the hidden way, if not the best
To tell men freely of their foisted faults,
To laugh at their vain deeds and vainer thoughts.

Dryden. An Essay upon Satire.

He was a clear asserter of the sovereign freedom, and inflexible efficacy of divine grace in the conversion of souls.

Baker. Works, vol. ix. p. 332. Mr. Richard Baxter's Funeral Sermon.

No sinner was so true-hearted, than William, freed from an enemy, which had give himself and his father as many alarms, renewed his ill treatment of his brethren, and refused to abide by the late treaty.

Baker. An Abridgement of English History, ch. li.

Thus, how much so ever we may be abridged or confined in our powers, while there is any thing left that we can do, our free agency subsists entire, for this relates only to our manner of doing these actions we perform, that is, by willing them.

Swiss. Light of Nature, vol. ii. part iii. p. 173. ch. xxi. Free-will.

And thou, fair Freedom, taught alike to feel
The rabble's rage, and tyrant's angry steel;
Thou transient flow'st, altho' unknown,
By proud contempt or fear's loathing snare;
Still may thy bloom the changeful climate endure.

Goldsmit. The Traveller.

FREE, in Composition.

For should so clerk be counted free if he ȝ come were
Of Inakles and fromen.

Piers I. luthman. Fison, p. 78.

There is on Jew ne Greek, ne boode none so free-man, ne mal ne female, for all ge bea oon in Jesus Crist.

Wiclif. Galathians, ch. iii.

But I aske if there be any liberty of free-will, is this order of crimes, by death thus together in themselves, or els I would wena if that the destinal choice, constraineth the coming of the courages of men.

Chomce. The Fifth Booke of Barcuz, ch. 235.

But in this ranke of coherent causes have we any free-will, or doth the fatal chase lasten also the motions of men's minds?

M. Translation by J. T. 1609.

In my time there was but one house, and a little chapel to say masse in, so all the island: the sole to the landward is made by manes hands with free-stone and grani, and is four fadome deepe downe right.

Hakluyt. Voyages, &c. vol. iii. fol. 453. M. Robert Toman.

If thou shalt leane vpon me, it shall be no ayen vnto thee: but y^e which is once gone out of thy lippen, y^e muste keepe and do,

asendyge as thou haste vowed vnto the Lord thy God of a free-wyl: whiche thou hast spoken with thy mouth.

Hild. Anno 1551. Deuteronomium, ch. xxiii.

Whansoever vowe or free-wyll offering it be which they wil offer unto the Lorde for a heart offeringe to reconcile themselves, it must be a male withoute blemishe of the eare, shewe, or gonnes, let them offer no thyngs that is deforced, for they shall get no fauoure therewith.

Id. B. Leviticus, ch. xiii.

We are in hopes that we shall more easily obtain from your Majesty, first, that you will, as far as so you lie, be assistant to the most industrious Edward Popham, whom we have made Admiral of our s^r fleet, for the subduing those detested free-boaters.

Milton. Letters of State. To John IV. King of Portugal.

And when he goeth abroad in the night to free-boating it [his mantle] is his best and surest friend.

Spenser. View of the State of Ireland, vol. viii. p. 368.

And I stand clear from any other choice

Than of say love: which free-born, dawns free brast:

The benefits they can't me, to sustain

My humble life, I lost it by thy death.

Daniel. Upon the Death of the late Earl of Devonshire.

What I play I will the free-brashed discontent.

Marston. The Malcontent, act i. sc. 4.

Over and besides there was appointed for the embassadors, lodging of free-cost; and game and walking-places of pleasure; allowance for their table, and all provision else whatsoever for their expenses.

Holland. Laurus, fol. 752.

Only labour thou to inherit that faith wherein be walked; that alone shall free-desert thee to the best of foreign states, and shall eternize thee in the wildest deserts.

Hall. Works, vol. ii. fol. 563. The Comforter.

Thus James was borne in the marches and coasts of Italie, called Greece, and together with the towns of that tract, was made a Romaine free-citizen.

Holland. Florio, vol. ii. fol. 670.

Oh times he would cast out many words lookinge very signifi- cantly, that he would not spare the senators remaining behind, but one day utterly raise that order and degree out of the common-wealth, and permit the goodness of Rome and his free-men (only) to rule provinces and have the command of armies.

Id. Seruimus, fol. 199. Nero Claudius Caesar.

KING. Arise you, I pray you, in this specific voyage;
For we will fetter put vpon this leaze,
Which now goes too free-ford.

Shakespeare. Hamlet, fol. 270.

And how does that besomethouse compasse free-brasted gentlemen of Athens, thy very lightfull pool lead master.

Id. Truce of Athens, fol. 85.

Yet they, who some fond privilege to associate,
Would have rebell'd; thy best free-hold, their brains,
Surrendered there.

Halverson. Cauter.

And by the articles of deprivation against Richard the Second, charging this upon him as an illegal encroachment, That he put out divers sheriff lawfully elected (to wit by free-holders) and put in their mooses deans of his owne minions, subverting the law, contrary to his oath and honour.

Pyne. Treachery and Dialogues, part ii. p. 4.

That he should

Yield his free-willing youth a captive for
The freedom of his aged father's cage,
And rather choose to wait life's necessities,
Liberty, hope of fortune, than it should
Be dead be kept from Christian ceremony.

Massinger. The Fatal Downy, act ii. sc. 1.

The tents with lights, the fields with bonfires shine:
The common soldiers free-worship catches along,
With shouts and laughter all the camp doth ring.

Drayton. The Battle of Agincourt.

And whereas in former times such generous free-spirited worthies were, as the rare souly observed starr, a single one the wonder of an age.

Ghaudet. The Family of Demogrius, ch. xii.

Who could be angry therefore, but those that are guilty, with these free-spirited and plain hearted men, that are the eyes of their country, and the prospective gleams of their sense?

Milum. Remonstrance Defence, &c. vol. i. fol. 79.

FREE.

FREE.

In Sunachie, master Cartwright said, they saw the ruins of a
cruel spectacle, which was a turret erected with *free-stone* and flints,
in the midst whereof were placed the heads of all the sabbitins and
gentrils of the country.

Purloins. Pilgrimage, ch. viii. book iv.

I saw her hand, she has a leathern hand,
A *free-stone*-covered hand.

Shakespeare. As You Like It, fol. 202.

She. He tells you right, my lord, his own coming-german
Reveal'd it first to me, a *free-tongued* woman,
And very excellent at telling secrets.

Massinger. The Old Law, act iv. sc. 1.

The same before the giant's gate he blew,
That all the castle quaked from the ground,
And every door of *free-hold* open flew.

Spenser. Faerie Queene, book i. can. 7.

No force the *free-born* spirit can constrain,
But charity, and great examples gain.

Dryden. Britannia Rediviva.

Herein appears the stupidity of man, that they esteem those
things only to be bought, for which they pay money; but count such
things of *free-cost*, for which they pay themselves, their inward
guilt and iniquity, which is far more to be valued than their out-
ward possessions.

Wilson. Natural Religion, book i. ch. xvi.

The life of nature that restores
As far as time and death devour;
To whom *free-gift* the world does owe
Not only earth, but heaven too.

Dante. Paradiso, to his Lady.

They [the Presbyterian ministers] were immediately censured and
condemned, as enemies of Christ and of *free-grow*; and especially
were cried out against violently by many of the Anabaptists and
Independents.

Nelson. Life of Dr. George Bull, p. 209.

He made us *free-men* of the conscience,
Whom Nature did like captives treat before;
To exhort preys the English he sent,
And taught him first in English to roar.

Dryden. Astraea Rediviva.

By 33 Henry VIII. all are to be tried by *free-holders*, and yet, in
spite of that law, the judges have declared otherwise.
Parliamentary History. 3 William and Mary, 1691. On the Lord's

Amendments to Bill of Trade.

Free-quarters for the army too
He did respect and favour
On Protestants; his love to show,
Than Papist w'd them worse.

Prior. The Vitever.

Rejecting most considerable gentry of some countries, for the
more regular subsisting a greater number of soldiers than were *free-*
quarters upon them.

Parliamentary History. 3 William and Mary, 1693. Articles of

Impeachment against Lord Coningsby, &c.
That *free-thinker*, a fine talking cur,/
What turns him now a stupid silent doer?
Some God or spirit, he has lately found;
Or chanc'd to meet a minister that forc'd.

Pope. Moral Essays. Epistle 1.

In the consecration in the year 1543 we have only this short word,
that on the 29th of April the archbishop treated of the sacraments,
and on the next day on the article of *free-will*.

Burnet. History of the Reformation, Anno 1544.

And this (the use of rallery) I believe may be observed in the case
of many sedits, who have taken upon 'em to unswear our modern *free-*
writers.

Skepsidius. Works, vol. i. p. 65. Essay on Freedom of Will and

Humanity, part i. sec. 3.

The inhabitants of the mountains, close to which he now lay, were
a fierce, untamed race of banditti, or *free-booters*, who had never sub-
mitted to the Roman power, but lived in perpetual defiance of it.

Middleton. Life of Cicero, vol. ii. sec. 7.

O'er vale that teem with fruits, romantic hills,
Oh, that such hills upheld a *free-born* man!

Pope. Child Harold's Pilgrimage, can. 1. st. 39.

Mild Religion's charitable law,

That, fram'd by mercy and benignity,
The presencing sword forbids to draw,
And *free-created* souls with penal terrors awe.

Watts. Education, can. 1.

Pompey restored it [Mitylene] afterwards to its former beauty as
liberty at the request of his favourite *freedom*, *Throphones*.

Middleton. Life of Cicero, sec. 1. vol. i. p. 53.

Fall in the prime of youth, the joyful heir
Of numerous acres, a large *free-hold* farm,
Thyris as yet from beauty felt no pain,
Had were no virgin he could wish to make
His wedded partner.

Dodley. Agriculture, can. 1.

Magna Charta, which secured those franchises to the subjects
regarded the rights of *free-holders* in countries to be as much a
fundamental part of the constitution, as the establishment of the
Church of England was thought either at that time or in the act of
King William, or in the act of Queen Anne.

Burke. Letter to Sir Hercules Langrishe, M.P.

When I was invited by many respectable merchants, *free-holders*,
and *free-men* of this city, to offer them my services, I had just re-
ceived the honour of an election at another place, at a very great
distance from this.

Id. Speech of his arrival at Bristol.

Provided always that the said John Westall shall keep continually
forty *free-men* working upon the same.

Walpole. Anecdotes of Painting, vol. i. Appendix, sig. T. 5.

He [Hagar] never was that [obscurer], but in two or three of his
first prints where transact national affairs, as lotteries, *free-masonry*,
and the South Sea were his topics.

Id. B. vol. iv. p. 155.

In a word, has not every species of what is called *free-thinking*,
free-speaking, and *free-writing* been carried on in an extreme.

Hurd. Works, vol. viii. p. 48. Sermon before the Lords, January

30, 1746.

One day in turning some uncultivated ground,
[He hopes a *free-stone* quarry might be found,]
His muck met resistance, and behold
A casket burst, with diamonds fill'd and gold.

Harte. The Charitable Man.

The *free-thinkers*, though men of reason, do not use it for
the information of mankind, but only to pick holes in the works of
others, and, if they can make themselves laugh, esteem it the same
as making an adversary submit.

Search. Light of Nature, vol. ii. part ii. ch. xxiij. p. 141.

A contempt of Revelation having for some time spread amongst
the people, we see them now become an easy prey for heathenism and
superstition: and the methodist and the popish great succeed with
great ease and manner, to the libertine and the *free-thinker*.

Warburton. The Divine Legation, book ii. sec. 6.

It is true, *free-thinking* then lay under great difficulties and dis-
countenances; to insult the religion of one's country, which is now the
mark of learned distinctions, was branded, in the ancient world, with
public infamy.

Id. B. book iii. sec. 6.

For bold contention oft on crimson fields,
In *free-trials* he debates oft with nervous laws
To circumscribe, or conquering to depose
Their scriptural tyrants.

Glover. London, or the Progress of Commerce.

But necessity being constantly opposed to *free-will*, the change-
ableness of these terms, according to the lights wherein you regard
them, given rise to an insupportable dispute among us, as these carped
of old among the philosophers concerning the proper colour of the
feathers of a cock-pigeon's ock, which presents a different aspect
upon every little change of the hand.

Search. Light of Nature, vol. ii. part iii. ch. xxvi.

The FREEDOM of a City, or Corporate Town, is the
right of exercising certain trades or employments
within its jurisdiction, and of serving the offices thereof.

It is procured by Apprenticeship or Purchase, and is
often presented by the Freeman themselves, as a com-
piment. Jacobus City Privilegia, 1732.

FREEHOLD, in Law, liberum tenementum, that land
or tenement which a man holds in Fee-simple, Fee-tail,

FREE.
FREE-
HOLD

FREE-
HOLD.
—
FREIGHT.

or for term of *Life*, (Bracton, ii. 2.) *Freehold* in deed, is the real possession of lands, &c. in Fee, or for life. *Freehold* in law, is the right a person hath to such lands or tenements before his entry, or seizure. The term *Freehold* is also extended to Officers held either in Fee, or during life. Blackstone's more precise definition of *Freehold* is, such an Estate in Lands as is conveyed by *Livery of Seisin*, or in tenements of an incorporate nature by what is equivalent thereto.

FREEZE. } A. S. *frýzan*, *gelare*; D. *frigen*; **FREEZING.** } *Ger. frieren*. The past tense is *froze*; the past participle *froze*, *fro'd*, *frost*. See **FROST**. To bind a fluid or liquid substance into a solid by cold; to congeal; to chill.

He emperice it held, was it þe wynter tide,
þe snowe lay in þe feld, þe water *frose* thide.

R. Brime, p. 121.

— And lente seedes alle
Aren soules so woful as where, so so wel mouen
In þe feld with þe first, and lit *frose* longe.

Piers Plowman. Vision, p. 211.

In wynter doth he sought for colde,
Is sooner made he sought for heate,
So whether that he *frose* or wete,
Or be he in, or be he out,
He will bee ydell all about.

Queer. Conf. Am. book iv. fol. 69.

I burne and am a colde,
I *frose* smelt the fire,
I see the doth witheld,
That is my most desire.

Facetious Doctor. The Lover's refusal of his love endures death.

And wynter increasing with many great snowes and *frozing* of the earth, then fell on him another malice.

Golden Bole, ch. xxviii.

Such rage as winter's reigneth in his hurt
My life-blood *frozing* with unkindly cold;
Such stormie stours do breake my beauteous smart,
As if my yowre were wett and worn old.

Spenser. The Shepherds Calendar. January.

How should a thought be united to a marble statue, or a sun-beam to a lump of clay! The *frozing* of the words in the air in the northern climes, is as conceivable, as this strange union.

Gleason. The Fanny of Dymotism, ch. iii.

The wandring rivals gain with cruel oppress'd,
And chilling horrors freeze in every breast.

Pope. Homer, Odyssey, book ii.

Sharp blows the rigour of the piercing winds,
And the proud floods as with a breast-plate binds:
E'en the proud seas forgo in tales to roll
Beneath the *frozing* of the northern pole.

Burns. The forty-third Chapter of Ecclesiasticus.

Where polar alms congeal'd th' eternal snow,
Or equinoctial seas for ever glow,
Smote by the *frozing* or the scorching blast,
A ship-boy on the high and giddy mast.

Voltaire. The Shipwreck, can. 1.

FREIGHT, or
FRAIGHT,
FREIGHTAGE,
FREIGHTER.

See **FRAUGHT**, ante.

Saying that they would not again tempt God so much, who had given them so many warnings, and delivered them from so wonderful dangers: that they rather desired in loss wages, *freight*, and all, than continue and follow such desperate fortune.

Hobbes. Picroche, 4th. vol. ii. fol. 17. N. Prohiber.

About the month of March, in the year 1653, they *freighted* a certain ship of Sunderland, called the Saviour, Nicola Wainkine master, with woollen cloth, and other commodities, to the value of above three thousand pounds.

Milton. Prose Works, vol. ii. fol. 192. Letters of State.

(Martins) went home to his house, full *freighted* with spice and malice against the people, being accompanied with all the lustiest young gentlemen. North. Plowman. Corollaries, fol. 191.

And so he dispatched away the ships a second time *freight* and **FREIGHT** laden with the spoils of enemies.

Ukland. Livres, fol. 736. **FRENCH-IFY**
For it fell out by chance that in this publick famous word came of a ship of Alexandria, how it was arrived *freight* with a kind of dust for the wretches of Nero his court.

Id. Surtout, fol. 203. Nero Claudius Caesar.

Your majesty has order'd, that what money is owing to 'em by the British Company, shall be carry'd into your treasury, and that no more than one half of the duty of *freightage* shall be expended toward the payment of these debts.

Abbas. Prose Works, vol. ii. fol. 196. Letters of State.

Those various squadrons variously design'd,
Each vessel *freighted* with a several load;
Each squadron waiting for a several wind,
All find but one, to burn them in the road.

Dryden. Annual Miracles, st. 205.

— You sail, that, from the sky-mist wave,
Down on the right, and waite the royal youth,
A *freight* of future glory to my shore.

Thomson. Briticism.

He represented in behalf of himself and other owners and freighters of the London gally, that the said gally sailed from Jamaica the latter end of February last.

Parliamentary History. 6 Ann. 1706. The Lord's Address concerning the Misconduct of the Bishop.

At the beginning of that war (as in the commencement of every war) traders were struck with a sort of panic. Many went out of the *freighting* business.

Barke. Observations on a late State of the Nation.

Now as I trod you verdant side,
Where Ladon rolls its silver tide,
All gayly deck'd in gorgeous state,
Saw'd a proud large of richest freight.

Lloyd. Arcades.

FREMD, A. S. *fræmd*; D. *eremid*, forain, strange. A. S. *fræmd-ian*; D. *eremiden*, to estrange, to alienate. Ray derives from the preposition *from*, from. See also Jamieson in v. *Fræmyl*. Spenser writes *frænz*, which his Glossarist E. K. thinks is a corruption of *forrene*.

That child was as wel & yfwe, as seyle *frænde*,
Yat he wold be a noble man, yf he moote lybbe & yfwe.

R. Glouceter, p. 346.

A facon peregrine, seemed she
Of *frænde* kind, and ever so she stoop,

She uncouen saw saw saw for lack of blood.

Chaucer. The Spenser Tale, v. 10743.

Whilome on him was all my care and joye,
Forcing with gl'es in winne his watten heart,
But now from me his madding mude is start,
And weares the widowes daughter of the gloose;
So now layre Rowland hild brende his smart;
So now his friend is changed for a fræne.

Spenser. The Shepherds Calendar. April, v. 28.

FRENCHIFY, } To act, to make any thing, after
FRENCH-LIKE, } the manner of the French.

Before the Conquest they unlearned nothing more in King Edward the Confessor, than that he was *Frenchified*, and accounted the desire of *foraine* language then to be a foretoken of the bringing in of *foraine* powers, which indeed happened.

Cruden. Remains. Languages.

Coe yet not know a man from a Marmoset in these *Frenchified* days of ours?

Sir Gyles Goswoppe, act i. sc. 1. (1606.)

He is a proud lord,
As, led you may challenge him: has he familiarly
Dunk'd your yellow starch, or mid your dublet
Was not *exactly* *Frenchified*?

Broomston and Fletcher. The Queen of Corinth, act i. sc. 1.

His haire, *French-like*, stares as his lighted head,
One lock Amazon-like dishevelled,

As if he meant to wear a native coat.

If chance his loires should him that haire afford,
Hail! Swire 7, book iii.

FRENCH-IFY. Now if we can cook up our menu of both sorts in such *Frenchified* manner as that the eye cannot presently distinguish which is which, our guests must coll and carve for themselves, and taste before they eat.

FRENZY. Search. *Light of Nature*, vol. i. part ii. ch. xxiii.

FRENZY. *Fr. frenesie; It. and Sp. frenes;*
FRENZICK. *Lut. phrenitis; Gr. phrenitis*, from
FRENZICAL. *phre, the mind.* It is, says Minshew,
FRENZICK. a delirium of the mind, arising with
FRENZICKLY. an acute fever from an inflammation
FRENZICKALLY. of the brain, or of its membranes.
FRENZICAL. And Vossius, *ἀνὰ τοῦ φρενός*, hoc
ent, mente, quia in rā semper mens laeditur; because
 it is the mind in always diseased.

A disease of mind; delirium; raving; a paroxysm
 approaching to raving madness.

Bales and bottles, and breasying agones,
Frenesies and fousles avels.

Peter Plunkman. Vision, p. 296.

Wel art þow wey quyt þare to wit such wisdom shewe
 To cryt otht fresshe, oþer to frensch fyt.

Id. Ib. p. 183.

— And thou in tears
 Was Pandarus, lest that in *frenesie*
 He should fall or els some daye.
Chaucer. The first Booke of Troilus, fol. 156.

And what that he is vnderstande
 Anone into melancolie,
 As though it were a *frenesie*,
 He fell.
Geoff. Conf. Am. book iii. fol. 48.
 And in his throwes, *frenesie* and mad
 He carsteth Juno, Apollo, and the Cupide.
Chaucer. The fifth Booke of Troilus, fol. 186.

Thou swart alone that I
 Thy fardle didt subdue,
 Why then shouldst *frenesie* force like now
 To shew thyselfe vnto
Turkleye. To his Friend that refused him without a Cause, &c.

And therefore among many foolish words of Luther, as foolish as
 our heretick apake, he censer apake o more *frensch*, than in that he
 saith that God hath made of our laith.

Sir Thomas More. Works, fol. 570. Dialogue concerning Heresies, &c.

Thus spake the owl, whose talk could not be heard,
 "So little focke good counsel to regard,"
 But thinking *frensch* him his wits beguill'd,
 The honest bird despitely revell'd.

In phrenesie, wherein men are bestraiten of their right wits, to have
 a care of the skirts, fringes, and welts of their garments, that they
 be in good order; (as a deadly toke.)

Holland. Phars, vol. i. p. 183.

If he (the civil magistrate) find on his complexion, thin, or out-
 ward temperature the signs and marks, or in his doing the effects of
 injustice, rapine, lust, cruelty, or the like, sometimes he shuts up as
 in *frensch* or infectious diseases, or confines within doors, as in every
 sickly estate.

Milton. The Reason of Church Government.
 Likewise for the French part, thither came Isabella, the French
 Queen, because the King her husband was fallen into his old *frensch*-
 call'd disease.

Griffin Henry F. The seventh Year.
 There she half *frensch*, having slain her sunne,
 Did shew herselfe, like posthumous to shewen.

Spenser. Virgil's Geat, st. 22.
 This solemn sympathy pour Vowes utereth;
 Over one shoulder doth she hang her head;
 Duntly she pavesies, *frenschly* she deteth,
 She thinks he could not die, he is not dead.

Shakespeare. Venus and Adonis.
 What *frensch*, shepherd, has thy soul power'd?
 The vineyard lyes half prun'd and half undrunk'd!

Dryden. Virgil's Eclogues 9.
 These fight like husbands, but like lovers those;
 These fawn would creep, and those more fawn they enjoy;
 And to such height their *frensch* passion grows,
 That what both love, both hazard to destroy.

Id. Annus Mirabilis, (1660.

And all amidst them lay the hoary sire,
 (Such scene of woe!) his face, his wrapt visage
 Conceal'd from sight, with *frensch* hands he spread
 A shower of ashes o'er his neck and head.

Pope. Homer. Iliad, book xxiv.

The narrowness of her [Venus's] income, the coldness of her
 liver, [which] the loss of her reputation, all contributed to make her
 misanthropic, and encrease the *frensch* disposition of her mind.

Orrey. Remarks on Dr. Swift. Letter 9.

Nor do we madly, like an impious world,
 Who deem religion *frensch*, and the God
 That made them, an intruder on their joys,
 Start at His awful name, or tremble like priests
 At a jarring note.

Geoff. The Task, book i.
 Oh! sovereign of the willing soul
 Parent of sweet and solemn-breathing airs,
 Enchanting shall I the mazes Cares,
 And *frensch* Passions, bear thy soft control.

Gray. The Progress of Poetry.

She [Medea] herself when opening to the chorus her last burden
 purpose, says, lively indeed, but, *frenschly*.

Hard. Works, vol. i. p. 123. Notes on the Art of Poetry.

FREQUENT, v. *Fr. frequenter; It. frequen-*
FREQUENT, adj. *tare; Sp. frequentar; Lat. frequen-*
FREQUENT, *quenter, from frequens. Ferre*
FREQUENCY, *quens, (or fert, qui) que oportet,*
FREQUENTABLE, *is frequens. Varro, lib. vi. Vossius*
FREQUENTATION, *enuntit coincide. He sug-*
FREQUENTATIVE, *gests that comes, from comes,*
FREQUENTLY, *might formerly be used pro and*
FREQUENTLY, *and; and that from fert (pluri-*
num) and comes might arise freceous, or frequent.
 To come or go to often, in common; to visit much,
 resort to many times, in numbers.

But he, whereby he might grapple his bodied father's dayes:
 Clave rather skill in power of herbes, and phisicks none praise,
 And such like knowledge dumb, devoid of honour to frequent

Phar. Virgil. Eclogues, book xii. sig. M 3.

Lord God, how frequent and familiar a thinge with every estate
 and degree throughout Christendome, is this recurrent ob on the
 Gospels of Christ?

Sir Thomas Elyot. The Governour, book iii. ch. vii.

FKI remeas, after that I had knowledge of the matter; reus;
reus, reus, reus, and a verb frequenter of the same:
reus. *Udall. The Flowers of Latine Sprung, 115.*

In the excellent & most noble emperor Octavius Augustus,
 in whom reigned all nobility, nothing is more celebrated, than that he
 had frequently in his mouth this word, *maturo*, do maturely.

Sir Thomas Elyot. Governour, book i. ch. xxiii.

I, as I undertook, and with the vote
 Commenting in full frequency was impow'd,
 Have found him, view'd him, tasted him, but find
 Far other labour to be undergone
 Than when I dealt with Adam, first of men.

Milton. Paradise Regain'd, book i. l. 120.

Locks into the universal course of the Catholic life; there shall
 you find the dealogues profoundly broken, besides the ordinary
 practice of industry, and frequency of oration.

Bishop Hall. Works, vol. i. fol. 624. Quo Fatis, sec. 20.

ALON. O'is, I grant

These men are deadly ones; yet their frequency
 With wicked men makes them more deadly to us.
Massinger. The Bloody Lover, act. iv. sc. 2.

The people's with great frequency brought gifts unto Palatium,
 which they offered unto the Goddome, and solemnized a lectureium.
Holland. Livius, fol. 710.

A subject often handled must become trite, and Punctate Eclogues
 use the advantage over Pastoral in displaying a field less beaten and
 less frequented.

P. Fletcher. Punctate Eclogues. Introduction.

Accuse me thou;
 That I have frequent been with unknown minds,
 And given to time your own dear purchase'd right;
 That I have boasted sail to all the winds,
 Which should transport me furthest from your sight.

Shakespeare. Sonnet 116.

FRESH.

More laylike than the hynde in Maie;
He maketh him our *fresh* and gaine.
Gower. Conf. Am. book i. fol. 23.

The 15th of September being come from the pilgrimage, we went aboard our ships, and sett saile, and kept our course west toward the island of Cyprus, but at that night it was calmes, and the 16th the winds *fresh*, and we passed by Mount Carmel.

Hakluyt. Voyages, &c. vol. ii. part i. fol. 107. John Locke.

But get remember good readers, that in the conclusion of all the tale, he knitteth it up with a *fresh* lusty point, and foileth at the reason in this wyse.

Sir Thomas More. Works, fol. 675. The Second Part of the Confutation of Tyndall.

The most terrible winds make the greatest flood-tides, whereby the *freshes*, when they take their ordinary course of ebbe, doe grow strong and so ft, setting directly off to sea against the wind.

Hakluyt. Voyages, &c. vol. iii. fol. 673. Mr. Lawrence Keymis.
But Cato hym selfe, so tyttel regarded that repulse, that where always he wente very homely, he the next day followysge, decked and trymmed hym selfe more *fresh* than he was wonte.

Sir Thomas Myles. The Governour, book ii. ch. viii.

And thus speaking did furthermore also declare the lustie *freshness* & herietous of sprite in him.
Udall. Luke, ch. xli.

I walke about to breathe the *freshing* ayre
In open fields, whose flowing pride appeall
Witberlye frost, had lost their beauty faire.

Spenner. Daphnida.

When that's gone
He shall drink nought but brine, for I'll not shew him
Where the quicke *freshes* are.

Shakespeare. Tempest, fol. 12.

Or whilst we spend the *freshest* of our time,
The cweets of youth in plotting in the air;
Alas! how oft we fall, hoping to clime.

Daniel. The Complaint of Rosamond.

And that her skill in herie might help remove
The *freshing* of a wound which he had got
In her defence, by evill's payson'd shot.

Browne. Britannia's Pastorals, book i. song 5.

All fish from sea or shore,
Freshet, or parling brook, of shell or fa.
Milton. Paradise Regained, book ii. l. 345.

At last, did weariness of former fight
Havng yuckt adrege his irksome spright,
That troublous dreame can *freshly* to his brider,
With howres, and beut, and ladies deere delight.

Spenner. Fannie Queene, book i. can. 1.

Till, on a day, as he disposed was
To walk the woods with that his idle faire,
His to disport, and his time to pass,
In 't open *freshness* of the gentle aire,
A knight that way there chanced to repaire.

Id. Id. book iii. can. 8.

The kite affecteth not so much the goodness of the aire, as the cold and *freshness* thereof, for being a herd of prey, therefore hat, she delighteth in the *fresh* aire.

Bacon. Natural History, Cent. ix. sec. 824.

There on beds of violets blew,
And *fresh-blown* roses wash'd in dew,
Fitt'd her with thine a daughter fair,
So buxom, blithe, and debonaire.

Milton. L'Allegre, l. 22.

To whom in perfect love and softness fume
Of chasteitie, none living may compare;
No poisonous may (will) can compare;
The prayse of her *fresh-flowering* maydenhead

Spenner. Fannie Queene, book iii. can. 5.

With thoughts lower than any beadle he [Bishop Hall] betakes him to whip the sign-posts of Cambridge ale-houses, the ordinary subjects of *freshness*'s tales, and in a strain as pitiful.

Milton. An Apology for Smectonius.

Wherein she doth emulate the judicious, but preposterous bounty of the times Gracians; who accommodate all they can upon the parasite, or *fresh-meat* in their friendship; but think on an old client, or honest servant, bound by his place to write, and starve.

Ben Jonson. Discoveries, fol. 97.

Well, wine Sir Pol, since you have practis'd thus
Upon my *freshness*-ship, I'll trye your salt-bled,
What prooffe it is aginst a counter-plot.

Ben Jonson. The Far, act iv. sc. 3.

Yet, for the love
Of this poor infant, this *fresh-new* sea-farer,
I would, it would be quiet.
Shakespeare. Pericles, act iii. sc. 1.

With blade still burning bright
He smote off his left arme, which like a black
Did fall to ground, deprived of nature might,
Large streams of blood out of the trunked stock
Forth gush'd, like *fresh-water* streams from riuers rock.
Spenner. Fannie Queene, book i. can. 8.

Julian was not chosen [Cesar] to give succour to the distressed state of Usur, but that hee might by most cruell warres there come to his end, being then (as it was thought) but a *fresh-water* souldiour, and one that could not endure so much as the clattering noise of armour.

Holland. Ammiana, fol. 68. Constantius and Julianus.

But heretofore 'twas thought a suspicious treat,
On birth-days, festiuals, or days of state,
A salt, dry ditch of bacon to prepare;
If they had *fresh* meat, 'twas delicious fare.
Congreve. Works, vol. ii. p. 182. Journal; Satire 11.

One rear'd a dagger at a captive's breast,
One held a living fox, that *freshly* bled
With new-made wounds.

Pope. Homer. Iliad, book xviii.

Who run'd in idleness and train'd in Courts,
Pass'd all their precious hours in plays and sports,
Till death belind came stalking on, unseen,
And wither'd (like the storm) the *freshness* of their green.
Dryden. The Flower and the Leaf.

Thus on a rose the well-breath'd beagle flies,
And reeds his nose, *fresh-blowing* with the dart,
The distant hunter sent into his heart.

Pope. Homer. Iliad, book xvi.

There the next produce of a genial shower,
The beane *fresh-blown* in a speckled flower;
Whose morning dew, when to the sun resign'd,
With undulating sweets embalm the wind.
Savage. The Wanderer.

Like summer's day-break, when we see
The *fresh-dropp'd* stores of rosy dew,
(Transparent beauties of the dews)
Spread o'er the grass their cobweb laws.

Hughes. To the Memory of Mrs Hughes.

The river nobly foams and flows,
The charm of the enchanted ground,
And all its thousand turns disclose
Some *fresh* beauty varying round.

Byron. Child Harold's Pilgrimage, can. 3. st. 4.

How often have I led thy sportive choir,
With tuneful pipe, besides the murmuring Loire,
Where shading e'en along the margin grew,
And *freshen'd* from the wave the vapour dew.

Goldsmith. The Traveller.

So night, Lord Courard!
Ay, at set of sun:
The breeze will *freshen* when the day is done.

Byron. The Corsair, can. 1.

Yells the mad crowd o'er cotillions *freshly* torn,
Nor shrinks the female eye, nor ev'n affects to mourn.
Id. Child Harold's Pilgrimage, can. 1. st. 68.

Let but some new desire give play to a quite different set of organs, and the mind runs after it with as much *freshness* and eagerness, as if it had never done any thing.

Search. The Light of Nature, vol. i. part i. ch. vi.

Once like the *fresh-blown* hly in the vale
In Sunn fair, in radiance of bloom
Like summer glowing, till consuming love
Deform'd her graces.

Glover. The Athousand, book ix.

FRESH.

FRESH.

FRET.

To the deep wood the clamorous rooks repair,
Light shows the swallow o'er the watry surge,
And from the sheepcotes and fresh-furrow'd field,
Stout ploughmen meet to wreathe on the green.
Dr. Warton. To a Fountain, from Horace, Ode 13. book iii.
They'd make, I think, a new campaign
On Hardy's hill, or Cragfield's plain:
Dennis! at home, in peaceful state,
By me fresh-shar'd to meet their fate.
Warton. The Castle Renter's Soliloquy.

The rocky pile thou seest, that verdant lawn,
Fresh-water'd from the mountain,
Alfred. Finances of Imagination, book ii.

FRESHES in Sea language, as used above by Hakluyt, are ebb tides swollen by rains, which flowing out, sometimes to a considerable distance, produce a discolouration in the Sea.

The "quick Freshes," of which Caliban professed the knowledge, and which he promised to reserve for Stephano, are the same as the "fresh springs" which he before boasts to have shown to Prospero when he first came to the Enchanted Island.

FRET, v. } Goth. *fretan*; A. S. *fretan*, *fretan*,
FRETUL, } *tan*; D. *erelen*, *erellen*, *fretten*;
FRETFULLY, } Ger. *fressen*; to eat, to devour, to
FRETFULNESS, } prey upon. Junius says, he thinks
FRETTER, } that *fret* was formerly used for
FRETING, } comedere, rodere, manducare, to

eat, to gnaw, to chew or chew, and afterwards was transferred to those whose bitter cares corrode their irritated mind, *manducant atque arduunt*. A *fretful* man, like the envious man in Ennius, is one, *ipse suum cor edens*. *Fretti*, he adds, the English apply ad *animum agra ferentium aliquid, quod minime possunt consequi*; to the mind of those who bear impatiently any thing, which they cannot digest.

Sir Thomas Brown probably took his *fret* or channel immediately from the Lat. *fretum*.

To eat, to gnaw, to corrode, to wear or rub; and met. to ruffle, to chafe, to vex, to prey upon.

To be rode he sturte, & hygan to fret & geuue
for aures vna, and hye sayd hye to be drawn.
H. Gloucester, v. 417.

And fasting dayes to frette, by the noon an dryake
W' spicere. *Piers Plouman. Vision, p. 29.*

They frette up the firste boyt and faheliche lybthod.
Id. Credo, sig. E 2.

Hise disciples pluckiden eorie of cure, and this *fretage* with ber
hondis este. *Wyclif. Luke, ch. vi.*

Ther saw I Atteen an hart ymaked,
For vengeance that he saw Damm all naked:
I saw how that his houndes here him caught,
And fretten him for that they knew him caught.
Chaucer. The Knights Tale, v. 2070.

These wormes, as thise moethes, so thise aites
Upon my parayle frette hem ouer a del,
And wout thou why? for they were used wel.
Id. The Wylf of Rathe Prologue, v. 6143.

Who rubbeth now, who fretteth now his fingers
With dust, with sand, with straw, with clothe, with chippen,
But Abbaion? *Id. The Millers Tale, v. 3745.*

And as the law, which *fretten* thy conscience, is in thine hart,
and is none outward thing, even so *seke* within thy hart the plaiser
of mercy, the promys of forgiveness in our Saviour Iesus Christ.
Tyndall. Works, fol. 31. Prologue upon the Prophet Iesse.

For sometimes the freer toke by itself in the woodes by the moon-
tayne, through the vehements confiration, *freestage* and gathering
of the trees, whylet happened by force of wynde, whereby arose a
greater lye and flame. *Nicoll. Thersydian, fol. 64.*

For the more glory of God that these things was done, the more
the Phariise war fret with many agayne Iesus.
Udall. Matthew, ch. av.

Also if they be not well boyled, they cause wyndes, and annoyne the
stomake, and make manye *fretage*.
Sir Thomas Elyot. The Castle of Hehly, book ii.

Na weoll is lesse subject to moeth, or to *fretting* in prease, then
this, as the old pollicament rules of kings, and of manye noble pcees
to be shewed may plainly testifie.
Hakluyt. Voyages, 4to. vol. ii. part i. fol. 161. Mr. R. Hakluyt.

He chaunt, he grieved, he *fretted*, and he sight,
And faced like a furious wyld beare,
Whose whelpes are stolene away, she being there elsewhere.
Spenser. Faerie Queene, book vi. can. 9.

By this salve, the sore rather fretted and rankled, than healed up,
and the scollion thereby *fretted* more and more.
Holland. Lirius, fol. 226.

We first advertise, it (Euripides) generally signifieth any strait, *fret*,
or channel of the sea, running between two shoares.
Sir Thomas Brown. Fulgar Errors, book vii. ch. xiii.

The *fret* or channel of Euripus bet ebbing or flowing seven times a
day, according to common report. *Id. Ib.*

A woody hill there stood, at whose low feet
Two goodly streames in one broad channel meet,
Whose *fretfull* waves, beating against the hill,
Did all the bottomes with soft moss'viaps fill.
Drumme. Briscaines's Pastoral, book ii. song 4.

COOK. A hot day, a hot day, vengeance, a hot day boys,
Give me some drink, I've lost a plough *fretter*.
Bonmouth and Fletcher. The Ruddy Rival, act. sc. 2.

The kernels of the pine eat quench thirst; they pacify the *frettings*
and gnawings of the stomach. *Holland. Pliny, vol. ii. fol. 171.*

Take your bow into the fields, shoote in him, sincke him with
deadly heauy shafts, looke where he cometh moste, provide for that
place between, least it pinch, and so *fretter*.
Archim. Works, p. 135. Turpinus.

Frettes be in a shaft as well as in a bow, and they be much like
a canker, creeping and increasing in those places in a bow, which
be weaker then other. *Id. Ib. p. 129.*

And if it feruent not at all, it will wast that little *fret* which
makes it useful in most paints.
Reynolds. Silas, part ii. Apothecary concerning Cider.

He champed his cushion, *fretted*, next,
Thump'd o'er againe each unfeild tax;
Rebuk'd, rebuked, all in vain,
His parish was the more profane. *The Devil Outwitted.*

Meanwhile the kindred with of every hood,
(How're divided in the *fretful* days
Of prejudice and error) mingled now,
In one selected ever jarring state,
Where God himself their only monarch reigns,
Partake the joy. *Flammarion. To the Memory of Lord Telford.*

Ah, mortalist! could you taste the mirth you mar,
Not in the torrid glory you *fret*;
The house dull drum would sleep, and man be happy yet.
Byron. Childe Harold's Pilgrimage, can. i. sec. 47.

By indulging this *fretful* temper you both aggravate the uselessness
of age, and you alienate those on whose affection much of your com-
fort depends. *Baird. Sermon 12. vol. i.*

Frivolousness of temper, too, will generally characterize those who
are negligent of order. The hurry in which they live, and the en-
hancements with which they are surrounded, keep their spirits in
perpetual ferment. *Id. Sermon 1. vol. ii.*

But be it winter, summer, autumn, spring;
To pursue *fretting* is a simple thing.
A weed so useless, to the use of reason,
Can, absolutely, never be in season.
Byron. An Epistle from the Author to his Sister.

FRET, v. } Junius thinks from A. S. *fretan*,
FRET, n. } ornare, adornare, exornare, to trim, to
FRETISE, } deck, to adorn, to garnish. Skinner.

From It. *fratto*, *fractus*, as it is a kind of work distin-

FRET.

FRET.

guished by frequent *fractures* and incisions; or by being broken or cut into many parts. *Fret* (in Music) is probably from this It. *fratto*, denoting a *break* or *stop* to the continuity of sound.

To cut or carve into many parts, which rise, jet forward or project.

And on her bed she had a crown
Her sense well in high person,
For round enwreath her crown
Was full of rich stones *fret*.

Chaucer. *Remount of the Rose*, fol. 131.

And she was clad in mail belate green,
A fret of gold she had set her breast,
And upon that wire enwreath she bore.

Id. *The Prologue to Cinqcenta Queens of Egypt*, fol. 198.

Small double rollers, all of fluted gold of *almandine*. *Fret* with fluted gold.
Hall. *Henry VIII.* The first Year.

Amongst the which was seen

A gaudy smoor, and full rich array,
Which long'd to *Angels*, the Saxon queens.
All *fretted* round with gold and gaudy well beset.

Spenser. *Fairy Queen*, book iii. can. 3.

Again, if it be in a great hall, then (beholding) of the fair embowed or vaulted roof, or of the *fretted* ceilings curiously wrought, and sumptuously set forth.

St Thomas North. *Plutarch*, fol. 36. *Lycurgus*.

Roses, hyacinths, escallops and other decorations, are allowable under the canopy with this rule, that whether here, or under any roof or ceiling, *interlacing frets* be ever made at right angles.

Erving. *Miscellaneous Writings*. Of Architects and Architecture, p. 422.

So as when we meet with the greatest industry, and expensive carving, full of *fret* and lamentable imagery, sparing neither pain nor cost, a judicious spectator is distracted and quite confounded.

Id. B. p. 365.

I did but tell her she mistook her frets,

And how'd her husband's *fret*.

(When with a most impatient devious spirit)

Frets call you these? (quoth she) I'll taze with them:

And with that word she stroke me on the head.

Shakespeare. *Taming of the Shrew*, act 216.

All organs of an art stop,
All sounds on *fret* by string or golden wire
Temper'd soft tunings, intermix'd with voice
Choral or anison.

Milton. *Paradise Lost*, book vi. l. 397.

Plains serveth passing well to white walls or ceiling; also for to make little images in *fretwork*, in set forth houses; yea, and the bowes of pillars and wals, to cast off rain.

Holland. *Plinie*, vol. ii. fol. 595.

Their [bas and mezzo rilievi] ordinary placing was in fronts of edifices, as it yet is to be seen in div's palaces at Rome, and especially in their villas and retirement of pleasure, which are frequently intermix'd with them, but vilely imitated in our exposed *fretworks* about London, to the reproach of sculpture, especially where it pretends to figures on the outside of our citizens' houses.

Erving. *Miscellaneous Writings*. Of Architects and Architecture, p. 419.

Yet thus no proud aspiring piles were rais'd,

No *fretted* roofs with polish'd metals blaz'd.

Pope. *Thaïs* of Statius, book 1.

The moonbeam shone
Through the dim lattice o'er the floor of stone,
And the high *fretted* roof, and saucis, that there
O'er Gothic windows kneel'd in pictur'd prayer,
Reflected in fantastic figures grew,
Like life, but not like mortal life, to view.

Byron. *Lara*, can. 1. st. II.

"A FRET," as Johnson observes on the passage cited above from *The Taming of the Shrew*, "is that stop of a musical instrument which causes or regulates the vibration of the string." This is not very distinct, and Richardson on the passage from *Paradise Lost* is scarcely more clear "On the finger-board of a bas-

viol, for instance, are divisions athwart by which the sound is regulated and varied. These divisions are called Frets." We much doubt whether either of the Commentators could have pointed out a Fret on an instrument if they had seen one.

The following is Dr. Busby's explanation. 'Frets are "certain short pieces of wire fixed on the finger-board of guitars, &c. and at right angles to the strings; and which, as the strings are brought into contact with them by the pressure of the fingers, serve to vary and determine the pitch of the tunes. The Frets are always placed at such distances from each other, that the string which touches any particular Fret is one semitone higher than if pressed on the next Fret towards the head of the instrument, and one semitone lower than when brought into contact with the next Fret towards the bridge. Formerly, these Frets, or stops, consisted of strings tied round the neck of the instrument.' *Dict. of Music*.

FREZIERA, in Botany, a genus of the class *Polyandria*, order *Monogynia*, natural order *Ternstroemiaceae*, (Decuodolite.) Generic character: calyx five-leaved, with two bracted leaves; corolla, petals five, broad at the base; apex of the style three to five-cleft; berry three to five-celled; seeds from one to four in each cell.

Five species, natives of the West Indies and South America. Decandolle.

FRIABLE. } Fr. friable; Lat. friabilis, from

FRIABILIT. } friare, to separate or sander.

That can or may be separated or sandered; easy

to be sandered or reduced to small particles, easily

crumbled.

Nor do they become friable or easily powderable by philosophical calcination, that is from the vapour or steam of water, but with salt and rift contrait to other bones.

St Thomas Brown. *Fulgor Errans*, book iii. ch. xxiij.

If needs you must alter their station, let it be done about November, and that into a light friable ground, or moist gravel.

Erving. *Sylva*. Of the Cinnamon.

Exactly, in its rigidity and friability, being not at all flexible, but brittle like a flint; inasmuch that with one knock of a hammer I broke off a small piece of it, and with the same hammer quickly beat it to a pretty fine powder upon an anvil.

Id. B. Of the Age, &c. of Trees.

For the liver, of all the viscera, is the most friable, and easily crumbled or dissolved.

Arbutnot. *On Dirt*, ch. iii.

The sharpness to which the point of all of them is wrought; the temper and fineness of the substance of which it is composed; the strength of the muscles by which it is darted out, compared with the softness and weakness of the insect, and with the soft and friable texture of the rest of the body; are properties of the sting to be noticed, and not a little to be admired.

Faly. *Natural Theology*, ch. xix.

FRIAR,

FRIARLIKE,

FRIARLY,

FRIARINGS,

FRIARY.

} Fr. frere; It. frate; Lat. frater, a brother. Generally applied to a brother of a religious order or community.

The next year after the good King Louis
Of France to the Hall Land wende, & thore Paris
Baronet code, & open head, & then heli way bigan
With processions of freres, & of mani good man.

R. Gower. *Confessio*, p. 330.

þu duze þu to þe freres, þu for to schewen,

þe jugement ageyn þu want, to scherte þe lik.

R. Branne. p. 281.

Ich wolden se for þe adol, for no freres preachings.

Pure Planchet. *Fusion*, p. 125.

A frere ther was, a waston and a mery.

Chaucer. *The Prologue*, v. 209.

FRET.

FRIAR

FRIAR.
—
FRI-
BORGH.

And so should the Scripture stand this in as good stead, as a pair of spectacles should stand a *blinde frear*.
Sir Thomas More. Works, fol. 147. A Dialogue concerning Heresies.

And to the end of time, the tales shall set'er be done,
Of *Scotsch, George-a-Green*, and Much the Miller's son,
Of *Tuck the merry friar*, which many a serenade made
In praise of Robin Hood, his out-laws and their trade.

Dryden. Poly-doron, song 26.

Time and place being to him assigned, here in the audience of the pope and of *frerrie* cardinals and other doctors, was stratim examined of his articles.

For. Merzys, fol. 376. Learned Men against Friars.

Then Master Latimer first repeating the *frerrie* reasons of Dortmer Buckenham whereby he would prove it a dangerous thing for the vulgar people, to have the Scripture in the vulgar tongue, so refuted the *frer*, so answered to his objections, so dilated with his bald reasons of the phlegmatick looking back, and of the baker lending his breade unleavened, that the valuite of the *frer* might in all men appeare.

Id. B. fol. 1574. Answer of M. Latimer to Dr. Buckenham.

Their *frer* also general would the next day make one holiday in the Christian celebration in remembrance of 30,000 Hungarian martyrs slain of the Turks. *Knodis. History of the Turks.*

Witness the tale of Hans Brucklen, a rich *Bauer's* son, who his father had sent about a *fyrring*, that is shewing in our language.

Hessl. Letter 7. book iv.

And I have laboured with mine own hands, and will labor, and will that all my *frerlings* shall labor, and live of their labor, whereby they may support themselves in an honest means.

For. Merzys, fol. 381. The Rule of Friar Francis.

St. Michael in Ariosto seeks out Discord, to send her amongst the Pagans, and finds her in a convent of *frerrie*, where Peace should reign, which indeed is a fine satire.

Dryden. On the Origin and Progress of Satire, vol. iii. p. 101.

So the first year of his coming over I was in the *frerrie* at Armagh; I was an acquaintance of the *frerrie*, and they visited me.

State Trials. Charles II. June 1661. Of Oliver Plunkett.

It was fashionable for persons of the highest rank to beguile their bodies to be burned in the *frerrie* churches, which were consequently filled with sumptuous shrines and superb monuments.

Warton. History of English Poetry, vol. i. p. 293.

FRIABLE, v. } Corrupted from the *Fr. friable*.

FRIABLE, adj. } See FRIABLE.

FRIABLE, v. } To be weak, to act weakly, frivoloously, triflingly, idly, to trifle.

And what is worse, they speak but

What they list of it, and fribble out the rest.

Middleton. The Mayor of Quinborough.

From flight of birds, or chickens pecking.

Success of great attempts would reckon:

Though chaotic, yet more intelligible.

Thus those that with the stars do fribble.

Baker. Hudibras, part II, can. 3.

They whom my correspondent calls *male coquets*, shall hereafter be called *fridlers*. A *fridler*, is one who professes rapture and admiration for the woman to whom he addresses, and devotes nothing so much as her content.

Spectator, No 249.

While namby-pamby thus you scribble

Your manly genius, a mere *fridder*,

Nice'd down, and sickly, cannot vapour,

Nice dures to spring or cut a caper.

Lloyd. On Rhyme.

FRIBORGH, A. S. *free-born, fide-junior*, from A. S. *free*, liber, free, and *borh*, exa, a security. See BONOUGH; and see also *Fraborer* in Spelman, Gloss. For its Legal meaning, see FRANK PLEGG.

As touching the King's peace, every hundred was divided into many *freeborers* or *thighs* consisting of ten men, which stood all bound one for the other, and did amongst themselves punish small matters in their court for that purpose called the *lete*.

Spelman. Of the Ancient Government of England.

A man who could not find the security of some tithing, or *fridder*, for his behaviour, he, that was upon account of this universal destruction called *fridless* man, was by our ancestors condemned to death.

Burke. An Abridgement of English History, ch. vii.

FRIBURG, or FREYBURG, the 1Xth Canton of Switzerland, derives its name from its Capital Town, which is also called *Friburg in Uchland*, to distinguish it from a Town of the same name in the Brigau. *Friburg* in Uchland was built, according to some authorities, in the year 1027, by Ernst, Duke of Swabia; but the greater number of Historians refer its origin to a later date, viz. 1179, and ascribe its foundation to Berthold IV., Duke of Zahringen. It was his uncle, Berthold III., who built *Friburg* in the Brigau, and his son, Berthold V., was the founder of Berne. These Princes, who governed this country as Vicars of the Empire, were anxious to create a counterpoise to the power of the native Nobility; with this view they incorporated their own towns on the model of the city of Cologne, conferring on them by Charter a free Constitution; hence the name of *Friburg*, or Free Town. Some time after the extinction of the House of Zahringen, *Friburg* passed into the hands of the Counts of Hapsburg, and thus became an appendage of the House of Austria. In 1481 it joined the grand Confederacy, and with its territory formed a Canton of Switzerland.

The Town of *Friburg* is built in a singularly wild Town of *Friburg*.

and romantic situation; part of it stands on a precipitous slope, round the foot of which flows the Saane, and part on the low ground at the opposite side of the river; three stone bridges form the communication between them. In the Upper Town the houses are in some places arranged in terraces; the pavement of the upper street resting on the roofs of the houses in those beneath, and the passage from the one to the other being effected by long and difficult flights of stairs. The space occupied by this Town is very extensive, when considered in reference to its population, which does not exceed 7000 persons; the walls are nearly four miles in circuit, embracing within this compass bare rocks, fields, gardens, and ornamental plantations. Although *Friburg*, from the nature of its situation, on the whole, is built irregularly, it contains, nevertheless, some large squares and handsome edifices. The Church of St. Nicholas was built in 1283, and is remarkable for its tower, which in said to be the highest in Switzerland; it is gilt on the inside, and the exterior is covered with images of Saints and other tawdry decorations; among the numerous Paintings which adorn its walls is Holbein's "Dance of Death." Attached to this Church is the residence of the Bishop of Lausanne. The Church of the Augustines, and the *cederant* College of the Jesuits, are also handsome edifices. The principal square is planted with limes; in the centre of it is a lime-tree of remarkable size, planted in 1476 by a soldier on his return from the battle of Morat.

The Canton of *Friburg*, which is bounded by the Pays de Vaud, the Canton of Berne, and the Lake of Neuchatel, has an extent of 2836 square miles, and contains about 73,000 inhabitants, of whom 8000 are Calvinists. The river Saane flows in a Northerly direction through the middle of the country, the Eastern portion of which has no tillage, but possesses extensive and excellent mountain pastures; the remainder is tolerably productive of grain and fruits. The chief Towns besides the Capital are Estavayer, Gruyeres, Romont, and Bulle. *Estavayer* is a very ancient place, beautifully *Estavayer*.

FRI-
BORGH.
—
FRI-
BURG.

FRI-
BURG.
FRICACE.

situated on the borders of the enchanting lake of Neuchâtel. The Lords of Estavayer were once able to lead an army into the field, but nothing now remains to attest the former dignity of the place but the castellated grandeur of some mouldering ruins; in the valley of Gruyères are some picturesque villages and spacious Monasteries; of these the principal are the *Val Sainte*, or *Heiligthal*, an immense and gloomy edifice, at present occupied by Trappists; and *Hauts Rives*, or *Allenreif*, placed on an eminence overhanging the Sane, and surrounded by dark forests. This was once a rich and powerful Abbey; to its early inmates tradition ascribes the first plantation of vineyards in the neighbourhood of Vevay, and the celebrated vineyard of Le Vaux still forms part of its estate.

Hermitage.

Among the curiosities of this Canton we must not omit to mention the Hermitage, cut in the solid rock on the bank of the Sane, about a league below Friburg; it contains a church, refectory, kitchen, hall, two chambers, two staircases, and a cellar; the steeple of the church is 70 feet high, and the excavation is lighted by a window cut through the rock where it overhangs the river. This Hermitage was constructed in the beginning of the last century by Jean de Pré de Gruyères and his vassal; it cost the arduous labour of 25 years. Since the death of the original hermit, who was drowned while crossing the river to his newly finished habitation, the Hermitage has been, under the sanction of Government, the refuge of distressed individuals.

Govern-
ment.

The Government of Friburg is a limited Aristocracy; the right of holding all the principal offices of the State being confined to 71 Patrician families. The supreme authority and legislative power reside in the Great Council of 200, upon which all the other Councils, Committees, and Tribunals are dependent. So jealously do these Patricians guard their Supremacy in the State, that no Noblemen is allowed to be a Member of the Council of 60, unless he resigns at the same time all the prerogatives of his rank. The Roman Catholic is the established Religion of Friburg, which until the present century did not tolerate any other. The inhabitants of this Canton are industrious and contented; they merit the praise of good husbandmen, and are satisfied with it; but, while they preserve the simplicity and economy of former times, their inveterate attachment to ancient usages too often impedes their progress in the Arts. They have but little trade, the famous Gruyère cheese and cattle being all they can export. The lue of demarcation between the French and German languages passes through this Canton, the greater part of which makes use of a French patois, while in the rest is spoken a corrupt German; the Capital Town, placed in the midst, is divided to the same manner, and presents the singular spectacle of a small and ancient Town, the inhabitants of which, from diversity of language, are often unintelligible to one another; French being the language of the Upper, and German that of the Lower division. The Town of Friburg lies in longitude 7° 9' 8" East, latitude 46° 48' 30" North.

Language.

Durand, *Statistique Élémentaire de la Suisse*, 4 vol. 1796; Cox's *Travels in Switzerland*.

FRICACE, or } Lat. *fricare*, *frictum*, to rub,
FRICARE, } (which Vossius derives from the
FRICATION, } Chaldee and Syriac.) Sir Thomas
FRICION. } Eliot has a chapter "Of *fricasies*,
or rubbings." And Ben Jonson appears to use the

word *fricasie* in an exactly similar manner, though by some supposed to apply it to the medicament *rubbed*.

FRICACE.
FRIDAY.

I will not here speak of *equivalentes used in elide time* among the Romans and Greeks, in *fricasie* or rubbings.

Sir Thomas Eliot. *The Castle of Heth*, book ii. ch. xxiii.

Mos. — I know not, sir,
But some say, there they pour'd into his ears
Some in his nostrils, and recover'd him;
Applying but the *fricasie*.

Ben Jonson. *The Fitz*, act ii. sc. 6.

— A lord, that is a leper;

A knight, that has the bone-ach, or a leper;

That hath both these, you make him smooth, and sound,

With a bare *fricasie* of your medicine. M. *The Alchemist*.

The like, saith Jordan, we observe in canes and woods, that are acetuous and full of oyle, which will yield fire by *frication* or collision, not by kindling the air about them, but the indissoluble oyle within them.

Sir Thomas Brown. *Palgrave Errors*, ch. iii. p. 21.

Frictions used in the morning, serve especially to this intention; but this must evermore accompany them, that after the *friction*, the part be lightly anointed with oyl, lest the attrition of the outward parts, make them by perspiration, drye and jaycous.

Bacon. *History of Life and Death*, fol. 45.

Hard and vehement *friction* hath costipant and bind the body.

Halland. *Plures*, vol. ii. fol. 383.

Frictions make the parts more flexible, and full, as we see both in men: and in the curring of horses, &c.

Bacon. *Natural History*, Cent. ix. sec. 877.

The inhabitants [of Brazil] do strange things, both in preserving health and in curing diseases, by *friction* and friction, using the first in cold and cholerical, the latter in acute diseases.

Boyle. *Chymical and Natural Philosophy*, part ii. ch. 5.

Cheselden has observed, that the contrivance of a loose ring is practised by mechanics, when the *friction* of the joints of any of their machines is great; as between the parts of cross-benches of large gates, or under the head of a mule screw of large vices.

Maley. *Natural Theology*, ch. viii.

A late improvement in what are called *friction-wheels*, which consist of a mechanism so ordered, as to be regularly dropping oil into a box which encloses the axis, the axle, and certain balls upon which the axle revolves, may be said in some sort, to represent the contrivance in the animal joint; with this superiority, however, on the part of the joint, viz. that here the oil is not only dropped but made.

Id. B.

FRICASSE/E, s. A word, says Skinner, lately
FRICASSE/e, n. introduced into our country.
From the Fr. *fricassee*, from the verb *fricasser*; and
this from the Lat. *frigere*, q. d. *cibus frigus, frizura, frizatura*.

To parch, to dry, to fry.

Common sense and truth will not down with them when they be hashed and *fricassed*. Richard. *Olecrus*. (1695.) p. 63.

Hetter than all the roasted cooks you eat

To dress the *fricassee* of your alphabet.

Which sometimes would be dryed down as sugar,

Sometimes scoric parched in the flame.

Leacock. *Posthumus Poems*. On Sonasar.

Oh, how would Homer praise their dazling dogs,

Their stinking cheese, and *fricassee* of frogs.

King. *Art of Cookery*.

When art and nature join, the effect will be

Some nice ragout or charming *fricassee*.

Garrick. *Clarendon*.

No cook with art increases physicians' fears,

Nor serv'd up death in soups or *fricassee*.

Id. B.

FRIDAY, A. S. *Frigid-day*; D. *Friid-dag*; Ger. *Frey-tag*; which Wechter thinks is so called from *Frico*, the wife of Woden and mother of Thor, from whom Wednesday and Thursday are respectively named. See also Mareschal on the word *Frigid-day*, and Verrington. Junius, (*Gloss. Goth.* 409.) from a Deity called *Frico*, whose province it was to bestow peace and pleasure upon mortals.

FRIDAY.

This by fit on a Friday, a fytel by fore Paris.

Porta Phœbeana. Fison, p. 313.

FRIEND.

This should have happened the 7th of April, 1615, being Good Friday, but was deferred till Monday following, when early in the morning they sent word to the Jews into their streets, that trusting up their choicest goods, they should within one houre depart, which with much lamentation they did.

Paradox. Polytechnic, book i. ch. x. sec. 6.

"Some days," observes Brand, (*Pop. Ant. i. 466.*) "are commonly deemed unlucky. Among others, Friday labours under that appellation; and it is pretty generally held, that no new work or enterprise should be commenced on that day. Likewise respecting the weather there is this proverb,

Friday's moon,

Come when it will, it comes too soon.

A respectable merchant of the City of London informed me that no person there will begin any business, i. e. open his shop for the first time on Friday."

There is yet another proverb which is less easy of interpretation than the above,

*Friday's hair and Sunday's horns
Go to the Devils on Monday morn.*

Friday, perhaps, has derived its ill fame from being the day of our Lord's crucifixion. Brand refers to the *Voyage en Espagne* of the Marquis de Langle (ii. 36) to prove that the Spaniards never undertake any thing of consequence on a Friday; nevertheless, the sagacious Aubrey, who is no slight authority on such points, assures us that "Friday was observed to be very fortunate to the great renowned Captain Gonsalvo, he having on that day given the French many memorable defeats."

By an extract from Eradut Khan's *Memoirs of the Mogul Empire* it does not appear that this evil-omened superstition extends to the East. "On Friday, the 28th of Zekand, his Majesty (Aurengzebe) performed his morning devotions in company with his attendants; after which, as was frequently his custom, he exclaimed, 'O that my death may happen on a Friday, for blessed is he who dieth on that day.'" (10.)

Friday, *Yawm al juma*, the day of the Assembly, was particularly set aside by Mohammed for the public worship of God. More than one reason has been assigned for this selection: that Caab Ebn Lwaa, one of the Prophet's ancestors, used on that day to assemble the people before him; that Mohammed on that day made his public entry into Medina; or that on it God finished the work of Creation. Sale's *Koran*, ch. liii. note.

FRI'DGE. } "To fridge or frig about, from **FRI'DGING**, n. *A. S. fric-an*, to dance." Skinner.

The little mottoes or atoms that *fridge*, and *play* in the beams of the sun.

Holywell. Melampus, (1691.) p. 3.

It is certain, that cogitation (phancy, intellection, and volition) are not local motions; nor the meer *fridge* up and down of the parts of an extended substance, changing their place and distance; but it is unquestionably an internal energy.

Cudworth. Intellectual System, book i. ch. v.

FRIEND, v.

FRIEND, v.

FRIEND, v.

FRIENDLESS,

FRIENDLIKE,

FRIENDLINESS,

FRIENDLY, adj.

FRIENDLY, adv.

FRIENDSHIP.

Goth. frīgunda; A. S. freond;

D. vriend. Manifestly (says Junius)

to love, whose participle is *frīgunda*,

loving. And Tooke; "Friend, i. e.

friend, friend, the present participle

of *frīan*, *frēon*, to love, means

(*subaudi* any one, some one)

loving." *Dis. of Purley, ii. 51.*

Upon this participle the verb to *friend* has been formed; **FRIEND**, *friend* is now the usual word.

To act as a *friend* or well-wisher, as one who loves, who wishes well; who would benevolently serve or favour; support or protect.

*Jo his sole to galere com, and Brut Corineus food,
Jo strongest moos & jo meste jai hym joute in any laud,
Hew anywiche hyra a son, and bi couent frendes gode,
Boþe for here prynces, and for here wote of on blode.*

R. Gloucester, p. 15.

Jo he was freyne & frendele, soo jai þruty jyr.

Id. p. 343.

*Mad warhe boði dar y come in þi gite one,
Jai bi soon þa nys frendscipe for þi soþanes alclaw?*

Id. p. 35.

*Falls so frendes he had, & felle foun inowe,
Unto þe Duke of Normandie he went for to wowe.*

R. Brune, p. 40.

And Jhesus saide to hem, frend, where art thou come?

Wyclif. Matthew, ch. xxv.

And Jhesus saide unto hym i frende, wharfore art thou come?

Bible, John 1551.

*I'm a thing, surely, sayst dare I saie,
Thou frendes evynch other must chaine,
If they wol longe holden compaign,
Love wol not be cumbered by mainie.*

Chaucer. The Franklin's Prologue, v. 11074.

*Soth to saie
Of him that loucht trewe and well
Friendship is more than is currell,
For frend in court is better in
Than peny in purse certis.*

Id. Romance of the Rose, fol. 141.

*Their steadfastness endureth last a season,
For they laue frendshipp & wochens treoun.*

Id. Certain Balades, fol. 345.

*He sewed frendly, to him that knew him nouht,
But he was frendly, both in warre and thought.*

Id. The Chaucer Yennet's Tale, v. 16770.

*And gas his loke on Paulares yf cast
Full soberly, and frendly on to see.*

Id. The third booke of Tristram, fol. 168.

*Love of frendshipp also then is
Which maketh so man don amis,
Of wil knaite betwixt don
That wol not breke for wote no wo.*

Id. The Romance of the Rose, fol. 140.

*A frende that delyteth in love, dothe a man more frendshipp, and
sytheth faster vnto hym than a brother.*

Bible, John 1551. Provokes, ch. xviii.

*A faithful frende is a strange deffice: whose fyndeth such a one,
fyndeth a notable treasoure. A faythful frende hiddes no penes, y^e
weight of golde & sylver is not to be currell, the goodman of hys
fayth.*

Id. Of Joun Spynar, ch. vi.

*Hee found him a very gentle peruan who intreated him friendly,
and showed him many things, and among other a large mappe of the
world, with certayne particuler navigations.*

*Hakluyt. Voyages, &c. vol. iii. fol. 7. A Discourse of Sebastian
Calot.*

*The French King sent the Erle of Usedomme, greatest master of his
house, & the Ambassadors of Rhen, first parr of France, and diverse
other into Englande, which were seynfully received, and frendly
entertained.*

Hall. Henry VI. The twenty-second Year.

*The faithful frende at died and banished from my sight:
And such as I have held full dera haue sett my frendshipp light.*

Surrey. Poeme 88.

*Lellis, your garland thus you finish'd have,
There as we have attended
Your leisure, likewise let me crave
I may the like be frendly*

Drayton. The Muse's Elgion. Nymphol 5.

FRIEND. The natural labour to-morrow and common people, who favoured and favoured still the name of Constantine, put to their helping hands to set forward this horrible and fearful tumult.

Holland. Ammanius, fol. 177. Constantine and Julianus.

God having mingled friendship with this life of ours, hath made all things joyous, sweet, pleasant, and acceptable, where a friend is present and enjoyeth his part.

Id. Plutarch, fol. 70.

True and perfect friendship requireth these three things especially; virtue, as being honest and commendable; society, which is pleasant and delectable; and profit, which is usefull and necessary.

Id. B. fol. 185.

Oh, where have I been all this time! how friendless,
That I should know myself thus desperately,
And soon for pity show me how I wandered?

Ben Jonson and Fletcher. The Maid's Tragedy, act iv.

In this sad plight, friendless, unfortunate,

Now miserable I Fideva dwell,

Craving of you, in pity of my state,

To do some ill, if please ye not do well.

Spranger. Færie Queen, book i. can. 2.

That true faith, wherever it is; worketh and fructeth the heart to friendlike disposition unto God, and brings forth friendlike carriage in the life towards folk.

Goodwin. Works, vol. v. part ii. fol. 48. A Discourse of Gospel Holiness, book ii. ch. lii.

Sicem. Why rather were you ignorant to see'st?

Oh, seeing it, of such childish friendliness,

To yield your royes.

Shakespeare. Cymbeline, fol. 13.

'Tis a disposition quite antichristian, that we show in such bad actions, being wholly contrary to that intermutual amity and friendliness that should be in the world.

Pitkin. Review 52.

Long they that travelled in friendly wise

Through countries waste, and o'er well edified;

Seeking adventures hard in exercise

Their pinnace, whylome full dently tryde.

Spranger. Færie Queen, book iii. can. 1.

So free and frute, to make a perfect hell

Meets in one breast, in one house friendly dwell.

P. Fletcher. Miscellaneous, Contemner.

Then those two lights, fast friendship for to bind.

And low establish each to other true,

Gave goodly gifts, the eyes of grateful mind,

And eke, as pledges fere, right hands together joyn'd.

Spranger. Færie Queen, book i. can. 9.

Henceforth I call you not servants, for the servant knoweth not his lord's doth, but I have called you friends; for all things that I have heard of my father I have made known unto you.

Bible. Modern Version. John, ch. xv. v. 15.

If we from wealth to poverty descend,

Wend goes to know the flatterer from the friend.

Dryden. The Wife of Bath's Tale.

Have you less pity for the needy cheat,

The poor and friendless villain, than the great?

Pope. Horace. Dialogue 2.

Friendlike, and side by side, two brethren fought,

Whom, at a birth, their fruitful mother brought.

Race. Lucan. Pharsalia, book ii.

There are several texts of the New Testament which interpret the love of our neighbour to mean universal benevolence, or friendliness towards the whole kind, as opportunities may offer.

Waterland. Works, vol. ix. p. 26. Sermon 2.

While, conscious of the deed, he glares around,

Tunely he flies the yet unstated food,

And gains the friendly shelter of the wood.

Pope. Horace. Trist, book vi.

We have here John, xv. 15 an account of Christ's friendship to his disciples; that is, we have the best of things represented in the greatest of examples. In other men we see the excellency, but in Christ the Divinity of friendship.

South. Sermons, vol. ii. p. 44.

For 'tis the bliss of friendship's holy state,
To mix their minds, and to communicate;
Though bodies cannot, souls can penetrate.

Dryden. Elzevira.

The man who hails you Tom or Jack,

And proves, by thumping on your back,

His sense of your great merit,

Is such a friend, that one had need

Be very much his friend indeed,

To pardon or to bear it.

Campbell. On Friendship, vol. iii. p. 64.

The lamb fourfold he likewise shall restore,

To recompense the friendless and the poor;

Because his heart so soft compassion felt,

At others was unknowing how to melt.

Flavel. Nathan's Parable.

Your extreme friendliness hath even tempted you to act a part which your true sense and the very decorum of your profession, I have observed through all your disguise, has rendered painful to you.

Hard. Works, vol. ii. p. 150. On Retirement.

I am greatly obliged to our friend Trebatius, for giving me this assurance of your sincere and friendly regard for me, and for making it my duty to respect and observe a man, whom I had esteemed always before with inclination.

Middleton. Life of Cicero, vol. ii. p. 50.

FRIESIA, in Botany, a genus of the class *Polyandria*, order *Monogynia*, natural order *Elaocarpeæ*, (Decandrolle.) Generic character: calyx four-parted; corolla, petals four, border three-lobed; anthers oblong-heart-shaped, acuminate, bursting at the apex; berry dry, two to four-celled, cells two-seeded.

One species, *F. peduncularis*, native of the Cape of Van Diemen. Decandolle.

FRIESLAND, (WEST.) formerly one of the Seven United Provinces, and at present a Province of the Kingdom of the Netherlands, is bounded on the North by the German Ocean, on the South by Overijssel and the Zuyder Zee, on the West by the Zuyder Zee, and on the East by Ommeland, Drenthe and Overijssel; it lies between 52° 45' and 53° 30' North latitude, and between 5° 8' and 6° 5' East longitude, and has an extent of about 1200 square miles. This was the central position of ancient *Frisia*; a name comprehended within fluctuating limits, but which extended at one time from the Scheldt to the Weser. The ancient inhabitants were famed for their love of Liberty; they were subdued by Drusus, but often afterwards expelled their Roman masters; towards the decline of the Empire they fell under the dominion of the Franks, but still maintaining the struggle for Liberty, they were successively defeated by Pepin, Charles Martel, and Charlemagne, the last of whom compelled them to pay an annual tribute of 30 pounds of silver. In 1417 Friesland, exhausted by internal dissensions, became subject to Sigismund, Emperor of Germany, and never recovered its freedom till the general revolt of the Netherlands gave birth to the Seven United Provinces, of which from that period it has always formed one. The Province of Friesland is a flat country, and a considerable tract on the North-West coast is even below the level of the sea. To guard against irruptions of the ocean, strong dikes have been constructed, and are maintained at a great expense; the care of preserving these dikes was formerly intrusted to the proprietors of the adjoining estates, but the calamitous inundations suffered in the beginning of the last century, taught the necessity of submitting them to public superintendence. The dikes, and a few artificial mounds, on which the inhabitants formerly raised their dwellings in order to

FRIEND.

FRIES-

LAND.

FRIES
LAND.

banks of the Ems, are found tracts of deep alluvial soil, extremely fertile, and abounding in excellent pastures; the central part of the Country is covered with forests, marshes, and sandy wastes. The marshes supply peat, which is the fuel of the Country; the woods and wastes abound with game, and about one-third of the whole territory is uncultivated; the atmosphere, especially towards the coast, is damp and foggy; the climate cold, and the seasons late; the inhabitants, too, have a stunted appearance, short, corpulent figures, and unhealthily complexions; but, however much the human species may appear to degenerate in the climate of Friesland, the cattle, and particularly the horses, are remarkable for their size and strength; great numbers of these are exported to France, Russia, and Italy; there is but little tillage in this country, butter and cheese are its chief productions. The river Ems, which traverses the South-West district of this Province, contributes much to promote the commerce of the Country; it encourages a considerable export trade in cheese, linens, wine, &c.; but the herring fisheries, which bring in great sums annually, are the principal source of wealth to the inhabitants of East Friesland.

Commerce.

Islands.

Towns.

Aurich.

Norden.

Emblen.

There are numerous islands on the coast of Friesland, Juist, Norderung, Baltrum, &c. inhabited by a few hardy fishermen. The chief towns of the Province are *Aurich*, in the centre of the country, surrounded by woods and marshes; it was once the residence of the native Princes, and contains about 2000 inhabitants; *Norden*, a small trading town on the coast, with a good harbour; and *Emblen*, the largest town in Friesland, containing a population of 11,000 persons: this town is placed on the Dollart, near the mouth of the Ems, and has a good port for vessels drawing 13 feet of water; but ships of war can anchor securely in the roadstead, two miles from the town. During the wars of the last century, Emblen derived great advantages from the neutrality of the Prussian flag, and acquired a considerable share of the fisheries in the English seas.

In character and manners, the inhabitants of East Friesland do not differ from the other descendants of the Frisian Tribe; the ancient dialect is retained here more perfectly than in the Dutch Provinces; but it is found still better preserved in Saterland, a district of Osnabruck, on the Southern borders of East Friesland: this ancient language is indubitably the parent of the old English, and the low Dutch; and, of all the German dialects, bears at the present day the closest resemblance to our own tongue. The prevailing Religion of East Friesland is the Lutheran, but all sects are freely tolerated. This Principality was formerly governed by its own Counts, but the line of the native Princes becoming extinct in 1744, a dispute about the succession arose between the Electors of Hanover and Brandenburg. George II. being at that time engaged in a war with France, was obliged to yield the Province to Frederick II., who was more at liberty to support his claim by force; it thus continued to form a part of the Prussian Dominions till 1806, when Bonaparte annexed it first to the Kingdom of Holland, and afterwards to the French Empire. Prussia recovered the Province in 1814, and ceded it shortly after to Hanover; its States at present form part of the Hanoverian Diet, but no unnecessary alterations have been made in the ancient Constitution.

Hoche, *Reise durch Saterland, Ostfriesland, &c.* 1801.

FRIEZE. } *D. vries, frie; Fr. frize, drap de* **FRIEZE.**
Pais'vrie, frize; It. frione; Sp. frisa, perhaps so
called from the *Frisians*. See Menage, and Skinner.

Old Thomas shall keep home, I warrant him,
I will accord to the groom porter's nest,
Fly higher games, and make up mising knight
Walk musing in their knavey frosh abound.

Cortvergh. The Ordinary, act ii. sc. 3.

The studded casques that senators and nobles of Rome don
were, begins but now for to be worn after the manner of deep
frieze rugges. *Holland. Pense, vol. i. fol. 227.*

As for our mantles, *friezed* deep both without and within, they
were invented and came to be used first, no longer since than in my
father's dayes. *Id. Id.*

For how hard a task must obedience needs be to a spirit accustomed
to rule, and to dominion! how uneasy must the leather and the *frieze*
sit upon the shoulder that used to shue with the purple and the
ermine. *South, Sermon, vol. ii. p. 364.*

Hence Ostentation here, with tawdry art,
Pasts for the vulgar praise which fools import;
Mean Vanity assumes her pert grimace,
And trims her robes of *frieze* with copper lace.

Goldsmith. The Traveller.

Wales was celebrated for its **FRIEZE**, as well as its
flannel; it is one of the national characteristics by
which Falstaff distinguishes Sir Hugh Evans, "Am I
ridden with a Welsh goat too? shall I have a cotcomb
of *frieze*? 'tis time I were choak'd with a piece of toasted
cheese." (*Merry Wives of Windsor*, v. 5.) Minshew
goes much farther than Friesland for his derivation.
*Pharizum, sp'ic'um, scil. pannus quia late in Phrygia
plurimum conficit sol;* but we do not believe that he
has any sound authority for such words, either in Greek
or Latin.

Du Cange conjectures that it is *pannus frinatus*,
draps friez, and he cites from the Statutes Petri Venerabilis
pro Cluniacensis (16) a permission for the
English Brethren to wear this cloth. *Statutum est ut
nullus fratrum nostrorum pannus qui dicitur Frisibrium*
—ventiantur, nec illi qui vocantur Scalfarii, Frisii,
exceptis Anglie et Anglie affinitas.

Frieze is now chiefly manufactured in Yorkshire.
In the Collection at Strawberry Hill is a picture re-
presenting Charles Brandon, Duke of Suffolk, and his
wife, Mary, sister of Henry VIII. and Dowager Queen
of Louis XII. of France. It was once the property
of the Earl of Granville, and Lord Orford has thought
it worth while to record in his Catalogue, that the
frame was designed by Kent. On the right hand of
the Duke in his lance, appendant to which is a label
inscribed with the following lines, allusive to the dis-
parity of his marriage.

"Cloth of Gold, do not despise
Though then be match'd with Cloth of *Frieze*;
Cloth of *Frieze*, be not too bold,
Though then be match'd with Cloth of Gold."

FRIEZE, or, } *Fr. frie; It. fregio; Sp. friso,* which
FRIEZE. } *Menage* thinks may be from the Lat.
Phrygiones, a Phrygia; who were the reputed inventors
of ornaments in dress, architecture, &c. See the Quota-
tion from Pliny, in *v. Embroider*.

In *Architecture*, the flat member which separates the
architrave from the cornice.

In a word, 'tis that is the Doric architrave which cymation is in
the other order, and separates the apstylium or architrave from the
frieze.

Eclogyn. Macroutaneous Writings. Of Architects and Architecture,
p. 394.

FRIGEE. Their proprieties or distinctions will best appear by some reasonable description of them together, with their archaisms, *frases*, and corruptions, as they are usually styled. *Reliquie Watkinson*, p. 22.

The ruins too of some majestic piece,
Bowing the power of ancient Rome or Greece,
Whose statues, *frases*, columns, broken lie,
And, though defac'd, the wonder of the eye.

Dryden. To the Memory of Mrs. A. Killigrew.

I have seen the figure of Thalia, the Comic Muse, sometimes with an entire head-piece in her hand, (and) sometimes with about half the head, and a little *frase*, like a tower, [*s. fraser-like tower*] running round the edges of the face.

Adisson. Remarks on Italy. Rome.

FRIGATE. *Fr. frégate; It. fregata; Sp. fragata;* which, Skinner thinks, may be from the Italian *fregare*, to rub or polish, or *frigare*, to adorn; a ship much rubbed or polished, or adorned. Waechter, from Goth. *farjan*, *remigrare*, to move with oars; but a name so originating would, as Ferrarius objects, apply to all vessels moved with oars.

[May, 1590] was landed on the North-West end of S. John, where we wintered in a good cove called Yaguana, and the same night following we took a *frigate* of twelve tons, coming from Guashanolo laden with hides and ginger.

Hakluyt. Voyages, &c. vol. iii. fol. 289. M. John White.

No more shall the tall *frigate* dance
For joy she carries this victorious land,
Who to the captain chain'd Mischance,
Commanding on her lofty board.

Cotton. On the Death of Thomas, Earl of Ossory.

But under those veris bridges, he left certain spaces between from whence the light pinnaces and *frigates* might make out to charge and recharge the estame, and retire themselves thither again in safety.

Holland. Lusus, fol. 745.

In stately *frigates* must delight you find,
Where well-drawn bottles fire your martial mind.
Dryden. To his Sonnet Myself, on his Coronation.

On the third day of May [1603] the admiral sail'd from St. Helen's with the combined squadrons of England and Holland, amounting to sixty ships of the line besides *frigates*, fire-ships, and tenders. *Soudet. History of England. William and Mary, Anno 1683.*

A **FRIGATE** is a ship of war, for the most part built with two decks, and mounting from 20 to 50 guns. If, as it is said, the name was originally applied to a long kind of vessel, navigated in the Mediterranean only, with sails and oars, the derivation offered above by Waechter is probably correct. The *Frigate* mentioned by Hakluyt was plainly a Trader. Evelyn, in his *Memoirs*, (ii. 18,) has ascribed the invention of *Frigates* to Commissioner Pett, whom he elsewhere mentions as the most skillful shipbuilder in the world. He probably means that Pett first adopted fast-sailing vessels of the size, build, and make of *Frigates*, as ships of War in the English Navy. As the passage is curious, we shall transcribe it entire. "March 7, 1690. I din'd with Mr. Pepys, late Secretary to the Admiralty, where was that excellent shipwright and seaman (for so he had been, and also a Commissioner of the Navy,) Sir Anthony Deane. Amongst other discourse, and deploring the sad condition of our Navy, as now govern'd by unexperienc'd men since the Revolution, he mentioned what exceeding advantage we of this nation had by being the first who built *Frigates*, the first of which ever built was that vessel which was afterwards called the *Constant Warwick*, and was the work of Pet of Chatham, for a trial of making a vessel that would sail swiftly; it was built with low decks, the guns lying neerer the water, and was so light and swift of sailing, that in a short time, he told us, she had ere the Dutch war was ended, taken as much money from Privateers as would have laden her; and that more such being built, did in a

yeere or two scour the Channel from those of Dunkirk, and others which had exceedingly infested it. He added, that it would be the best and only infallible expedient to be masters of the sea, and able to destroy the greatest Navy of any enemy, if, instead of building huge greate ships and second and third rates, they would leave off building such high decks, which were for nothing but to gratify Gentleman Commanders, who must have all their effeminate accommodations, and for pomp; that it would be the ruin of our Fleets if such persons were continued in command, they neither having experience nor being capable of learning, because they would not submit to the fatigue and inconvenience which those who were bred seamen would undergo, in these so otherwise useful swift *Frigates*. These being to encounter the greatest ships, would be able to protect, set on and bring off those who should manage the fire-ships; and the Prince who should firste store himself with numbers of such fire-ships would, through the help and countenance of such *Frigates*, be able to ruin the greatest force of such vast ships that could be sent to sea, by the dexterity of working those light swift ships, to guard the fire-ships. He concluded there would shortly be no other method of sea-fight, and that great ships and men of war, however stor'd with guns and men, must submit to those who should encounter with far less number."

A *Frigatelon* is a Venetian vessel built with a square stern, without any foremast.

FRIGHT, *v.* } See **AFRIGHT.** Goth. *furchtan*; A. S. *fruktan*, *terrere*, to fright or affright, to terrify, frighten or make affright. Sommer, Dutch, *vruchten*; Ger. *furchten*; Sw. *frukta*.
FRIGHTFULNESS, }
To feel or cause the feeling or sensation of dread or terror; to terrify.

Fright-ful, (as in Browne,) full of the sensation of fright or terror.

In Ford, full of things or appearances which cause the sensation of *fright* or terror.

So Love's inflamed heart or brand,
May kill us soon as Death's cold hand;
Except Love's fire the virtue save
To fright the frost out of the grave.

Ben Jonson. Sad Shepherd, act i. sc. 5.

Tarquinius thinking it good to take the time, and follow hand upon them, whilst they were *frighted*, after he had sent to Rome the booty with the prisoners, and burned on a great heape together (as he had vow'd to Vulcan) the spoils of the enemies, march'd on still forward, and led his army into the territories of the Sabines.

Holland. Lusus, fol. 27.

The Muses not able to abide our hot charging so violently with men and munition (a warlike nation though they were and fierce) thus beating down in sundry slanders, in a foul *fright* brake their armies.

M. Ammons. Faintness and Faints, fol. 369.

The flowers, that *frighters* with sharp winter's dreads,
Retire into their mother Teller's womb;
Yet in the Spring, in troops saw mustered,
Peep out again from their infernal tomb.

P. Fletcher. The Purple Island, can. 6.

Here! O hear!
A hundred acchos striking every where;
See how the *frightful* bands run from the wood.
Browne. *Britannia's Pastorals*, song 3. book ii.

Yet then a dawning glimmer'd
To some few wand'ring romantics, glom'ring day
When first they ventur'd on a *frightful* shore,
At Milford Haven.

Ford. Perkin Warbeck, act v. sc. 2

FRIGATE.
—
FRIGHT.

FRIGHT.
—
FRIGID.

These few horses that remain are sent forth for discovery, they had nothing but monuments of *frigidity*, pledges of security.
Hall. *Cont.* vol. i. fol. 1253. *Sensations Famine Relieved.*

Against his will, you chain your frightened king
On rapid Rhine's divided bed;
And mock your helm, whilst ye sing
The wounds for which he never bled.
Prior. *Imitation of Horace*, book iii. Ode 2. (1692.)

Which Hudibras, as if they'd been
Bestow'd as freely on his skin;
Expanding by his inward light,
Or rather now prophetic freight,
To be the witness, come to seal;
And take him napping in the lurch,
Turn'd pale as ashes or a clout,
But why, or wherefore, is a doubt.

Butler. *Hudibras*, part iii. csa. 1.

But, oh, the change! the winds grow high;
Impeding trumpets charge the sky;
The lightning fires the thunder roars,
And big waves lash the *frigid* shores.
Prior. *The Lady's Looking-glass.*

Death was denounc'd; that *frigid* sound,
Which ev'n the best can hardly bear;
He took the summons rend of fear;
And unconcern'dly cast his eyes around;
As if to find and dare the *frigid* challenge.

Dryden. *Theodosia Augustula.*

Then to her glass; and, "Betty, pray
Don't I look *frigid* to-day."
Swift. *The Lady's Journal.*

It is esteemed a piece of respect to commit their bodies to the grave with the decency at least, if not with the pomp, of a funeral; and yet further to perpetuate their memories by the magnificence of monuments, and the eloquence of inscriptions, though all this serveth chiefly to cover the *frigid*ness of mortality.

Bishop Hall. *Works*, vol. iii. p. 3. *The Life of Dr. Bell.*

To add servile dread to this impressed reverence, the Gods, he told them, inhabited that place, which he found was the repository of those morose, and poetic terrors, which men was so desirous at feigning, and so ready to *frigid* himself withal, while he adds imaginary miseries to a life already overburdened with disasters.

Warburton. *The Divine Legation*, book iii. sec. 6.

When, lo! the doors burst open in a trice,
And at their banquet terrified the mice;
They start, they tremble, in a deadly fright,
And round the room precipitate their flight.

Faust. *Morceau*. *Satire* 6, book ii.

Antony on the other hand was desirous to have him there, fancying that he would either be *frigid* into a compliance, which would lessen him with his own party, or, by opposing what was intended, make himself odious to the soldiers.

Maddison. *Life of Cicero*, vol. iii. sec. 9. p. 90.

One cannot conceive so *frigid* a state of a nation. A maritime country without a marine, and without commerce, a continental country without a frontier, and for a thousand miles surrounded with powerful, warlike, and ambitious neighbours.

Barbier. *Remarks on the Policy of the Athenians.*

FRIGID, adj. } Fr. *froid*; It. and Sp. *frigido*;
FRIGIDITY, } Lat. *frigida*, from *frigere*, which,
FRIGIDLY, } Venus says, is either from the Gr.
FRIGIDNESS, } *ψύχω*, to stiffen, or from *φρίγω*,
FRIGORIFICK, } shuddering.
FRIGIDFACTIVE, } Chill or cold; met. without
vitality or liveliness, sensibility or spirit; dull, heavy,
torpid.

There's a whole map behind of names
Of gentle leaves i' th' temperate zone,
And cold ones in the *frigid* one.

Cowley. *Anacreontics*. *The Account*, 6.

Fretty rogue! what ingenious comparisons he always makes us! may you for ever be banished, whether you yourself condemn an

absolute kingdom to be, that is, to the *frigid* zone, which when you

are there will be doubly cold to what it was before.

Adrian. *A Defence of the People of England*

Ice is water congealed by the *frigidity* of the air.

Sir Thomas Brown. *Tragical Errors*, book ii. ch. i.

Having begun lately in hearer's universal alphabet, by [Bishop Hall] falls down to that wretched poorness and *frigid*ity, as is talk of Bridge street in heaven, and the butcher of heaven.

Milton. *An Apology for Senecianus*.

There is also a great difference betwixt the degrees in coldness in the air of *frigid* regions and of England.

Baylor. *Works*, vol. ii. p. 503. *Experimental History of Cold.*

Black level realm, where *frigid* styles abound,

Where never yet a daring thought was found,

But crusted feet in Poetry detain'd;

And stars'd conceits, that chill the reader's mind.

Parnell. *To Lord Viscount Bolingbroke*.

If in the Platonic Philosophy there are some things directed to it [as a communion with God,] yet they are but *frigid*ly expressed.

Bates. *The Harmony of the Divine Attributes*, ch. xvii.

And when the *frigid* power was arrived at the height, I several times found, that water thinly placed on the outside, whilst the mixture within was simply stirred up and down, would freeze in a quarter of a minute by a minute watch.

Baylor. *Works*, vol. iii. p. 147. *A New Frigidical Experiment.*

We will no longer delay to say something of this matter, namely, in what line, or, if you please, towards what part the *frigid*factive virtue of cold bodies does operate the furthest and most strongly.

Id. *ib.* vol. ii. p. 524. *Experimental History of Cold*, ch. 5.

Then, crush'd by rules, and weaken'd as he felt,

For years the pow'r of Tragedy detain'd;

From Bard to Bard the *frigid* caution crept,

Till Declaration roar'd whilst Passion slept.

Johnson. *Prologue spoken by Garrick at the Opening of Drury Lane*, (1747.)

FRIM, Grosse says, "Handsome, rare, well-liking, in good case; as, a *frim* tree or beast, a thriving tree or beast. North." In A. S. *from*, or *freomlic*, is strong, stout. Somner.

As still the year grows on, that Ceres once doth lead,

The full earth with her store; my pensive bosom strow'd

With all abundant sweets; my *frim* and busy flank

Her leanness then displays, with meadows hugely rank.

Dryden. *Polixenus*, song 18.

FRINGE, v. } Fr. *frange*; It. *frangia*; Sp.

FRINGE, n. } *franja*; D. *frange*; *frangie*; Ger.

FRINGE, } *fransen*, which Wachter would de-

FRINGE-MAKER, } rive from the Gr. *σφιγδω*, cin-

gers, circumscribe, insert N! Others derive the word

FRINGE, from the Lat. *fimbria*. See FIMBRIA,

"Fr. *franger*; to fringe, to edge or set with fringe;

also, to crumple, wrinkle, jug or saip on the edges."

Cotgrave.

Moreover the place where the king took his rest was covered with white counterpane embroidered with figures of very white and fine workmanship, and *fringed* round about with a *fringe* dyed in the colour of scarlet.

Hobart. *Voyage*, &c. vol. iii. fol. 316. *The First Voyage to Florida.*

Mean while murmuring waters fall

Down the slops hills, *disper'd*, or in a lake,

That to the *fringed* bank with myrtle crown'd

Her crystal mirror holds, unite their streams.

Milton. *Paradise Lost*, book iv. l. 202.

And as she sleeps

See how light creeps

Through the chinks, and beautifies

The racy *fringe* of her faire eyes.

Cotton. *Song*, set by Mr. Coleman.

The root hath beards or *fringers* as it were hanging about it, and is in fashion shaped to a filled-out nail.

Holland. *Poësie*, vol. ii. book xiv. ch. vi. fol. 338.

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In that glad season from the lakes and floods,
Where pure Niemi's fairy mountains rise,
And fring'd with roses Tergio rolls his stream,
They draw the copious fry.

Thomson. Winter.

Next winter a player, hired for the purpose, by the corporation of fringe-makers, acted his part in a new comedy all covered with silver fringe, and according to the laudable custom gave rise to that fashion. Swift. *A Tale of a Tub*, sec. 2.

All manner of works of Venice gold and silver, damask gold and silver, and of silk, as pasceman, fringe-ribband, and such other work, &c. Strype. *Memoirs*. Edward VI. Anno 1550.

She [Fancy] bids the fringed curtains bow,
And rustle round the lake below,

To suit the tenour of her gurgling sighs,
And moeth her throbbing breast with solemn sympathies,
Mason. *Ode 7*.

And the fringe of the foam may be seen below,
On the line that it left long ago;
A smooth short space of yellow sand
Betwixt it and the greener land.

Byron. *Works*, vol. iii. p. 192. *The Siege of Corinth*, st. 16.

Lord of my time, my devious path I bend,
Through fringy woodland, or smooth shaven lawn;
Or penile grove, or airy cliff I sacred,
And hail the scene by Nature's pencil drawn.
Shenstone. *Eliza* 24.

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FRINGILLA, Lin., Illig., Cur., Tem.; Grosbeak, Sparrow, Finch, Pen., Lath.; in *Zoology*, a genus of animals belonging to the family *Corviaceae*, order *Passeræ*, class *Aves*.

Generic character. Beak short, thick, conical; upper mandible convex, and without crest or ridge; maxillary edges covering those of the mandibles; nostrils at the base of the beak, round, open, and covered by the feathers of the forehead; tarsus shorter than the middle toe; hind toe as long as the inner, and its claw longer than those in front, curved, and rarely straight.

The genus *Fringilla* has been divided by many Zoologists into six or seven distinct genera, but these run together with such trifling shades of difference, that Temminck thinks it hardly worth while, and even almost impossible, to assign their generic characters, with any degree of certainty. They are closely connected with Linnaeus's genus *Loxia*, all of which have been included by Illiger among the *Fringilla*, except *L. Curvirostra* and *Leucoptera*, the two species which are the foundation of Brisson's genus *Loxia*. The arrangement of Temminck will be here followed, which includes all the subgenera noted by Cuvier, except *Ploceus*, and to these will be added some of the Buntings, *Emberizæ*, and the Grosbeaks, which belong to the *Loxia* of Linnaeus.

The greater number of species belong to warm climates, but many are found in England and other parts of Europe, and afford us some of our most favourite and domestic songsters.

They live on grain and seeds, which they shell by nipping between the mandibles before swallowing. They are excellent breeders, laying their eggs many times in the course of the year; and are usually considered great enemies to agriculture; but it may be doubtful, whether the ravages which the old birds commit on the corn fields are not compensated by the immense destruction they make among the eggs and larvae of insects, in order to support their young.

Many species, both European and Foreign, are subject to a double moult, in which case, according to Temminck, the male takes, in the winter, the plumage of the female. The yearling birds differ from the older before the autumnal moult, but after that time they cannot be distinguished.

The genus is divided into three subgenera, from the form of the beak.

Section I. *Laticornes*, Broad-billed Finches.

Beak thick and large, more or less expanded laterally.

F. Coccythraustes, Tem.; *Loxia Coccythraustes*, Gmel.; *le Grosbe Commun*, Buff.; *Grosbeak*, Pen.; *Hauffinck*, Willughby. About seven inches long; head, cheeks, and rump reddish brown; space between the bill and eyes, and the throat deep black; irides pale and red; neck cinereous; back and lesser wing coverts deep brown; chest and belly pale rufous; wings marked with longitudinal white stripes; secondaries squared at their tips, and hence considered by Edwards to resemble an ancient battle-axe; caudal quills white on their inner, but brownish black on their outer webs; beak and legs greyish brown. The colours of the female paler, and in them the space between the eyes and bill grey. Native of Europe; and visits England occasionally, but not in great numbers.

F. Chlorea, Tem.; *Loxia Chlorea*, Gmel.; *le Verdier*, Buff.; *Greenfinch*, Pen. Rather smaller than the Hawfinch; irides deep brown; general colour yellowish green; head, neck, back, and lesser wing coverts darker; greater coverts and outer edges of the secondaries ash; rump yellow; beak and legs flesh-coloured. Common in England.

F. Petronia, Lin.; *le Moineau des Bois*, ou *Soufre*, Buff.; *Ringfinch*, Lath. In colour very nearly resembles the Sparrow, but differs from it in a white circle around the head, and a yellow badge on the chest. Native of the Southern parts of Europe.

To this division belong the *Sparrows*, which form the genus *Pyrgita* of Cuvier; their beak is not quite so large as in those birds already described, but they are included by Temminck among the *Fringilla*, and connect this genus with that named *Ploceus*.

F. Domestica, Lin.; *le Moineau*, Buff.; *House Sparrow*, Pen. This little lively bird is the constant companion of the human race, and always found in his busiest haunts, but never in desert places. It is nearly six inches in length; the top and back of the head ash coloured; a dull reddish stripe is placed above each eye, and expands on the side of the neck; space around the eyes, throat, and neck black in the male, but not in the female; cheeks white; feathers on the chest black, edged with white; back and wings reddish brown, mingled with black; a single white band on the wing; beak black in the male, but in the female the lower mandible is white, and she is further distinguished by a

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white line extendin: beyond each eye; legs pale brown. Native of Europe, from the Alps and Pyrenees to the Arctic circle; but is rarely found in Italy. Sparrows build in holes in the wall and under the eaves of houses; occasionally also they will occupy the nests of Martins, which, according to Albertus Magnus, do not always patiently submit to this intrusion, but collect their companions and plaster the invader up in his usurped habitation.

F. Montana, Lin.; *le Friguet*, Buff.; *Tree Sparrow* and *Hamburg Grosbeak*, Lath.; *Mountain Sparrow*, Bewick. Rather less than the House Sparrow; beak black; top and back of the head chestnut, bounded by a white collar, extending to the temples, which are also white; space between the beak and eyes, spot on the ear, and the throat, black; chest ashy; belly dusky white; dorsal feathers and scapulars black, edged with chestnut; wings and tail deep brown, the former marked with two white stripes; irides hazel; legs pale yellow. Not found in England further North than Yorkshire, Lincolnshire, and Lancashire, but numerous in other parts of Europe. It builds in holes of trees, and not about houses, as the fast species.

F. Cruciger, Tem.; *Cross-bearing Grosbeak* or *Sparrow*. In form has a general resemblance to the last species; upon each cheek a white patch, tinged with ash, and separated from the forehead, part of the summit of the head and the sides of the chest, which are of the same colour, but not so clear, by a black stripe; upper parts, wing coverts, and sides greyish brown, and the feathers edged with lighter grey, which gives the plumage a dull whitish appearance; quills of the wings and tail brown; a broad black stripe extends from the throat to the abdomen, which is crossed on the upper part of the chest by another of the same colour; beak white; legs yellowish brown. Native of Bengal.

F. Otocorua, Tem.; *White-necked Grosbeak*. The head, neck and under parts to the tail coverts black; a white patch on each side of the head in the auricular region, and another on the back of the neck; the back, scapulars, and some of the wing coverts red brick-dust colour; wings and tail, which is slightly forked, brownish black, but the external part of the former white; rump ash colour; beak white; legs brown. Native of Senegal.

F. Cuspalina, Tem.; *Cuspaline Sparrow*. Nearly resembles the House Sparrow, except in having the summit and back of the head and upper part of the back of a clear chestnut in summer, but tinged with red, immediately after moulting, in consequence of the feathers being edged with red, which by degrees wears off; the whole of the cheek quite white. In manners it resembles the Mountain Sparrow, and is remarkable for its peculiar localities. "This species," say Temminck, "is seen but in countries South of the Cottian and Pennine Alps; never on the Northern side of those mountains. I noticed it before arriving at Susa, in descending the Cottian Alps, upon many of the lower Apennines, along the Gulf of Liguria, and throughout Italy; it is always found in the Venetian plains; but, having passed Treviso, through the whole of Istria, and further to the East and North it is no longer met with, but its place supplied by our common House Sparrow; even at Trieste, and the Northern part of Dalmatia, separated only from the true country of the Cuspaline Sparrow by the Adriatic, we merely find the species which sojourns with us."

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F. Hispaniolensis, Tem.; *Spanish Sparrow*. Summit and back of the head bright deep chestnut; feathers of the back black, edged with yellow; throat, front of the neck and narrow belt on the chest, which extends in patches along the sides of the belly, deep black; cheeks and middle of the belly pure white; from the former extends above each eye a white stripe to the occiput. It is found in the Southern parts of Spain, Sicily, and Egypt. A similar bird has also been brought from Batavia, and Temminck thinks the Egyptian Sparrow of Savigny is the same species.

F. Serinus, Lin.; *le Serin* ou *Cixi*, Buff.; *Serin Finch*, Lath. Forehead, cheeks, ocular circles, and a stripe extending above each eye to the back of the head greenish yellow shaded with grey; an olive stripe from the angle of the beak to the back of the neck; upper parts olive, clouded with ash, and spotted with black; belly yellowish white, marked longitudinally with black; rump and chest of a jonquil colour, the latter waved with ash, which is deeper and longitudinal on the sides of the chest and abdomen; wings marked with a greenish yellow, and a yellowish brown transverse band, very common in Switzerland and the South of France, and Germany.

F. Canaria, Lin.; *le Serin des Canaries*, Buff.; *Canary Finch*, Lath. About the size of a Hedge Sparrow, is in its native state of a grey colour, with some yellow feathers on its breast, which increase in number as the bird grows older; tail rather forked; bill whitish, inclining to flesh colour; legs pale. The effect which domestication has upon animals is well exhibited in the numerous varieties of the Canary, the greatest difference from the original plumage of which, is presented in the yellow colour of those birds of the species which we most commonly possess. The Canary Finch or Bird does not appear to have been known in Europe in 1555, when Belon wrote his *Natural History*; since that time, however, it has become very common, on account of its beautiful note, and the facility with which it can be bred in confinement. It inhabits the Canary Islands, the Madeiras, Cape Verd, Fyral, and Palma; it is found also in the southernmost parts of Spain, and occasionally at Gibraltar. They are extremely prolific, and instances have been recorded in which a single hen has laid so many as thirty-six eggs in ten months, and to another, twenty-six. The Canary Bird appears to have been first bred in Europe about the middle of the XVIIIth century, in consequence, probably, of it having been observed that some of these birds, which on their passage to Leghorn had been wrecked, had flown to the Isle of Elba, which was the nearest land, and there had bred under its favourable climate; they were, however, often taken in snares, and perhaps also mixing with other Finches of the Island, the breed was lost, so that no Canaries are found at this time in Elba.

Much difficulty at first attended the attempts to breed Canaries in Europe, probably, as Beckmann thinks, in consequence of the small number of females brought over; for as these have no song, and the music of the bird being its greatest value, it was not likely that importers would think it worth while to bring birds which would fetch the lowest prices. In addition to this the Spaniards forbade the exportation of females, in order to keep in their own hands what was then considered a lucrative branch of trade; and the bird-catchers were ordered either to strangle the females they caught, or to set them at liberty. It was formerly considered, that

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the birds from the Canary Isles had the finest note, but this is now doubted, and very many are imported from Germany and the Tyrol; especially from the latter Country, in which at the town of Yms there is a company, which send out traders, after the breeding season is over, to purchase the best birds they can procure from the breeders of Germany and Switzerland. It is stated that about sixteen hundred are brought every year to England, which is a plain proof that the traffic in them is of some value, or it could not be supposed that they would be transported so many thousand miles. Canaries breed very readily with other species of this genus, as the Siskin Goldfinch, Citril Finch, Linnet, and even the House Sparrow, of which a remarkable instance is mentioned, that a grey hen Canary, having escaped from confinement, paired with a Sparrow, and brought up her young in a bird pot, against a house. This readiness to pair with other species, seems almost peculiar to the female, as the male does not so willingly consort with other females, though this may be effected with great pains-taking, and the produce is very beautiful. In either case the young ones are called Mule Birds.

The Canary feeds on Canary seed, which is generally believed to have been brought from the Canary Islands; it was first cultivated in Spain, and the Southern parts of France, but is now grown in large quantities in Sicily, where the plant is known by the name of *Scaghiuola*. In England the greatest quantity is raised in the Isle of Thunet, in the neighbourhood of Ramsgate and Margate.

To these may be added many foreign species, and some of the *Emberiza*, *Luzia*, and *Tringa*, for which the reader is referred to the works of Cuvier, Temminck, and Latham.

Section II. *Breicones*, Short billed Finches.

Of these the beak is more or less short, straight, and cylindrical, often completely conical.

F. Caelris, Lin.; *le Pinçon*, Buff.; *Chaffinch*, Lath. Rather larger than the House Sparrow; forehead black; crown of the head, back, and sides of the neck bluish ash; sides of the head, throat, front of the neck, and chest vinaceous red in the male; back and scapulars reddish brown, tinged with olive, but inclining to green on the rump; wings and tail black, the former marked with two transverse white stripes, by the tipping of their coverts with that colour; the latter with a conical white spot on each of the two, and sometimes the third outer quill; belly, thighs, and legs white tinged with red; legs brown; sides hazel; beak blue, tipped with black. The plumage of the female inclines to green and has no red on the breast. The Chaffinch is a sprightly bird, common in England and throughout Europe; inclined to be pugnacious, the males frequently fighting with each other till one is fairly beaten. It is commonly a bird of passage, but a remarkable circumstance has been observed in Sweden, where the females collect into large flocks towards the latter part of September, and migrate through Europe, leaving their mates, which remain in that Country where they are rejoined by the females in the Spring. In England they remain throughout the year.

F. Montifringilla, Lin.; *le Pinçon d'Ardenne*, Buff.; *Brambling* or *Mountain Finch*, Pen. Rather larger

than the Chaffinch; has the head, cheeks, sides of the neck, and the back black; throat, front of the neck, scapulars, and lesser wing coverts orange red, the latter edged with white; the outer three primaries black; under parts and rump white; sides reddish, with black spots; tail forked and black, the outer quill edged with white at its root, and the middle two encircled with ash-red; beak bluish black; legs pale brown. Native of Northern climates, but migrates to this country in the autumn, and is found in mountainous districts. The female of this bird is the *Lulean Finch* of Latham.

F. Nivalis, Lin.; *le Nivierelle*, Buff.; *Snow Finch*, Lath. About a third larger than the Chaffinch; head and back of the neck cinereous, inclining on the back, scapulars, and rump to ash brown; under parts of the body, wing coverts, and secondaries snowy white, excepting the two secondaries next the body, which are brown; bastard and primaries black; the two middle tail feathers black, the others white, tipped with black. This bird is found in the highest mountains of Europe, in the neighbourhood of perpetual snow.

F. Cannabina, Lin.; *la Grande Linotte des Vignes*, Buff.; *Greater Red-headed Linnet* or *Redpole*, Pen. Very liable to be mistaken for the Mountain Linnet, from which it is distinguished by its strong beak which is black, and its throat which is whitish, and marked in the middle with brown; the forehead, the front and sides of the chest crimson, bordered with rose colour; middle of belly and abdomen white; top of the head, nape and sides of the neck ash colour; back, scapulars, and wing coverts chestnut; some of the primaries black, edged with white; tail forked, black, the quills edged with white on the outer barb, but the inner marked with a broader white badge; feet reddish brown. The *Common Linnet* is the same bird, of a year old, in its autumn plumage. Common in England.

F. Montium, Gmel.; *la Linotte de Montagne*, Vieill.; *Mountain Linnet*, Lath. Differs from the last species in having the beak completely triangular, and the throat perfectly red, which is also the colour of the front of the neck and the ocular regions; the top of the head, nape, and back black in the middle and edged with brown; sides of the neck, chest, and sides of the belly light red, spotted with black; middle of the belly white; the wings doubly banded in the middle with whitish red; beak yellowish; feet black. Found in Northern climates, and during summer common in Scotland.

F. Melanotis, Tem.; *Black-eared Grosbeak*. Head, back, and sides of the neck lead colour, but the ocular and auricular regions marked with black; back and wings olive green; rump and upper tail coverts bright vermillion; tail itself black, except the outer quill, which is ash colour; throat white; under parts white, tinged with red, except thorax, which is pearly grey; upper mandible and feet black, lower red. Native of Africa.

F. Sanguinolenta, Tem.; *Sanguinolent Grosbeak*. The male and female of this species differ very much: in the male, the upper parts, the wings, and the two middle quills of the tail are of an earthy brown. The other caudal quills black, except the two outer, which are tipped with yellow or white; a red stripe extends on each side of the head from the beak above the orbit; the throat yellow; and the middle of the chest, belly, and tail coverts, both above and beneath, of a

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blood-red colour; the sides of the body ash, striped transversely with yellow; beak red, but its angles marked with black; legs reddish. In the female, the colours are not so vivid; the whole of the upper parts, including all the tail, are brownish ash, the red stripe over the eyes either entirely wanting, or very indistinct; the under parts white, and the belly yellowish marked laterally with stripes, as in the male; but no red, which is so prominent in the male. Native of Africa.

F. Polyzona, Tem.; *Many-striped Grosbeak*. Upper parts, wings, and tail ash brown, marked with darker brown spots; tail square; forehead, cheeks, and throat black; thorax and sides marked alternately with white, brown and black; middle of the belly reddish, inclining to white, and becoming almost quite white at the under tail coverts; upper mandible black, lower red; legs ash coloured. In the female the head and throat are ash coloured, not black, with a white patch on the chin. Native of Africa.

F. Amadara, Lath.; *le Bengali Piquet*, Buff.; *Amadurade*, Edwards. About the size of a Wren; plumage generally brown mixed with red, darker on the back, but darkest on the belly; coverts, breast and sides tipped with white; quills greyish brown; tail black; beak dull red; legs pale yellowish white. In the female the throat is mixed with white and the belly is yellow. Native of the East Indies.

F. Lepida, Gmel.; *Lepid Finch*, Lath.

F. Nitens, Gmel.; *le Moineau du Brésil*, Buff.; *Glossy Finch*, Lath.

F. Senegalensis, Lin.; *le Sénégal*, Buff.; *Senegal Finch*, Lath.

F. Granatina, Lin.; *le Grenadin*, Buff.; *Brazilian Finch*, Lath.

F. Bengalus, Lin.; *le Bengali*, Buff.; *Blue-bellied Finch*, Lath.

F. Angolanis, Gmel.; *le Fongolins*, Buff.; *Angola Finch*, Lath.

None of these differ in generic characters from the Linnaei.

The following species, which form the genus *Vidua* of Brisson and Cuvier, very nearly resemble the Linnaei, but have the beak rather enlarged at the base; the distinguishing character, however, which the latter Zoologist has assigned to the male *Vidua*, viz. the very great length of the upper tail coverts, is considered by Temminck insufficient, as during the winter moult these feathers are shed, and the male resembles the female. The species are

F. Africana, Tem.; *Vidua Africana*, Briss.; *Whit-dash Bunting*, Lath.

F. Serena, Tem.; *Vidua Minor*, Briss.; *Dominican Bunting*, Lath.

F. Vidua, Tem.; *Vidua Major*, Briss.; *Long-tailed Bunting*, Lath.

F. Principalis, Tem.; *Vidua Angolensis*, Briss.; *Long-tailed Sparrow*, Edwards.

This is considered by Cuvier to be the same as the preceding species, at a different period of plumage.

F. Regia, Tem.; *Vidua Riparia Africana*, Briss.; *Short-tailed Bunting*, Lath.

F. Panayensis, Tem.; *la Veuve en feu*, Buff.; *Panayon Bunting*, Lath.

F. Caffraia, Tem.; *la Veuve à Epaulettes*, Buff.; *Caffrarian Grosbeak*, Lath.

And to these may be added many species of the genus *Loria* of Linnaeus, of which the beak gradually in-

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creases in size from the Red-rumped or Javan Grosbeak to the Grosbeak of Europe.

Section III. *Longicauda*. Finches with long beaks.

Beak long and conical, straight, and compressed laterally; the point of both mandibles sharp.

F. Citrinella, Lin.; *le Venturon de Provence*, Buff.; *Citril Finch*, Lath. Back, scapulars, coverts of wings and a transverse band on them olive green, shaded with grey; rump yellowish green; wings and tail black, the quills edged with greenish ash colour; back of the head and neck, sides of the neck and body ash; head, throat and other parts yellowish green. Found in mountainous districts; very common in the South of Europe.

F. Spinus, Lin.; *le Tarin*, Buff.; *Stakin* or *Aberdecine*, Pen. Nearly as large as the Goldfinch; upper parts yellowish olive, marked with dusky streaks down the middle of each feather; under parts whitish, with longitudinal black streaks; head and throat black; yellow stripe over each eye; rump yellow, thighs grey; two bands on each wing, one black, the other yellowish green; quills of wings and tail tipped with black and edged with yellowish green; bill and claws white; legs pale brown. Native of the Northern parts of Europe, but not of Siberia. Are migratory, visiting England and the neighbouring countries, occasionally, in large flocks, occurring, according to Buffon, only every three or four years. In the South of England it is known by the name of the *Barley Bird*, from its appearing at that seed time. Breeds freely with the Canary.

F. Linaria, Lin.; *le Sizerin*, Buff.; *Lesser Redpoll*, Lath.; *Twite*, Pen. Top of the head crimson; space between the eyes and beak, and badge on the throat black; sides of the throat, front of neck, chest and sides of the abdomen and rump light crimson; on the sides and under tail coverts, longitudinal blackish stripes; upper parts reddish ash, also streaked with black; wings and tail black; coverts of wings tipped with white, forming two light bars; beak very pointed, yellow; legs brown. Common in Europe, America, and Northern parts of Asia. They frequently breed in the North of England, where they are called *French Linnaei*.

F. Carduelis, Lin.; *le Chardonneret*, Buff.; *Gold or Thistle Finch*, Pen. The Goldfinch, though one of the most common, is one of the most beautiful birds of Europe; the top of the head and nape of the neck black, extending downwards and dividing the white cheeks from the white on the back of the neck; forehead and throat scarlet, separated by a black stripe, which runs from the base of the beak across the eyes; back and rump cinnamon, becoming paler on the sides; great wing coverts and quills black, the latter marked in the middle of each with yellow, which produces a yellow patch when the wings are closed, their tips white; tail feathers black, with a white spot near their tips; belly white, as is also the bill; legs flesh coloured. Are very common in England, and prefer thistle seed for food, whence their name. The Goldfinch breeds readily with the Canary; the best Males are produced from a cock Goldfinch and a hen Canary.

F. Coerulescens, Lin.; *Scarlet Finch*, Lath. General colour deep orange inclining to scarlet; wings and

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FRINGILLA.

FRIN-
GILLA.
—
FRISK.

tail dusky; outer edges fringed with orange; primaries tipped with black. Native of the Sandwich Islands.

P. Melba, Lin.; *Green Goldfinch*, Lath. Head and throat bright red; space between bill and eyes bluish ash; upper parts yellowish green; wing coverts and secondaries greenish, edged with red; quills dusky; under parts olive green, becoming white on belly and under tail, and varied with irregular, dusky, transverse bars; rump and tail bright red; bill flesh coloured; legs brownish. Native of China.

P. Paillacea, Gmel.; *Parrot Finch*, Lath. Head, throat, rump, and vent deep scarlet; nape of the neck and other parts Parrot green, but paler beneath; outer edge of quills green, inner ashy brown; tail wedge-shaped, two middle quills with brown shafts, the others have the outer web scarlet and the inner brown. Native of New Caledonia.

F. Spicatura, Tem.; *Emberiza Quadricolor*, Lath.; *Java Sparrow*, Brist. Forehead, cheeks, and front of the neck lilac blue; top of the head, upper parts of the body and wings deep green; middle of the belly,

rump, and two middle tail feathers variegated red, the other tail feathers reddish brown; sides, thighs, abdomen, and under tail coverts yellowish brown; beak long and black; legs flesh coloured. The female has no red but on the rump and the base of the two middle feathers. Native of Sumatra and Java.

F. Ornata, P. Max.; *le Grosbe Elegante*, Tem.; *Tufted Finch*. Is remarkable for a tuft of loose feathers on the head of both sexes, capable of erection. It is rather less than the European Goldfinch; top of the head, lore, throat and middle of the belly black; cheeks white; sides of chest and abdomen reddish yellow; upper parts ashy grey; wings black, their coverts edged broadly with whitish ash; beak blackish; legs yellowish. Native of Brazil.

Besides these there are many other species included in this numerous genus, for which further reference must be made to

Linnaei Systema Naturæ, a Gmelin; Cuvier, *Règne Animal*; Temminck, *Manuel d'Ornithologie*; Latham's *General History of Birds*; Bewick's *History of British Birds*.

FRIN-
GILLA.
—
FRISK.

FRIPPER, } From the *Fr. fripperie*; It.
FRIPPERY, n. } *fripperia*, a shop for worn-out
FRIPPERY, adj. } clothes. From Lat. *frivolum*,
worthless. (see FRIVOLOUS.) Vossius deduces *frivolarii*,
sellers of worthless furniture, clothes, &c. And hence
may the French and Italian have sprung. See Skinner,
and the quotation from Bacon.

A dealer in things worthless; furniture, clothes or other articles.

Which kind of collections are like a *fripper's* or *broker's* shop that holds ends of every thing, but nothing of worth.

Bacon, *The Learning*, by G. Wile, book vi. ch. iii.

How you could not sometimes, and set me to pin pleats in your ruff, two hours together, and waste a waiting *frippery* of me.

Marmion. *The Antiquary*, act iii. sc. 1.

A world of desperate undertakings, possibly,
Procures some hungry meals, some tavern surfeits,
Some *frippery* to hide awkwardness.

Ford. *The Fancies Chase and Noble*, act i. sc. 1.

Or dost thou think us all Jews that inhabit there, yet? If thou dost, come over, and but see our *frippery*; change an old shirt, for a whole smock, with us.

Ben Jonson. *Every Man in His Humour*, act i. sc. 2.

AME. I, there it goes: my masters ho-peep with me,
With his eye popping in and out again,
Argued a cause, a *frippery* cause.

Becunnot and Fletcher. *The Chances*, act ii. sc. 2.

Rag fair is a place near the tower of London, where old clothes and *frippery* are sold.

Pope. *The Dunciad*, book i. note on v. 29.

If this is true, let all the *frippery* things
Be-plac'd, be-penn'd, and be-tur'd by kings.
Frowns on the page and with fastidious eye,
Like old young Faints call it blasphemy.

Mason. *An Horace Postscript*.

FRISK, f. } Skinner (without noticing the A.S.
FRISK, adj. } *frisco-ian, saltare*) says from It. *friz-*
FRISK, n. } *zare, alacriter saltitare*; and this
FRISKAL, } from the *Fr. frique, alacer, rividus*,
FRISKER, } *agilis, lætus*.
FRISKFUL, } " *Fr. frique*; *frisk*, lively, jolly,
FRISKING, } blithe, brisk, fine, spruce, gay.
FRISKY, } Cotgrave.

To dance briskly; to jump, leap, skip or caper, gaily, blithely, frolicsomely.

And so to make him prance, and plunge,
to *friske*, and gambols letche.

Deant. *Horace*. *Satire* 1.

————— About them *frisking* play'd

All beasts of the earth, since wild, and of all chase

It would ere wilderness, forest or den,

Milton. *Paradise Lost*, book iv. l. 340.

It [Death] comes, like an arrest of treason in a jolly; blasts us, like a lightning-flash, and like a ring put to our noses, checks us in the *frisks* and lavalions of our dancing blood.

Fletcher. *Rescue* 13.

When, lost her laughter should her guns be wary,
Her back must hide her snout if the hot snail;

Faize would she seen all *frisk* and frolic still.

Hall. *Satire* 1. book iv.

Ision is loo'd from his wheele, and turn'd dancier, does nothing but cut capreols, fetch *frisks*, and leade lavalions, with the Larine.
Ben Jonson. *Masques*, part iii. vol. ii. fol. 154. *Rites to Chloris and her Nymphs*.

All new fashions be pleased to meet,

I will have them whether I thrust or thrust:

Now I am a *frisker*, all men on me look,

What I should do but set rocks on the hoops?

Dr. Beard, in *Camden's Remains*, p. 17. *Insolentibus*.

One delighteth in mirth, and the *friskings* of an airy soul: another findeth something horrible in the sudden loss of melancholy.

Fletcher. *Rescue* 59.

————— Other objects that are
Insarted 'twixt her mind and eye, become the pranks
And *frisk* of her wenchery.
Becunnot and Fletcher. *The Two Noble Kinsmen*, act iv. sc. 3.

————— Whilst others *frisk*
In many dance, or Cestrian gambols shaw,
Elate with mighty joy.

J. Philips. *Cerinus*, (1706.)

See I how the younglings frolic along the meads,
As May comes on, and wakes the balmy wind;
Rampant with life, their joy all joy exceeds.

Thomson. *Castle of Indolence*.

Amidst him frolic his many blustering flock,
Of various colours; and his sportive lambs
This way and that cavell'd, in *friskful* gle,
Their frolics play

Id. *Spring*

FRISK.
—
FRIT-
NANCY.

Here Dryads, scornful Phœbus' ray,
While Pan meliſſious pipes a way,
In seasons' motions froſt about
Till dead Sileſus puts them out.

Green. The Spoken.

And when the *frisky* wanton writes
In Pindar's (what d'ye call 'em)—ſights,
Th' unſure meſſure, ſhort and tall,
Now rhyming twice, now not at all,
In curſes and angles twirls about,
Like Chinese railing in and out.

Lloyd. Epistle to C. Churchill.

FRITH. Skinner ſays, *Frith, æstuarium*, from the Lat. *fretum*; but, as the word exiſts neither in Italian nor French, this is very improbable; and Dr. Jamieson remarks, that *fretum* itſelf may, with more probability, be viewed as originally Gothic. The Swe. *fjærd*, Ihe thinks, may be from *fara*, *proſpectus*, *an terrâ*, *sive mari*, and thus, *navigare*. *Frith*, or *firth*, ſeems properly applied to an outlet or paſſage out; from the A. S. verb *far-an*, to go; of which *ford*, q. v. alſo is the paſt participle.

Into this wild above the warſe fiend
Stood on the brink of hell, and look'd awhile
Pondering his voyage, for no narrow *frith*
He had to cross.

Milton. Paradise Lost, book ii. l. 519.

He [Scotusius Paulinus] makes him boats with flat bottoms,
ſtied to the ſhallows, which he expected in that narrow *frith*; his
ſaid. From Works, vol. i. fol. 24. *The History of England*, book ii.

If dicky spots are vary'd on his brow,
And ſcarf with red, a troubled colour ſhew;
That ſullen miſture ſhall ſtance declare
Winds, rain, and ſtorms, and element-d war;
What deepſe rage moſtens then would venture o'er
The *frith*, or haul his cables from the ſhoar.

Dryden. Virgil. Georgic l. v. 614.

Land's intersected by a narrow *frith*
Abhor each other.

Cowper. The Task, book ii.

FARTH. } The A. S. *frith-ian* is *prolegere*, *immu-*
FARTH. } *nem vel quietum præſtare, vel custodire*;
to protect, to defend, to ſcquit, keep and ſave harm-
leſſe, ſecure. Sommer. And from this verb the n. *frith*,
as Skinner thinks, was applied to a wood; becauſe
among the Saxons woods and groves were eſteemed
ſacred, and conſidered as places of aſylum or ſanc-
tuary.

Elles foreſtes folden ben, in *ſpythes* þer þei worden,
Piers Plouman. Vision, p. 282.

Celeſtiall Goddeſſe, that woldest *frith* and woode,
The wyldre here & beſteſt, thou ſerſt by thy might.
Pilgrimage, part l. ch. ii.

Thus ſtole I in the *ſpyth* foreſt of Gallies,
Shelton. The Crouche of Laurell.

The ſylvans that about the neighbouring woode did dwell,
Both in the tuſſy *frith* and in the moodeſt fell,
Forw'd their gloomy bow'ns and wand'ring far abroad,
Expell'd their quiet ſeats, and place of their abode.

Dryden. Polydorus, ſong 17.

FRITILLARIA, in Botany, a genus of the claſs
Hexandria, order *Monogynia*, natural order *Lilia*.
Generic character: calyx none; corolla, petals ſix, a
nectariferous cavity near the baſe of each petal; ſta-
mens the length of the corolla; ſeeds flat.

Six ſpecies, natives of Europe and the Eaſt; the
moſt remarkable are *F. imperialis*, the Crown Imperial
of the gardens, of which there are two varieties, red
and yellow. *F. melagris*, the common Fritillary, is a
native of England.

FRITINANCY, Lat. *fritinancie*; formed from the

ſound. Spoken of Swallows and other ſmall birds.
Vossius. In ſome editions of Browne this word is
uſed; in others, the Lat. *fritinancie*.

The *fritinancie*, or proper note thereof, (our grannapper,) is far
more ſhrill than that of the locuſt.

Sir Thomas Brown. Fulger Error, book v. ch. lii.

FRITTER, v. } Fr. *frituler*; *friture*, a frying; —
Fritter, n. } *frit*, fried. From *fire*, to fry.
See *Fry*.

A *fritter*; any thing ſmall—fried. To *fritter*,
To prepare in ſmall portions for frying; and, gene-
rally, to reduce to ſmall particles.

Moreover, even in our time wherein we live, the ſacred and cere-
monious feaſts which we obſerve in memorial of our birth-day, and
ſatiſſies, ſtandeth much upon *furnace*, *gruell*, *fritters*, and
pancakes.

Holland. Plume, vol. i. fol. 263.

FAL. Seese and Potter? How I li'd to ſtand at the launt of
one that makes *fritters* of England?

Shakespeare. Merry Wives of Windsor, fol. 60.

Here to her choſen all her works the ſhew;—
How Prologues into *Fritters* decay,
And thus to Nuts are *fritters* d'quaint away.

Pope. Dunciad, book i. v. 278.

Keep it from paſty bak'd or flying,
From boiling ſteak, or *fritters* trying
Swift. To Dr. Sheridan. On his Art of Paſſing.

Some pick out the black hairs, ſome the grey; one point moſt
be given up in uſe; another point muſt be yielded to another; no-
thing is ſuffered to prevail upon its own principle; the whole is as
frittered down and diſjointed, that ſcarcely a trace of the original
remains.

Burke. On Economical Reform.

What pretty things imagination

Will *fritter* out in adulation.

Lloyd. The Poetry Preface.

FRIULI, the *Foro-Julienſis Provincia* of the Ancients,
is a Province of Italy bounded on the Eaſt by Carniola,
on the South by the Adriatic Sea, on the Weſt by the
Trevisan, and on the North by part of the Tyrol and
Carinthia. It was formerly divided into the Auſtrian
and Venetian Provinces, and the diſſiſion is ſtill retained
under different names. The firſt, which is the Eaſtern
and ſmaller diſſiſion of the Province, has Triſte for
its Capital. It is computed to have an extent of 2500
ſquare miles, with a population of 120,000; the people
are a mixed race of Germans, Italians, and ſclavoni-
ans. The moſt fertile part of this diſtrict is the
extenſive valley of the Iſonzo; corn, ſilk, and wine
(*Piccali*) are the chief products of the country.
Venetian Friuli, which lies to the Weſt of the above
mentioned diſtrict, is a much more fertile and populous
Country, containing 370,000 inhabitants, and producing
annually 1000 ewt. of the beſt ſilk in Italy; it breeds
alſo great quantities of cattle. The principal rivers
are the Tagliamento, Meduna, Selina, and Natſone.
The Northern part of the Province of Friuli is an
Alpine country, interſected by rugged mountains
covered with wood; the roads and paſſes are ſo
narrow as to be dangerous to travellers on horſeback;
only three of them, viz. Chiua di Venzone, Tolmino,
and Lubiana are practicable for waggonſ or artillery.
The inhabitants, who are called *Friulani*, ſpeak neither
Italian nor German, but a corrupt, or rather an anti-
quated, idiom of French, which ſtill lingers on the
ſhores of the Mediterranean. The *Furiani* are conſi-
dered to be the moſt paſſionate, indolent, and ſtupri-
fied of the Italian Tribes, and their Country is pro-
verbially the ſchool of robbers and banditti.

This Country in the time of the Lombards formed
a Duchy, and was not acquired by the Venetians till

FRIULI.
—
FRI-
VOLOUS.

1420; in the following century part of it fell into the hands of the Austrians, and it remained divided in that manner, until the Peace of Campo Formio in 1797 gave it all to Austria; the Peace of Presburg in 1806 took it from that Power, and annexed it to the Kingdom of Italy. In 1814 Friuli fell once more into the hands of Austria, and has been since divided into the Circle of Goritz and the Legation of Udina; the former in the Illyrian, the latter in the Lombard part of the Austrian Dominions. The Emperor of Austria still bears the title of Duke of Friuli, although the name is no longer retained in the geographical distribution of the Country.

FRIVOLOUS, } *Fr. frivole; It. and Sp. frivolo;*
FRIVOLOUSLY, } *Lat. frivolus. Vossius adopts*
FRIVOLOUSNESS, } *the Etymology of Budæus, frivole,*
FRIVOLITY. } *i. e. counterere, to bruise, to crum-*
ble; *frivolum*, being equivalent to *frivabile*, that may be bruised, broken, or crumbled; and thus, infirm, weak, of no value. See **FAINAL**, and **FATIVER**.

Weak, trifling, idle, of no value, no stability.
Frisol, at all times as much as may be, exclude all *ways, friv-*
lous, and trifling thoughts, that crumble and dissolve the minds from the beholdings of those heavenly contemplations.

Fisher. On Prayer. A Godly Treatise, sig. l.
This Juno Vasilovich upon certain *frivolous* reasons calleth him-
self the natural Lord of Ljona.

Hobbes. Leges, &c. vol. l. fol. 224. The General of the D.
of Moracy.

COLAS. You, sir, are for above such *frivolous* thoughts;

ALCO. You fear not death.

ALCO. Not I.

Randolph. The Moor's Looking-glass, act ii. sc. 3.

For how can it be that others should be thought *frivolous* and absurd, in praying any such things, and himself not worthy to be mocked and laughed at for taking in and placing himself in such ridiculous ways in these!

Holland. Plutarch, fol. 671.
If you require a further answer, it will not misbecome a Christian to be either more magnanimous, or more devout than Scipio was; who instead of either answer to the *frivolous* accusations of Perillus, the Tribune, "This day, Romans," saith he, "I fought with Hannibal prosperously; let us all go, and thank the Gods that gave us so great a victory."

Milton. Annusdomini upon Remonstrant's Defence, sec. 4.
Only before I leave it, I shall first mind him of one fallacy (old before diabolicals) in accusing the *frivolousness* of my digression, to prove that kings may remove patriarchs, when, saith he, the papal is greater than patriarchal power.

Hammond. Works, vol. ii. fol. 132. An Answer to Schum Dis-
sonment, ch. vi. sec. 1.

His wisdom did his happiness destroy,
Aiming to know the world he should enjoy:
And wit was his vain *frivolous* pretence
Of pleasing others at his own expense.

Rochester. A Satire against Mankind.

The closing sounds of all the train device,
Select by trouble, *frivolously* nice,
Reasoned through verse, and with a false pretence
Support the dialogue, and pass for sense.

Parnell. To Henry Lord Viscount Bolingbroke.

Never did the masculine spirit of England display itself with more energy, nor ever did its genius show with a prouder preeminence over France, than at the time when *frivolous* and effeminacy had been at least tacitly acknowledged as their national character by the good people of this kingdom.

Burke. On a Regicide Peace.

Around him some mysterious circle throws
Repel'd approach, and shew'd him still alone;
Upon his eye was something of reproach,
That kept at least *frivolous* cloud.

Byron. Works, vol. iii. p. 110. Lara, can. 1.

It is the characteristic of little and *frivolous* minds, to be wholly occupied with the vulgar objects of life.

Blair. Sermon 9. vol. i

By following this practice often he will become acquainted with the degree of evidence so as to measure them almost upon inspection, and judge of the weight or *frivolousness* of objections.

Search. Light of Nature, vol. i. part i.

FRIZZ, } *Fr. frier; Sp. friar; D. frieren.*
FRIZZLE, } *From the noun frieze, (q. v.) Fr. frie,*
FRIZZLE, } *Menage thinks the verb is formed,*
FRIZZING, } *"Fr. frizer; to frizzle, crisp, curl,*
FRIZZING, } *(as water) blown on by a gentle wind,*
FRIZZUR, } *ruffle, braid." Cotgrave.*

MACREWS, if I meete with thee
without my *frizzed* top,
Not noted *friz*, and fashion lyke,
thy manner is to stop,
And teete at me.

Drant. Horace. Epistol to Macreas.

Trembling as when Apollo's golden hairs
Are fan'd and *frizzled* in the wanton air;
Of his own breath. *Crotchus. Alcock's Duell.*

ANA. The peremptory analysis that you call it, I believe will be so hardy as once more to copise your spruce fastidious oratory, to rumple her locks, her *frizzles*, and her bobins, tho' she wince, and sing carols so prettily.

Milton. Annusdomini upon Remonstrant's Defence, sec. 1.

Upon meretricious paintings, *frizzles*, poudlings, astringes, and the like, assay squander away thy very choicest morning hours, more fit for study and devotion than such richtrician practices.

Pygme. Histrie-Mutis, part i. act vi. sc. 1.

Who there frequents at these *amodish* hours,
But ancient matrons with their *frizzled* tresses,
And gray religious maids?

Guy. Eclogues. The Toilette.

It's not enough you read *Vulturn*,
While sneering valets *frizz* your hair;
And half asleep with half an eye
Steal in dear infidelity?

Whithead. The Goat's Beard.

Just met a council of the hairs
Had met on national affairs.
The chiefs were set; while e'er their head
Tha furze its *frizzled* covering spread.

Beattie. The Heron. A Fable.

Writings which make part of the furniture of every circulating library through Great Britain, from whence they pass into the hands of our idle young people of fashion, while under the discipline of the *friseur*, in the metropolis, or at the watering places.

Buckley Heron. Works, vol. vi. p. 526. let. 17.

FRO, see **FRON**. **FRO**, in old Writers, and still in common speech, is used as a preposition. It is of constant use adverbially, in opposition to *fo*.

Fr. je by graying of je world, to je tyme ju fo in,
Sene ages jee habbey y be, an sene tyme y yrs.

R. Gloucester, p. 9.

After jee bataille Egbrith, jee hard I say,
Seized Kant & Ratene, Southex & Serryay,
& alle jee grett lord, *fr* Douer to Gyrmyne.

R. Branne, p. 15.

This world n'tis but a thoroughfare full of we,
And we be pilgrims, passing in and *fr*;
Deth is an end of every *worldis* care.

Chaucer. The Knightes Tale, v. 2850.

By God, right by the hopper wool I stand,
(Quod Jek) and sene how that the corn gan in.
Yet saw I never by my fader kin,
How that the hopper wagges til *fr* and *fr*.

Id. The New Tale, v. 4037.

Thus was it spoken to and *fr*
Of them, that ware with him, tho'
All prively behinde his backe.

Gower. Conf. Am. fol. 19.

FRONT. And for my selfe, most part of all this night,
Within her quarter, and some ewe precinct,
I was imploy'd in passing to and *fr*
About releasing of the criminals.

Shakespeare. Henry 7. First Part, act. 102.

FRI-
VOLOUS.
—
FRO

FRO.

FROG.

Or both mine vixen Beauford, and thy self;
With all the learned council of the realm,
Studied so long, at the council house,
Early and late, debating to and fro
How France and Frenchmen might be kept in awe.
Shakespeare Henry VI. First Part, fol. 121.

By which [brigs] the spirits perverse
With male intercourse pass to and fro
To tempt or punish mortals, except whom
God and good angels guard by special grace.
Milton Paradise Lost, book i. l. 1031.

When thou setst fro, by the huge swelling wave,
They rise up to heav'n, or sink down to the grave.
Byron A Thanksgiving Hymn.

FROCK. Meoage, from the Lat. *flocus*; Vossius (more probably in Skinner's opinion) from Ger. *rock*; but whence, he adds, is *rock*? from the A. S. *wrocc*, *tegere*, to cover, *q. d.* *wrocc*, *tegumentum*, a covering. Vossius (*de Vitiis*, c. 6) calls it *vestis monachalis*. (See *ROCK*, *ROCKET*.) Spelman also has said, *Idem forte vocat Roccus*. The London labouring people at this day call the garment, which they draw on over their other clothing, a *frock*. Spelman, *Gloss. Arch.*

An upper garment or vesture, ac. to cover the whole body, or the rest of the clothing.

And in froes frocks he was yfoude on.

Piers Plouman. Vision, p. 283.

The Sadducees, that cry: behold, here he is. The Pharisees, that cry: behold, he is here, and other pointeth to some one of the Pharisees sort, clad in a blacke frock or cope, and saith: loke this wise, here is Christ.
Udall Luke, ch. xiv.

And on her laces a frock, with many a swelling plait
Emboss'd with well-spread hairs, large sheep, and full fed goat.
Dryden Polydoron, song 18.

Remember'd with his frock, without defence,
An easy prize, they led the prisoner thence,
And, as commanded, brought before the prince.
Dryden Sigismunda and Gustavus.

As the frock of no religious order ever was green, this cannot be meant for a Friar.
Whitpole Anecdotes of Painting, vol. i. p. 87.

FROE. From the Dutch *erow*; Ger. *frau*, a woman. Applied in the passages below to a Bacchanalian woman. Mr. Brockett says,—A slattern, a lusty female. Grise,—An idle, dirty woman.

Thou'st thick hair, that shat'st'd their browes,
Their eyes upon me stur'd,
Like to those raging frantic froes,
For Bacchus heat'st prepared.
Dryden The Muses' Elysium, Nymphal 4.

WITT. To thus then,
I have had thee intelligence, they are now
Backum as Baches froes, revelling, dancings,
Telling the music's numbers with their feet.

Beaumont and Fletcher Wit at several Weapons, act v. sc. 1.

FROELICHIA, in Botany, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: calyx superior, four-toothed; corolla tubular; berry dry, one-seeded; seeds arillate.

One species, *F. paniculata*, native of the Island of Trinidad.

FROG, *n.* } A. S. *frocca*, *frocc*; D. *vorack*;
 } Ger. *forsch*; so called, Skinner thinks,
FROG-HOOP, } from the hoarse sound they utter; a
FROG-SPAWN, } *rancu quem edunt sono*.

And cleped he court Lateneas, after he frogge y wis,
For in he language of Rome, Rane frogge ys.

R. Gloucester, p. 69.

And I saigh three ancleas spiritis bi the mouer of frogges go out of the mouth of the dragoon, and out of the beaste, and of the mouth of the fals prophete.
Wyclif Apocalyp, ch. xvi.

And I saw three ancleas spiritis lyke frogges, came out of y^e mouth of the dragoon, and out of the mouth of the beaste, and out of the mouth of the fals prophete.
Bible, Anno 1551.

In places new I welles there,
In which there no frogges were
And faire in shadowe ys a currey call.

Chaucer The Merchant of the Tale, fol. 153.

Only these marishes and myrie bogs
In which the fearful swines do build their bowres,
Yield me an honny amongst the croaking frogs,
And harbour here in safety from these ravenous dogs.

Spenser Faerie Queene, book v. can. 10.

Frogs here their tongues in the fore part put to the mouth: the hinder part within toward their throat, it fees and at liberty, whereby they keep the croaking which we hear at one season of the year, namely, when the males call onto the females for to engender.

Holland Plow, fol. 338.

You've seen a cluster of frog-aparous in April.

Beaumont and Fletcher The Pastime of Malins, act iii. sc. 1.

Even alone begets the frogs loquacious race:
Short of their feet at first, in little space
With arms and legs extended, long leaps they take,
Ram'd on their hinder part, and swim the lake,
And waves reel: for nature gives their kind,
To that intent, a length of legs behind.

Dryden Metamorphoses, book xv.

The mouse, were to be d'empower'd,
Gave him the lie, and call'd it him coward;
Too hard for any frog's digestion;
To have his frog-hood called in question.

Smart Fables 6.

FROISE, *FAOISE*, more modernly *fraize*, *fixura*, either from the Lat. *frizare*, *frigere*, or from the Fr. *froiser*, to bruise, crush, break or crumble; because in the preparation of this kind of food eggs are beaten up, and mixed with meal softened with water. Skinner.

Mr. Moore (*Suffolk words*) calls it a pancake.

When he is full in such a dreme,
Right as a ship against the streame
He routeth with a sleepey moyse,
And krouleth as a monkey frogge,
When it is throwne into the pome.

Greene Conf. Am. book iv. fol. 78.

FROELICK, *v.* } D. *vrolick*; Ger. *frölick*.
 } *Froelicken*, *per gaudia ex-*
FROELICK, *n.* } *ire*, to leap through joy
FROELICK, *adj.* } from *fro*, *letus*, and *leken*, *culcare*.
FROELICKNESS, } Wächter. The Ger. *fro*, from
 } the A. S. *fro*, *free*, and *leken*,
FROELICKSOME, } from A. S. *lic-an*, *gelic-an*,
FROELICKSOMELY, } to like, to please.
FROELICKSOMENESS, }

To leap through joy; to bound, to spring with joyfulness or gaiety; to be sportively gay or joyful, to play gay or sportive tricks.

I set aside to tell the restlesse tytle,
The mangled creep, the lamed limbs at last,
The short seed yeares by feet of fever's fury,
The smooth shins with stubbles and shaves digrest,
The frolicke launce fromest and foule defest.

Greene The Fruits of Warre.

The shag-hair'd Styrrer, and the tripping Fennet;
With all the troops that frolicke on the lawnes,
Would come and gaze on him, as who should say
They had not seen his like this many a day.

Browne Britanni's Pastorals, book i. song 2.

FRISK. These words, these deeds, because thy person well
But now, knight marshall, frolic with thy ling,
For 'tis thy son that wins this battle's prize.

Anonymous Spanish Tragedy, act i.

Now shepherds lay their winter weeds away,
In neat jackets mimic on the plains,
And at the rivers fishing day by day,
Now who so frolic as the shepherd swaines

Dryden Pastoral Eclogue 7

FROG.

FROGLICK.

FROM.
FROM.

These now shall be refresh't; while the bold drumme
Strikes up his *frédre*, through the bolt they come.

Corbet. To the Lord Mordant

As ever kept on the Elyan plains,
First by their signs attention having won,
Thus they the revels *frélicy* began.

Dryden. The Muse's Elgum, Nymphal 3.

Coming to see you, I was set upon;
I and my men, as we were singing *frélicy*,
Not dreaming of an ambush of loose rogues.

Beumont and Fletcher. The Lover's Progress, act ii. sc. 1.

Mirth, jollity, *frélicy* of youth, as you call them.

Goodwin. Works, vol. v. fol. 199. A Discourse of the Several Ages of Christians.

Now, as time does report, a young duke keeps a court,
One that pleases his fancy with *frélicy* sport.

Percy. Reliques, vol. i. p. 355. The Frélicy Duke

Thus whilst Behnister was gulping down his *frélicy* cups and
taking his fill of earthly pleasures, there appears but an hand writing
upon the wall, and the man presently falls a trembling.

Bishop Beveridge. Sermon 137.

Make 'em an appointment 'twist just and exact; 'twill look like
a *frélicy*, and that you know 'a very good thing to save a woman's
blushes.

Faulstich. The French Wife, act iii.

See how the world its veteran rewards;

A youth of *frélicy*, an old age of cards.

Pope. Moral Essays, Epistle 2. To a Lady.

There is another affection nearly related to this, which is, a gay
frélicy delight so what is injurious to others; a sort of wistful
mischievousness and pleasure to which is defective; a passion which
instead of being restrained, is usually encouraged in children.

Skylferbury. An Enquiry concerning Virtue, book ii. part E. sec. 3.

While many a gambol circled in the shade;

The young contending as the chads;

And many a gambol *frélicy* 'd o'er the ground;

And sighs of art, and feats of strength went round.

Goldsmith. The Deserted Village.

Now may each nymph, and *frélicy* swain,

O'er mountain steep, or level plain,

Court buson health, while jocund haun

Bids echo wake the shaggy men.

Uph. Arcadia, sc. 2.

We may be led by our own curiosity, or inclined to gratify the
curiosity of others, in seeing how far the capriciousness of wistful
we can go in its *frélicy* towards perplexing the plainest and most
evident of our will truths.

Whitaker. Of Juven's attempt to Rebuild the Temple, book ii. ch. i.

As they say the first Brutus, suspected of treason,

With madness dignify'd the bright laure of reason;

So she, with the *frélicy* shows the puts on,

Would cover the wisdom must one day be shown,

Boyle. To Helen.

FROM. } A. S. *fram*, *fra* : a, *aba*, *et*, *de*. Sommer.
Fro. } In Ger. *fram*, the significations of which

Wachter undertakes to settle; and he says that *fram*
signifies, 1st. *Motum de loco*, motion from a place;
whence the A. S. *fram-fleam*, *aufugere*, *procul fugere*,
to fly from, to fly far. 2d. *Absentiam a loco*, absence
from a place; whence the A. S. *fram-tandan*, *abstare*,
to stand from. 3d. *Fram* is an adverb of order, signify-
ing *præ*; whence, he observes, the Goth. and A. S.
fruma, *principium*, beginning.

Harris says, that *from* denotes the detached relation
of body, as when we say, "These figs came from
Turkey." So as to *motion* and *rest*, only with this
difference, that here the preposition varies its character
with the verb. Thus, if we say, "That lamp hangs
from the ceiling;" the preposition from assumes the
character of *quiescence*. But if we say, "That lamp is
falling from the ceiling;" the preposition in such
case assumes a character of *motion*." *Hermes*, book ii.
ch. iii.

Tooke denies that *from* (or indeed any other word)
can have so versatile a character, as that ascribed to it
by Wachter and Harris; and asserts this preposition to
be that same Gothic and A. S. noun *fram* or *fruma*,
which Wachter conceives to be itself derived from
the preposition; and he considers the word, (though
used as a preposition), to have one clear, uniform, and
unequivocal meaning, viz. *beginning, origin, source*,
fountain, author. He further proceeds to show, that
the characters of *quiescence* and *motion*, attributed to
the preposition, belong to the respective verbs *hang*
and *fall*. Johnson, he observes, gives 70 different
instances of the use of *from*, and 20 different mean-
ings; a few of these instances it will be proper to ex-
plain, whence it will appear, that Johnson has trans-
ferred to the preposition the meaning of some other
word in the sentence.

"Thus, "to take from your power, to take from your
side, to draw from a cause;" *privation* (ascribed to the
preposition) is expressed by the verbs *take* and *draw*.
"From steel received;" *reception*, by the verb *received*.
"From his secret cloud uttered;" *emission*, by the
verb *utter*.

"To start from the goal, to free from jealousy;"
separation and *exemption*, by the verbs *start* and *free*.
From refers to time as well as motion.

From Soul to Soul he yn long eite handied night.

R. Gower. p. 1.

For þe by graving of þe world, to þe tyme þat now is,
Sane ages þer habbeth y be, as now tyme y was,
þe first age and tyme was from our firste fader Adam
To Noe.

Id. p. 91.

To say þe synners men from þe Deule's poer.

Id. p. 173.

þe Sir Lawe's þerfore had him tille Taglad go,
To praye Henry restore þe tounes he toke him fro.

R. Brune. p. 99.

If we knowleche our synnes, he is feithful and iust that he fore-
gives to us our synnes, and cleave us fro al wylfulnes.

Wiclif. 1 An. ch. i.

He knew wel alle the heavens, as they were,

Fro Godland to the Cape de Finistery,

And every creek in Britaigne and in Spaigne.

Chaucer. The Prologue, p. 410.

Fro fro the higher degree that man falleth, the more is he thral,
and more to God and to the world vile and abominable.

Id. The Penman's Tale, vol. ii. p. 267.

The chaffe is take from the core.

Gower. Conf. Am. fol. 8.

For I was further fro my love

Than erthe is from the brasse above.

Id. R. fol. 8.

And when the seas waxe calms againe,

To chace from me my cares,

My doubtful hope doth cause me plaine:

So drede cuts off my love.

Surrey. Complaint of the Absence of her Lover, &c.

In silence thee, yehowching him from sight

But drede true fine be whistled, and refused

To death by spectre in further rest night.

Id. Second Booke of Virgile's Æneis.

He that endures for what his conscience knowe

Not to be ill, doth from a patience high

Look only on the cause whereto he owes

Those sufferings, not on his misery:

The more he endures, the more his glory grows:

Which never grows from impatience.

Daniel. To Henry Wriestley.

So from the root

Springs lighter the green stalk, from thence the leaves

More arise, but the height contaminate flour

Spits odorous breaths.

Milton. Paradise Lost, book v.

FROM.

FRONT.

That sat mild
And high diddled, from sense of injury'd merit,
That with the suppliant *ru'd* me to contend.

Milton. Paradise Lost, book i.
To bow and sue for grace
With suppliant knee, and deprecate his power,
Who from the terror of this arm so late
Doubted his empire, that were low indeed

Id. B.

For heavenly mien from such distempers foul
Are ever clear.

Id. B. book ii.

Some few, whose lamp shone brighter, have been led
From cause to cause, to Nature's secret head;
And found, that one first principle must be:
But what, or who, that universal *He*?

Dryden. Religio-Laici.

But errs not Nature from such gracious end,
From burning suns when fire's death descends,
When earthquakes swallow, or when tempests sweep,
Towns to one grove, whole nations to the deep?

Pope. Essay on Man, esp. i.

That then to man the voice of Nature spake—
"O! from the creatures thy instruction take!
Learn from the birds what food the thicket yield;
Learn from the beasts the physics of the field;
Thy arts of building from the bee receive;
Learn of the mole to plough, the worms to weave."

Id. B. esp. 3.

God loves from whole to parts: but human soul
Must rise from individual to the whole.

Id. B. esp. 4.

I cannot truckle to a fool of state,
Nor take a favour from the man I hate.

Chapman. Republic to William Hogarth.

From labour health, from health contentment springs:
Contentment opens the source of every joy.
He envied not, he never thought of, kings;
Nor from those appetites sustain'd annoy,
That chance may frustrate, or intemperance cloy.

Bretton. The Minister, book i.

Refract
Cannot indeed to guilty man restore
Lost innocence, or cancel faults past;
But it his peace, and much secures the mind
From all assaults of evil.

Cowper. The Task, book iii.

FRONDATION, *Fr. fronde; Lat. frons, frondis*, a leaf, which Vossius derives from the *Gr. βρύειν, pul-lulare*, to put forth, to bud.

The Example explains the usage.

Lastly, *frondation* is the taking off some of the luxuriant branches and sprays, of such trees, especially whose leaves are profitable for cattle, in a kind of pruning.

Boslyn. A Discourse of Forest Trees, fol. 77.

FRONT, *v.*
FRONT, *n.*
FRONTAL,
FRONTAL,
FRONTIER, *n.*
FRONTIER, *adj.*
FRONTIERED,
FRONTIER,
FRONTLET,
FRONT-BOX,
FRONT-RANK,
FRONT-WARD.

Fr. front; It. fronte; Sp. frente; Lat. frons, perhaps, says Vossius, from sporis, quia frons cogitationum curarumque index. But Varro (he adds) ab oculorum foraminibus nominatam ait. Front is equivalent to the English
Fore; the fore-part; the face. And to front, v. or affront, (q. v.) to be, to stand with the front or fore-part to or towards, or opposed to; to be or stand in the front or fore-part; to oppose, to face.

For ye King Artaxerxes *ye* front he smit site haste.

R. Glanville, p. 185.

Thus was the hero in azure plight
And for all that a sterner whid
Amides in his front she had.

Gower. Conf. Am. book iv, fol. 71.

He seeth his front in large and playne,
Without frounce of any gayne.

Gower. Conf. Am. book vi, fol. 133.

In her failed nothing, that I could guess
One wise nor other, praisie nor parte;
A garison she was, of all goodlines
To make a frontier for a lover's herte
Right young and fresh.

Chaucer. La Belle Dame sans Merci, fol. 251.

He feared more the Flemings than any other; and sent the Lord of Brissac to Mortayn, to kepe the frontiers against Henual; and he sent many mo of war to Saynt Omers, to Ayre, and to Saynt Venast, and purveyed sufficiently for all the fortresse fronting of Flanders.

Lord Berners. Froissart. Cruege, vol. i. ch. 12.

The water was deep, and round about full of maynests, so that no man coude passe but by a lytell way, so narrow, that two horses coude not passe a front.

Id. B. vol. i. ch. viii.

When they take their houses from off the cartes, the principal wife placeth her cart on the west frontier, and so all the rest in that order; so that the last wife dwelleth upon the East frontier; and one of the said ladies courts is distant from another about a stone's east.

Holtby. Voyages, &c. vol. i. fol. 95. The Tartars.

Then he wrote to Sir Bertram of Cleusay, dayning him and his Brevis to kepe frontier warre with the King of Navarre, promysing to send him many yowes to fight against the power of the King of Navarre.

Lord Berners. Froissart. Cruege, vol. i. ch. 219.

Such as stode in y^e hinder partes of the batailles, were cōcelod to turn their faces from the frontwards, because, that beyng in a readyness eveyr waye, the batailles in every place should be of yke force.

Brenard. Quenton Curtius, book iv. fol. 96.

On high hills top I saw a stately front,
An hundred cubits high by just assay,
With hundred pillars fronting faire the same,
All wrought with diamonds siter Durck was.

Spenser. The Faerie of Belling.

First, Richmond rang'd his fight, on Oxford and between
The leading, with a band of strong and powerly horse,
Out of the army pick'd the lights on both the field.

Dryden. Polyolcon, song 22.

But if it be an old and inveteral paine of the hand, then would there a *fronthe* be made of the said juice, tempered with barley flour and vinegar.

Halsild. Plow, vol. ii, fol. 57.

As touching the garden scovell, there is a lieement made thereof, which being applied in a manner of a *fronthe* to the forehead cureth the distillation of the waterie humours to the eyes.

Id. B. fol. 73.

Part curb this fierce steed, or when the god
With rapid wheels or fronted brigades form.

Milton. Paradise Lost, book i. l. 532.

Gen. Where Spain and Portugal do jointly lilt,
Their frontiers, leaning on each others board,
There met our armies in their proud array.

Anonymous. Spanish Tragedy, act i.

And so with ready minds and active bodies they break through the frontier bushes over against them, whilst the enemies were smuged on the trees that our men made.

Holland. Amatus, fol. 106. Constantine and Juliana.

Yet now that it is no more a border, nor frontier with enemies, why should such privileges be any more continued?

Spenser. Works, vol. viii. p. 334. View of the State of Ireland.

Hee is a narrow-minded man, that affects a triumph in any glorious story; but to triumph in a lye, and a lye themselves have forged, in frontless.

Ben Jonson. Discoveries.

We follow, and thy triumph make, with banners at our bane.

Chapman. Hamlet, III, book i. fol. 4.

And it shalbe as a token upon thine haide, and as *frontless* be thine eyes, that the Lord brought us out of the land of Egypt by a mightie hand.

Bible. Deut. 1963. Exodus, ch. xiii. v. 16.

The left wing of the king's fleet, flecked with the eagle, was commanded by Anibal; and Apollonius one of his gallant and courtiers led the right; so as now they had ranged their ships broad in a front-rank.

Holland. Lucan, fol. 957.

FRONT

FRONT.
FRONT-
SPIECE.

Here, awful Newton, the dissolving clouds
Form, and bring so soon, thy showery prim,
And to the sap-instructed eye unfold
The various twice of light, by these discolor'd
From the white mingling mass.

Thomson. Spring.

When Aeneas and Turnus stood facing each other before the altar, Turnus looked dejected, and his colour faded in his face, as if he depended of the victory before the fight.

Dryden. *Prætor Works*, vol. iii. p. 515. *A Discourse on Epic Poetry*.

Her sparkling eyes she still retains,
And teeth in good repair;
And her well-furrow'd front displays
To grace with borrow'd hair.

Congreve. *Doria*.

And all the raging regiments restrain
In stated limits, that the swelling main
May not to triumph o'er the frontier ride
And through the land licentious spread its tide.

Blackmore. *The Creation*, book i.

But to return to the charge of Popery made against the church of England, it is certainly the most *frontless*, bare-faced lie, and the most senseless calumny, that ever was dictated by the father of lies, or uttered by any of his sons.

South. *Sermons*, vol. vi. p. 9.

In vain poor Nymph, to please our youthful sight
You sleep in cream and frontlets all the night,
Your face with patches soil, with paint repair,
Dress your gay gowns, and shade your foreign hair.

Parrot. *To an Old Beauty*.

This room was erected about the middle of White-Hall, running across from the Thames towards the Banqueting House, and fronting westward to the Privy Garden.

Walpole. *Anecdotes of Painting*, vol. ii. p. 60.

Here, there he points his threatening front, to suit
His first attack, wide waving to and fro
His angry tail; red rolls his eye's divided glow.

Byron. *Childe Harold's Pilgrimage*, can. 1. st. 75.

Faith in the utmost *frontier* stands,
And Reason puts us in her hands,
But not till her commission giv's
Is found authentic, and from heat's.

Wicks. *The Rake and the Hermit*.

The Athenian's [Socrates] modest irony was of another taste, and better suited to the decorum of conversation, than the Syrian's [Lucan] *frontless* buffoonery.

Hurd. *Works*, vol. iii. p. 29. *Preface, On the Manner of Writing Dialogues*.

But hills of milder air, that gently rise
O'er dewy dales, a fairer species boast,
Of shorter limb, and frontlet more arched,
Such the Silurian.

Dyer. *The Fleecy*, book i.

FRONT-PIECE, Fr. *fronti-spie*, the frontispiece or fore-front of a house.

Cotgrave. It, and Sp. *frontispicio*; Mid. Lat. *frontispicium*, *frontis inspectio*, from *frontis*, the front; and *specere*, to see.

A view, sight, inspection of the front; the front-view; any thing viewed or seen in or at the front.

Thou'lt bear soon a quire of wicked paper,
Defiled with sanctified rhimes,
And idols in the frontispiece.

Carterhatch. *The Ordinary*, act iii. sc. 5.

But the greatest difficulty in this kind of work, was about the *verie frontispiece* and maine little-tree which lay over the jambos or cheeks of the great door of the said temple.

Holmes. *Pinar*, vol. ii. fol. 580.

When busily on the royal lake we gaze,
The stately lines of a majestic face
Give awful joy: 'tis paradise to look
On the fair frontispiece of Nature's book.

Dryden. *Britannica Rediviva*.

The er'ring on the frontispiece of heav'n
His marble spreads with snowy colours gay,
Gleam. *On Sir Isaac Newton*.

FRORÉ. } Mr. Todd, in his Spenser, vol. i. p. 45.
FRORAY, } calls *frorne*, a passive participle of the
FRORNE, } verb to freeze. *Frone* (whence *frorne*)
is more probably immediately from the Dutch *vroor*;
vrooren, to freeze.
Frosted; frozen.

FRORÉ.
—
FROST.

— The parking air
Burns *frone*, and cold performs it's effect of fire.
Miles. *Paradise Lost*, book iii. l. 585.

Her up betwixt his rugged hands he reard,
And with his froxy lips fall softly kiss'd,
Whiles the cold juices from his rough beard
Dropted adown upon her young breast.

Spenser. *Færie Queene*, book iii. can. 8.

My heart blood is well nigh *frone* I feel.

M. Skelton's *Calendar*. February.

While she was young, she o'd with tender hand
The flaming steed with *frone* bit to stare,
To tilt and tummy, uretic in the sand,
To leave with speed Atlanta in arena.

Farfax. *Gedrey of Boulgare*, book ii. st. 40.

— Where th' aged you
Inclines, and Boreas' spirit blusters *frone*,
Beware th' inclement heavens.

J. Phillips. *Cider*, book ii.

His beard, all white as spangles *frone*
That clothe Pliniamos's fowls bear,
Down to his hump descending flow'd.

Watson. *Cider* 13. *The Graces of King Arthur*.

FROST,

FROSTED,

FROSTY,

FROSTILY,

FROSTINESS,

FROSTEN,

FROST-BITTEN,

FROST-BOUND,

FROST-CONCOCTED,

FROST-MAIL, &c.

FROST-WORK,

FROST-SPICED.

A. S. *frōst*; D. *vorst*; Ger. *frōst*. "Frost (Tooke) is the past participle of *frōs-an*, to freeze, formed thus, *frōst*, *frōst'd*, *frōst*." See to FAREE, ante.

And so great *frōst* in winter here cometh as god,
But her now so heavy charges of water, as of o'er jing,
But her ne might our great waters be so late & bring.
R. Gloucester, p. 416.

— And late seedles sile

Aren south so worthy as white, so so well movee

In be field with the *frōst*, and his *frōse* looke.

Parr. *Plowman*. *Vinny*, p. 211.

As calde as any frost now watche the,

Chaucer. *Of Hyppocrate*, fol. 210.

And this was, as the bookes me remember,

The cold *frōsty* season of December.

Id. *The Franklin's Tale*, v. 11665.

No flower is so *frōste*, but *frōst* can it deface;

No man so sure in any state, but he may leave his place.

Goswigne. *Flowers*.

Riding this day six leagues to the Northward of Cape Race, the winds at North-North-West, with mist and *frōst*, at noon the sun appeared through the mist, so that I had the latitude in 67 degrees 29 minutes.

Halliday. *Fyngar*, &c. vol. i. fol. 292. *Stephan Berrington*.

The owle with feble sight

Lyes lurking in the leaves,

The sparrow in the *frōsty* night

May shroud her in the snow.

Facertane *Acrostic*. *That all things some time feel cold, &c. some only the lower*.

On finally for the great store of waters engendered in that *frōsty* and cold climate, that the brooks are not able to hold them.

Halliday. *Fyngar*, &c. vol. iii. fol. 27. *North-West Passage*.

I sawe no sooner, how delight dwelt
Betweene those life infants eyes and thine,

FROST.

But straight a sparkling role of quicks desire,
Dyd kindle flame within my frozen heart.

Guarigue. Das Barikinsow of Bats.

A *frank* frost, a flame
That *frank* is with ice,
A hearty burthen light to bear,
A virtue fraught with vice.

Terribile. The Lamer to Cupid for Mercie.

My Soul, Time poms away
And thou, yet in that *frat*
Which *frat*'s and fruit hath lost,
As if all here immortal were, dost stay.

Drammed. Flowers of Son.

Courting, I rather thou shouldst utterly
Dispraise my work, thus praise it *fratly*;
When I am read, thou find'st a weak applause.

Ben Jonson. Epigrams. To Censorious Courtier.

Like as food mothers use to send forth their daughters on *frating*,
early in cold mornings, (though into the midst of a vapour and foggy
ayre,) and whiles they strive for a colour loose their health.

Hall. Works, vol. I. fol. 640. A Censure of Trevel, sec. 3.

By that the welked Florbas gas avails
His weanie waise; and now the *frat* Night
Her muscle black through heaven gas overhaile.

Spencer. Shepherd's Calendar. February.

The more she *frat*eth in her will pryde;
What then remains but I to ashen burne,
And she to stones at length all *frat*en turne.

Id. Sonnet 32.

Das. ———— *Lady, I return*
Bat barren crops of early protestations,
Fratt-bitten in the Spring of traitless hopes.
Ford. Perkin Warbeck, act ii. sc. 5.

In such slippery pre-*fratt*-ments men had need
To be *fratt*-wield well; they break their necks else.

Walter. The Dutches of Melfy.

An excellent plant, very good friends. What a *fratt*-spirited roger
is that! *Shakespeare. Henry IV. First Part, fol. 55.*

O, rising Mase I read that was from yore,
When Winter reign'd in black *fratt*ness's air;
When hoary Thames, with *fratt*ed eaves crown'd,
Was three long moons in icy letters bound.

Gay. Trivia, book ii. v. 258.

And helpless Age with hoary *fratt*ed head.
Parrell. The Gift of Poetry.

What art thou, *Fratt*? and whence are thy keen stores
Devil'd, thou secret, all-inspiring power,
When e'en the stitute fluid cannot fly!

Thomson. Winter.

Restless, with these, through *fratt* night she goes,
Nor fears the cutting winds, nor lards the snows.

Shakespeare. Ovid. Metamorphoses, book i.

But when the tedious twilight wears away,
And stars grow paler at the approach of day,
The longing crowds to *fratt*en mountains run,
Happy who first can see the glimmering sun.

Dryden. Prætor, No. 14. To his Royal Highness.

——— The *fratt*-connected glebe
Draws in abundant vegetable seed,
And gushes vigour for the coming year.

Thomson. Winter.

——— The *fratt*-work fair,
Where transient lines and fancy's figures rise.

Id. B.

How calm is my recess; and how the *fratt*,
Baying abroad, and the rough wind endues
The silence and the warmth enjoy'd within.

Cooper. The Task, book i.

——— is ought so fair
In all the drowsy landscapes of the Spring,
The summer's noontide groves, the purple are
At harvest-home, or in the *fratt* moon
Glittering on some smooth sea, is ought so fair
As virtuous friendship.

Abrams. The Pleasures of Imagination, (1757.)

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The evil consequence, which sometimes arises from the want of
that timely intimation of danger, which pain gives, is known to the
inhabitants of cold countries by the example of *fratt*-fetter limbs.

Paley. Natural Theology, sh. xxi.

So stout the brittle prodigy; though smooth
And slippery the materials, yet, *fratt*-bound,
Firm as a rock.

Cooper. The Task, book v.

FROTH, v. } Sw. *fraga*; Danish, *fræde*. Ihre.
FROTH, n. } Junius, and Skinner content them
FROTH, v. } selves with the Etymology proposed
FROTHINESS. } by Mer. Casaubon; the Gr. *ἀφρό*,
σπυμα.

To throw or issue forth, *fratt* or foam.

Frothy, met. insubstantial, vapid.

So that they march humbust with battled beere,

Like soppes of browne pulled up with *fratt*,

Where iowardly they be but bollowe geere,

As weake as wine, which with one puffe vs goeth.

Guarigue. Voyage to Golconda, Anno 1572.

For that which is lightest in paye or weight is best, also that,
whereof cometh least skynne or *fratt*, when it doth boyle.

Sir Thomas Elgot. The Castel of Hritch, book ii.

By reason of this tenacity and continuity, when eyth *fratt* or
foame, it suffereth so wind or spirit to enter in.

Holland. Phetorch, fol. 607.

Eso. Give me some drink.

I hear. O, there's the Englishman.

Eso. Fill me a thousand pots, and *fratt*'em, *fratt*'em.

Beaumont and Fletcher. The Pilgrim, act iii. sc. 6.

But drunke with *fratt*es of pleasure,

Thirsts for praise above measure,

Imaginary treasure,

Which slowly comes, and flies at every fit.

Sterling. Chorus to the Tragedy of Darius.

When hee had done the dog in all parts to the contentment of his
owne mind (and that yow was a verie hard and rare matter with him)
he could not asside and please himself in expressing the *fratt* which
fell from his mouth as hee panted and blowed almost without use with
running.

Holland. Phære, vol. ii. fol. 542.

ULVASE. ———— Much like to one
Who is a shipwrecke bring cast upon

The *fratt* shores, and safe becalms his mates

Equally cross'd by Neptune and the Fate.

Browne. The Iane Temple Mosque.

If we survey the stile, or subject matter of all our popular enter-
tunes we shall discover them to be either scurrilous, low, or at the
best but *fratt*, vaine, and frivolous.

Prynne. Histrio-Mastix, part i. act iii. sc. 1.

If the mind be full and embittered, it will necessarily have its vent,
and like unsettled liquors, work over into *fratt* and bousness.

South. Sermon 9 vol. viii. p. 183.

Should I testify to such a one's face of the vanity of his conversation,
and the profuseness and *fratt*ness of his discourse, I should
disoblige him for ever. I dare not do it! Dare not do it!

Id. B. p. 26.

He swims henzinaz in the liquid plains,
And o'er his shoulder flues the waving mane;

He weighs, he mows, he bears his hand on high;

Before his ample chest the *fratt* waters fly.

Dryden. Virgil. Æneid, book xi.

She never knew the city daznel's art,

Whose *fratt* pertences charms the varest heart.

Falconer. The Shipwreck, can. 1.

The wild gas, the fixed air is phoidy broke loose, but we ought to
suspect our judgment until the first effervescence is a little subsided,
till the liquor is cleared and until we see something deeper than the
agitation of a troubled and *fratt* surface.

Burke. Reflections on the Revolution in France.

FROUNCE, v. } Fr. *froncer*, i. e. *pliner et rider*,
FROUNCE, n. } to plait, to wrinkle. Menenge.
FROUNCELESS. } Salmastius says, *Frontium vulgo*
rugam aut plicam appellamus, a fronte, que rugis
maximè contrahi solet et cooperari.

To wrinkle, to contract or draw together as wrinkles,
to ruffle up, to plait or twist, or fold; to frown, *g. n.*

2 g

FROST.

—

FROUNCE

FROUNCE,

FRO-
WARD.

Her face *frowned* and *forlorned*,
And both her hendes lorn *forlorned*.
Chaucer. *The Romance of the Rose*, fol. 118.
These words said she, and with the lappe of her garment, yplidid
in a *frownee*, she dreed more even than wene ful of the waves of
my wepinge.
Id. *The first Booke of Boccaccio*, fol. 212.

Her fesh to tender
That with a browe small and tender
Men might i cleue, I dare well case
Her fofolde *frownde* all plain.
Id. *The Romance of the Rose*, fol. 120.

How here mine hande, I shall thee weilde;
And thus his touth he leith to weilde.
With that she *frownceth* vp the browe.
Gower. *Conf. Am.* book i, fol. 17.

Some *frowne* their curled hair in courtly guise;
Some pranke their rufles, and others timely dight
Theyr gay stime.
Spenser. *Faerie Queene*, book i, can. 4. st. 14.

Why this is heauy;
What Nymph can choicer prouise haue,
With dressing, braiding, *frowning*, *bow'ring*,
All your jewels on me pining.
Dryden. *The Muses' Elysium*. *Nymph* 2.

On the other side, the *Centaurus* froward and stormed in these and
such like tempests. What should we live any longer? and why are
we accounted citizens?
Holland. *Janus*, fol. 361.

The obscure studies of singing and dancing (gay mark his [Seneca's]
epitaph) doe possess the effeminate; and in *frownee* and curl the
hairs, to become effeminate in speech and body, in the very pattern
of our youth.
Prynne. *Historia Musica*, part i. act v. sc. 7.

See. Nere persuade me, I will marry again;
What should I leave my state in, pines and poshing sticks,
To fardlings, and *frowners*?
Beaumont and Fletcher.

Frownee, a disease among Hawks; when a dirty
white foam gathers in wrinkles about the mouth and
palate.

From the *Fr. frowner*, *rugare*, *compicare*. See
Frownee, *ante*, and *Falconry*.

The hawk had no lyst
To come to his fyt,
She hated as she had the *frowne*.
Skelton. *Ware the Hawk*.

FROUZY. The Glossarist to Spenser says,
Frouzy. "Mustie or mossie." Perhaps from
the *D. frou*, a woman; in the North, *frow* is applied
to an idle, dirty woman. Grose. Dr. Jamieson says,
A lusty woman.

But if they with thy gates should yede,
they wene might be corrupted;
Or like out of the *frowie* felle,
or with the weeds be ghastly.
Spenser. *Shepherd's Calendar*. *July*.

Here polycasts in *frowie* heaps.
Swift. *The Lady's Dressing-room*.

Here *frowie* homewives clear their loaded reins.
Pitt. *Imitation of Spenser*

A bow hugging a frightful *frow* in a frequent incident eue in the
works of Tennyson.

Walpole. *Anecdotes of Painting*, vol. iv. p. 149.

FRO'WARD. From A. S. *fram-ward*, (*avertus*,
Fro'wardly, *morosus*.) *averse* or *averted*, and
Fro'wardness. therefore *morose*; opposed to *ward*,
towardly. Skinner.

* *Averse* or *perverse*; *morose*.
When I began my priuie
To *Stichon* will forte tell
When I no *frowde* *froward* reth
But take agree all whole my plain.
Chaucer. *The Romance of the Rose*, fol. 136.

So [youth] is *froward* from *uaderne*.
Id. B. fol. 128.

Oure language is so rusty
So *cartered* and so ful
Of *froward* and so del,
That if I wold apply
To write *ordistely*,
I wot not where to fidele
Temen to aue my minde.

Skelton. *The Boke of Philip Sparow*.

Mine old dene enemy, my *froward* master,
Afore that quene I *rewde* to be acted,
Which holdeth the diuine part of our nature;
That like no golde in fire he *ought* to be tryed.

Wyal. *Complaint upon Lear*

And albeit they *frowardly* mayntayne that the *laid* ought to
recuse both kynnes.

See Thomas More. *Worke*, fol. 1383. *A Treatise upon the Passion*.
And [Clytus] *eyng* further & further, not only thoughte dreake-
ness, but even by a *frowardness* of a contentious mynde, at length
sayed, if wee must dye through thee, Clytus is y^e first!

Brooke. *Quinto Curtius*, fol. 219

Yet shall he long time warre with happy speed,
And with great honour many battles try;
But at the last, to be *importunely*
Of *froward* fortune shall be foret to speeche.

Spenser. *Faerie Queene*, book iii. can. 3.

This force left off that doth to us belong,
Will in opinion lessen our offence;
Men are not ever incident to love;
When Fortune seems them *frowardly* to cross.

Dryden. *The Barons' Wars*, book i.

To whom (halfe weeping) shee thus *laured*;
That shee her dearest some *Capelo* sought,
Who is his *frowardness* from her was fled;
That shee repeated nere, to leave him *angred*.

Spenser. *Faerie Queene*, book iii. can. 4.

Thus my *Patroclus* in his grief *uprears*;
Thus, like a *froward* girl, *grosse* of tears.

Yalden. *Patroclus's Request*.

How many *frowardnesses* of ours doe hee smother, how many in-
digities doe hee pass by, and how many affronts doe hee put at our
hands: because his love is inuincible, and his friendship exchange-
able.
Swift. *Sermons*, vol. ii. p. 55.

It is nothing but a little sally of anger, like the *frowardness* of
peevish children, who, when they cannot get all they would have, are
resolved to take nothing.

Burke. *On Conciliation with America*.

FROWN, v. } *Fr. frower*, to contract or wrin-
FROWN, n. } kle the forehead, from the Lat.
FRO'NFUL, } *front*. See *Frownee*.
FRO'NFING, n. } To contract or draw together,
FRO'NFINGLY. } ac. the forehead, the brow.

And eke when I say ya, ye say not nay,
Neither by word no *frowning* countenance:
Swere this, and here I swear our alliance.
Chaucer. *The Clerk's Tale*, v. B232

Your grue eyes *frowning* and not glad.
Id. *Ballads*, fol. 345.

For all to true it is that presume sayth:
Weare hedge in love, there every man treade downe,
And friendship failes where fortune list to *frowne*.

Gauguin. *Heures*. *The Fruits of Follies*.

What troubles this *frowning* face?
What merris your looks no eye?
Is all this for a rage,
a trifle and a toy?

Turberville. To a *Geestcr-men* from whence hee take a *Ring*.
That in to wate, enter lone (outside of hatred) for bitter *frowning*,
golly loye & lightnes of heart, for discorde, peace.

Udall. *Labe*, ch. iii.

Perverting etimes hee checks with angry *frowns*,
Straight leuell'd vertue be rewards with crownes,
Beaumont. *Amorous*, Act 16.

For now again upon them *frowningly*
Stands Pow'r with Fortune, tramping on their States,
And brands them with the marks of infamy,
Rebellious, treason, and assassinations.
Donnet. *History of the Civil Wars*, book vii.

FRO-
WARD,
FROWN.

FRU-
TIFY.

But as together is a dead they lay;
The younger had a dream of hawk of day.
A man he thought stood *fructifying* at his side
Who wren'd him for his safety to provide,
Nor put to sea, but sat on shore aside.

The Almighty Thunderer with a frown replies,
That clouds the world and blackens all his skies.
Pope. *Lower*. *Blad*, book viii.

As long as he stays, I will seem to whisper with you and look
fructifying upon you.

State Trials. Charles II. Trial of Lord Grey and others.

Boy I let your liquid ruby flow,
And bid thy passive heart be glad
While'er the frowning zealous say.

Jones. *Arcadia*. A Persian Song of Hafez.
Meanwhile beneath the frown of angry heav'n,
Unweary'd by boon its smile had given,
Leav'd in error's cloud, and scott'd of light,
The gaily empire sunk.

Mason. *Franny's Art of Painting*.
Observe His mild, but penetrating look;
Those bearded Sages pouring o'er their book;
That meek old Priest, with placid face of joy,
That Phœnician fructifier at the Boy.

Bryon. *Fern writes under a Priest*. Christ among the Doctors.
Like thy fair offspring, misappreh'd,
For other purposes they supply;
The coward's burning cheek to hide,
And on his froward temples die.

Langhorne. *The Laurel and the Reed*.

FRUBBISH, see FURBISH, *infra*.

Hang your bread and water,
I'll make you young again, believe that, lady,
I will so frubish you.

Benmont and Fletcher. *The Custom of the Country*, act iii. sc. 1.

FRUCTIFY. } Fr. *fructifier*; It. *fruttare*;
FRUCTIFICATION, } Sp. *fructificar*; Lat. *fructus*, from
FRUCTIFYING, n. } *frus*; and *frui* is a word quod
FRUCTUARY, } *pertinet ad omnia, unde utili-*
FRUCTUATION, } *tatem capere est*: from the Gr.
FRUCTIFEROUS, } *φειρον*, useful, and thin, from
FRUCTUOUS, } *φειρον*, to bear. Vossius.

To bear or cause to bear, or bring forth or produce;
to fertilize, to make or render productive, profitable,
useful.

Fructified olive of foibles [leaves] false and thick,
And redolent Cedre must needs be dignified
Chaucer. *A Booke of our Lorde*, fol. 330.

Tellth, quod be, your meditations,
But hasten you, the roses well adown,
Both fructuous, and that is fruit space,
And to do well God sends you his grace.

Id. *The Perceus Prologue*, v. 1730.

Forsyth, that been tho that with thornes, and prickings of talcotes
of affections, which be nothyng fructuous nor profitable, dis-
turbes the corne, pleasurable of fructs of reason.

Id. *The first Booke of Beccar*, fol. 211.

For them be they, which with the fructuous thornes of affections
doe hille the fruitful crop of reason, and doe accutemmen men to rich-
nesse, and not free them.

Boetius. *Philosophical Comfort*, book i. p. 3.

And in the sixt of Saint John myeth his weede is spirita and lyfe,
so as by the teaching of Christ, spirita and lyfe maye fal upon weolythe
men, although for theirs malice it tarreth not *not fructifera* not in
stem.

Steph. Bishop of Winchester. *That End Men maye este Body*
of Christ.

Rose water appearing pure and empty, is full of seminal principles,
and carrieth vital soules of plants and animals in it, which have not
perished in the great circulation of nature; so may be discovered
from several insects bred in rain water, from the prevalent fructu-
factions of plants thereby.

Sir Thomas Erasm. *Fulger Erasm*, book iii. ch. xxi.

She thinks that babes proceed from mingling eyes,
Or Heav's from or ghoulhood increase allows,
As palm, and the marmora fructify;
Or they are got by close exchanging vows.

Davenant. *Goodhart*, book ii. can. 7.
You have then, God's calling for his fruits in the time of harvest,
teaching his mowers into the field, his strict requiring and earnest ex-
pecting the plentiful issues of all his care, the growth and fructify-
ings of his grace.

Hemmond. *Works*, vol. iv. fol. 471. *Sermon* I.

In sum, at last we ought to determine that kings are not proprie-
tors, nor fructuaries, but only administrators; and since it is so,
that verily they can much less attribute to themselves the propriety
and profits of every man's private estate, or of the publicke wealth
which belong to every town.

Pygmal. *Treachery and Disloyalty*, &c. part iv. fol. 170.

If water were of the sun eastern fructuous, it must needs follow,
that it self alone, and at all times, should be able to produce fruit.

Holland. *Plutarch*, fol. 812.

Some experiments may be fitly upon called licentious, and others
fructiferous.

Bayle. *Works*, vol. iii. p. 423. *Usefulness of Experimental Philo-*
sophy.

Altho' it be the heat and influence of the sun, which by God's
blessing upon it, causeth the earth to fructify; yet it is the earth it
self that bringeth forth herbs meet for them by whom it is dressed.

Bishop Beveridge. *Sermon* 103.

Knowing with what superabundant population the first fructua-
tion of an advancing society is loaded.

Journal. *On antiquity*, (1782) p. 60.

So much does fructuous mixture d'et-abound,
J. Philips. *Cider*, book i.

That part of the cane which shoots up into the fructification, is
called by plumiers its arrow, having been probably used for that pur-
pose by the Indians.

Grounger. *The Sugar Cane*, book i. (note v. 170.)

FRUGAL. } Fr. *frugalité*; It. *frugalità*; Sp.
FRUGALLY, } *frugalidad*, from *frugi*, (see FAUC-
FRUGALITY, } TIFY.) *Frugi* is *proprie*, unde fru-
gem possit habere, sicut quo frui queas. Vossius. Also
applied to one, who was fruitful or serviceable to him
self or others, by his thrift; and thus,

Thrift, husbanding, or careful of his stores, tem-
perate in the use of them, economical.

The father was more given to frugality, and the son more to
riotousness.

Arthur Golding. *Julius*, fol. 49.

Captaine Timothae (having for a time here at a solar and frugal
school's supper, in the Academy with Platon) said that they who sup-
ped with Platon were merry, and well appeased the next day after.

Holland. *Plutarch*, fol. 545.

He that cleaveth by degrees, induceth a habit of frugality, and
gaineth as well upon his mind, as upon his estate.

Bacon. *Essay* 28. *Of Experience*.

New men which were often taken out of free towns, colonies, and
promises, and chosen to be senators, brought to them the fruga-
lity which they had used before in their own houses.

Greenough. *Tactus*, fol. 81.

But Platon seemed too frugally politic, who allowed no larger
monestment then would contain four heron's venes, and designed the
most barren ground for sepulture.

Sir Thomas Brown. *Van Horst*, ch. iii. p. 14.

Yet, labouring well his little spot of ground,
Some sowing pot-herbs here and there he sowed;
Which cultivated with his daily care
And brew'd with verve his frugal fare.

Drayton. *Virgil*. *Georgics*, book iv.

Tis madness not frugality, prepares
A vast excess of wealth for squandering heirs.

King. *Imitation of Iktave*, *Epic* 5. book i.

That part of the Shows (yearly Paucities) being frugally dis-
tributed, the employment of City Poet ceased; so that upon Settle's
denial there was no successor to that place.

Pope. *The Dunciad*, book i.

FRUGAL. She [Mrs. Elizabeth Thomas] asserts, toot Lady Elizabeth Dryden, after her husband's death, took a small house in *Marston-street*, and that she had wherewithal to live *frugally* genteel: which, according to her account, was rightly *poor* a year.

Middle. *The Life of Dryden*, vol. i. p. 443.

Say, what is now th' ambition of the great?
Is it to raise their Country's sinking state;
Her load of debt to ease by *frugal* care,
Her train to guard, her haras'd poor to spare.

Littleton. *To Mr. Glover.*

I call it her ill policy, for unless it were rather owing to her excessive *frugality* and care hardly help thinking she designed to perpetuate the Irish distraction.

Hard. *Works*, vol. iii. p. 232. *On the Age of Elizabeth.*

FRUGIFEROUS, Lat. *frugifer*, from *frux*, *frugia*, fruit, and *ferre*, to bear; (see **FACTIVY**, ante.)
Bearing or bringing forth, fruit.

And God said, behold I give you every *frugiferous* herb which is upon the face of the earth.

Merc. *The Literal Cabildo*, ch. i. fol. 9.

FRUIT, *c.*

FRUIT, *a.*

FRUITER,

FRUITAGE,

FRUITERS,

FRUITERY,

FRUITFUL,

FRUITFULLY,

FRUITFULNESS,

FRUITION,

FRUITIVE,

FRUITLESS,

FRUITLESSLY,

FRUITLESSNESS,

FRUITREARER,

FRUITBEARING,

FRUIT-ORCH,

FRUIT-GARDEN,

FRUIT-GROVE,

FRUIT-INVESTED,

FRUIT-SHOP,

FRUIT-TIME,

FRUIT-TREE.

Jo he sayt þat felde were fol of coore echon,
Al þe contrye lol of *fruit* when he sayt most harm do,
He let gaderi þis hayges & þis oqers al so.

R. Glouster, p. 380.

And here with ich kope

The fruit of þis faire tree.

Piers Plouman. *Fisio*, p. 305.

But whanne the erbe was growid and mad *fruyt*, thanne the turis apperles.

Wiclif. *Matthew*, ch. xiii.

When the blade was sprung up ood had brought forth *frute*, then appeared the tares also.

Bible. *Anna* 1551.

And with hire finger a signe made she,

That Dunsie should climbe up oo a tre

That charged was with *fruit*, and up he went.

Chaucer. *The Merchant's Tale*, v. 10085

And right soon in comen tomyhteres

Fotis and smale, and yonge *fruitereres*,

Singers with harpes.

Id. *The Pardoner's Tale*, v. 12412.

And this is *fruitful* penance ayeant the three things, in which we wretten our Lord Jesus Christ.

Id. *The Penitence Tale*, vol. ii. p. 284.

Of whosee such inges did spring,

such *fruit* began to grow.

Such issue did procede as we

them by their branches knew.

Turberville. *Upon the Death of Elizabeth Archduke.*

Fr. fruit; *It. frutla*; *Sp. frut*, from the Lat. *fructus*, from *frut*. See **FACTIVY**, ante.
To bear or bring forth or produce.

The noun; that which is borne or produced; and thus an effect or consequence, whether a benefit or the reverse.

*Fruit*ion, the possession, use or enjoyment, of the *fruit*; and, generally, enjoyment.

Fruiterer, (in Chaucer,) a female seller of *fruit*. Tyrwhitt.

And they wanne they strange cytres, and a fat lande, and toke possession of houses that were full of all manner goodes, wellis dygged oute, vyneries, oylgardenes, and many *fruitful* trees.

Bible. *Anna* 1551. *Nehemiah*.

This country beinge *fruitfull* and aboundant of all thinges was taken by the Scythians, which possenninge parte of Asia and Europa, be tedious neighbours to them bothe.

Brevie. *Quintus Curtius*, book vi. fol. 140.

By wellis, fountes, ryvers, and springes, are vnderstande, the helpes, consolationes, and comforts of God, and the fertilitie and *fruitfulness* of the Holy Ghost. *Russ*, lat. a.

Bible. *Anna* 1551. *Psalm* 36. note c.

But the place is not so moche to be wondered at for the *fruitfulness*, as for the cleanness thereof.

Arthur Golding. *Justine*, fol. 138.

Then is this wretched vale our lyfe! I labed paynes,
When I beheld our *fruits* paynes to compass pleasure's waynes.

Surrey. *Eclipsante*, ch. ii.

He prieth God to give him y^e *fruit* of y^e thing critically which he had taken fro him but for a veraine space.

Calaneo. *Four Goldge Sermons*, serm. 3.

We departed hence the 8th of June, and followed our course between West and North-West, until the 4th of July: all which time we had no sight, but that easily, and without any impediment we had when we were so disposed, the *fruition* of our booke, and other pleasures to passe away the time.

Hakluyt. *Voyage*, 4^e vol. iii. fol. 33. *M. Fruchaut*.

So we have seen the kernel of a well *fructified* plant degenerate into that crab, or willow, which gave the original to him mock.

Hall. *Cont. vol. i.* fol. 1300. *Moussan*.

For that, which others hardly could acquire,
With loss of thousand lines and sometime paine,
Is brap'd on him once by their owne daime,
That thirt y^e essay the *fruits* of y^e first night rigne
Shirking. *Written in his Majesty at the time of his First Entry into England.*

There are usually other ornaments likewise belonging to the freeze, such as *serape*, *colonn*, and *frutages*.

Excerpt. *Of Architecture and Architecture.* *Marcellianus Writings*, p. 396.

(He may as well ask) why thou askest the influences of heaven to *fructify* the earth.

Hall. *Cont. vol. ii.* fol. 280. *The Resurrection*.

In Naples a common *fruiterer* hath raised such an insurrection, that they say above sixty men have been slain already upon the streets of that city alone.

Herbert. *Letter* i. knock in.

We have forgot the arricleoke.

CHILD. No, sir.

I have a *fruiterer*, with a cask, red one,

Like a blue fig; performs it.

Ben Jonson. *Munition*, fol. 3. *Nuptial's Triumph*.

But it's earth herself, of her own mellow,

Out of her *fruitful* bosome made no grove

Most dainty trees, that, shooting up alone,

Did neede to bow their blossoming heads full low

For homage to her, and like a theane did show.

Spenner. *Fuerie Quene.* *Of Maladine*, can. 7.

You have more opportunities to cut him off; if you will want not, time and place will be *fruitfully* offered.

Malaprop. *Leor*, fol. 305.

The loyes whereof and happy *fruitfulness*,

Such as he saw, she gave him by before,

And all, though pleasant, yet she made much more.

Spenner. *Fuerie Quene*, book ii. can. 6.

This ambassadeur was sent for him in post haste, before he had received half the noble entertainment that was prepared for him, so that he had but the *fruition* of the first banqueting house.

Fos. *Maryne*, fol. 1134. *Talk between the King and the French Ambassador*, (1548.)

Where happy and heaven-making company

Might I enjoy to Labia's content,

Were blest *fruition*, and not banishment.

Browne. *Britannia's Pastorals*, book ii. scog 5.

Contemplation, is a *fruition* possession of vertues, which flowers the mind with no longer gather or culture, but rather had in her hand ready made up to society that she is unwilling to.

Montaigne. *De Montaigne*, *Treat.* 21. vol. i. sec. 4.

FRUIT.

FRUIT.

I perceive the end spotted with the least defect, accounts it [paradise] an indulgent grace, as I have said, not making (in some respect) any reckoning of it compared with the impendement stain, which interrupts her fruitfulness.

Montaigne. Deceitful Easiness, Treat. 7. part ii. sec. 2.

Here also appear that gaudy golden fruit,

With which Arcadian gods their hours beguile.

Whom he had long time sought with fruitless toil.

Spenner. Florid Queen, book ii. can. 7.

Since therefore after this fruit, curiosity fruitlessly enquireth, and confidence blindly determineth, we shall surrender our inquiries.

See Thomas Browne. Vulgar Errors, book vii. ch. i.

It is no marvel if those that mock at goodness, be plagued with continual fruitlessness.

Hall. Cont. vol. i. fol. 1096. Myriambeth and Eda.

We had but two [preyans] in the house, which at that very distant time stood, as it were in a fruit-*dash*.

Shakespeare. Measure for Measure, fol. 65.

Upon the act of parliament that granted the king the first fruits and tithes of all spiritual benefices, commissioners (as was said) were appointed and sent forth to all parts, throughout all the dioceses, to take a true account of all the true yearly values of them.

Strype. Memorials. Henry VIII. Anno 1535.

Above, beneath, around his [Tentation] hapless head,

Trees of all kinds delicious fragrance spread.

Pope. Homer. Odyssey, book ii.

Oh notwithstanding all thy exo-

To help thy plums, when the small fruitiness seems

Exempt from ill, an oriental blast

Disastrous flies.

J. Philips. Cider, book ii.

These fruitful seeds within your mind they sow'd;

'Twas you s't' improve the talent they bestow'd.

Dryden. Cymon and Iphigenia.

And these are the words, which if God will graciously afford to his help and presence, we may fruitfully entertain ourselves with, upon this sad occasion of this time. You will find them in John al. 16.

Howe. Funeral Sermon on the Death of Dr. Bates.

The Goddess, present at the match she made,

So view'd the bed, still fruitfulness convey'd,

That ere ten months had shap'd either born,

To crown their bliss, a lovely boy was born.

Dryden. Ovid. Metamorphosis, book x.

The prayer for departed souls was changed from what it had been: it was formerly in these words: we shall pray for the souls that be departed, shewing the mercy of Almighty God, that it may please him, rather at the contemplation of our prayers to grant them the fruit of his preciousness.

Barnet. History of the Reformation, (1547.)

He drew his mighty fragrant life of before,

On which the lot his countless fates o'players:

His weak ones deep into his rear he loaves,

Remote from guns, as rich men are from noise.

Dryden. Annus Mirabilis, st. 91.

Walking they talk'd, and fruitlessly divin'd

What friend the Priests, by those words, design'd.

Field. Anna, book vi.

But Dollars quick attend, the faithful slave

Whom to any reptile train leaves gone,

To tend the fruit-graves.

Pope. Homer. Odyssey, book iv.

We heartily wish you well; wish to see you reap the fruit of your virtue, and to live in a republic, that may give you the opportunity not only to revive, but to increase the honor and memory of the two noble families from which you descend.

Middleton. Life of Cicero, vol. ii. p. 5. sec. 9.

New loaded trees enrich their annual store,

And around the ground the mellow fruitage pour.

Bentley. Pastoral 7.

We curse not wine; the vile excess we blame,

More fruitful than th' accumulated hoard,

Of pain and misery

Armstrong. The Art of Preserving Health, book ii.

Sandart adds, that it is incredibly what a quantity of drawings of this master Lord Arundel had collected, and surprising, the fruitfulness

ness of Holbein's invention, his quickness of execution and industry to performing so much.

Walpole. Anecdotes of Painting, vol. i. p. 155.

Desire then gave the glugs [of the bottle] their sweetness, for Scarsville was in a state of desire, not of fruitness, when he joined himself with their music, the liquor having not yet entered his lips.

Search. Light of Nature, vol. i. part i. ch. vi.

Ravelling seasons, fruitless as they pass,

See it no uniform and idle name;

Without a soil 't' invite the tiller's care,

Or blade, that might redeem it from despair.

Cowper. Hermin.

One can scarcely read such accounts, as these, without condemning the vain efforts of dying Patriots, which laboured so fruitlessly, may one not almost say, so weakly? to protect the liberty of such People.

Hurd. Works, vol. i. p. 331. Notes to the Epistle to Augustus.

The similar instances, proposed for their [men's] examination, show as well the absurdity of their complaints against order, as the fruitfulness of their enquiries into the arcana of the Godhead.

Warburton. A Commentary on Mr. Pope's Essay on Man.

For Sir William [Temple] it is just to observe, that his ideas extended to a fruit-garden.

Walpole. Anecdotes of Painting, vol. ii. p. 272.

While every bird

Of cheerful note his ray or plaintive song

Mix'd with the warble of meandering streams,

Which o'er their pebbled channels murr'ring late

The fruit-vested hills that rise around.

Glover. The Progress of Commerce.

In the morai, as in the natural world, many trees, after all possible pains have been taken about them, fall in fruit-*time*.

Horne. Works, vol. i. p. 370. Essays and Thoughts.

Silent Talbot there shall ply with bacchic chair,

And patient Betty fix her fruit-shop there.

Mason. An Heroic Epistle.

A parent bird, in plaintive mood,

On yonder fruit-tree sang,

And still the pendant nest she view'd,

That held her cullow young.

Cunningham. Deline. A Pastoral.

FRUMENT, } Minshew says, *Frumentie*, pottinge
FRUMENTY. } made of wheat. *Fr. frumentie*;
Sp. *frumentada*; Lat. *frumentum*, a *frumento*, of which it is made.

An honourable feast in the great hall of Westminster was kept, where the laye squire in his state, was served with oil, courses, as hereafter ensue. *Frument* with venison, &c.

Foynes, vol. ii. Anno 1530.

In France and Spain, brewers steep their wheat or *frument* in water, and mash it for their drink of divers sorts.

Holland. Phlox, vol. i. fol. 560.

And say that the ground be not altogether so fat, yet it may be ordered so, that it be ever bearing by turns in this sort, that after the *frumentie* or *spike* corn be taken off, there be sown three times, one after another.

M. R. fol. 562.

The fifth book is of pease-pottage; under which are included *frumenty*, *wheat groat*, &c.

King. Art of Cookery, fol. 9.

Pliny has a few remarks respecting FRUMENTIE, as Holland translates *Alica*, which appears to be indifferently taken for flour of zeo, Spelt, and the same mixture which we name *Furmetty*. In xviii. 11 (§ 29, Hardouin) it is the first of these. In xvii. 25 (61) it is the second. In this last named passage, Pliny says it is of Roman invention, and not long since devised; taken up, probably, in the days of Pompey, "That it is a sovereign and most wholesome thing no man verily maketh doubt or question: whether it be washed and so given in bonied water, or whether it be sodden and so used in a thin supping, or boiled higher to the consistence of a thick gruel or pottage."

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FRU-
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FRUMP.

Notwithstanding this high character he appears a little after to prefer a similar Greek remedy. "Hippocrates, the famous Physician, hath made one entire Booke in the praise of *Pisana*, which is a great made of Barley: but all the virtues and properties thereof are now attributed unto our *Frumentia Alca*, and that goeth away with all the commendation. And yet a man may see how much more harmless it is than *Alca*." (66.) The receipt for it is as follows: "Take three cyaths of the said *Frumentia*, (i. e. of the flour,) seeth it in a sextar of faire water under a soft fire gently, until by little and little all the water be consumed: now after this imbibition, when that the *Frumentia* hath thus drunke up all the water, there must be added thereto a sextar of Ewe's milk, or Goat's milk, and in the end a little honey. This the patient is to take for certain daies together. And, in truth, such a broth or supping is this, as there is not in the world a more sovereign restorative for all colliquissima and consumption whatsoever, nor that will sooner set upon their feet againe those who be farre gone and spent that way."

Furmetry was known in the middle Ages as *Frumentia*. In the account of Archbishop Warham's Inthronization, (Leland's *Collectanea*, vi.) 20 Henry VII. A. D. 1504, the first dish served at the *primus curus* of my Lord's table in the Great Hall was "Frumentia ryall and Mammosie to potage."

In the Northern Counties of England Furmetry used to be, and perhaps may be still, a stated dish on Christmas Eve and Mothering Sunday, i. e. Midlent Sunday, so called from the Epistle appointed for it in our Church Service, Gal. iv. 21, *Jerusalem Mater omnium*; or, as Bailey has explained it in his *Dictionary*, because on that Sunday persons were accustomed to visit their *Mother Church*, and make offerings in its High Altar. This dish was made of wheat *krud*, i. e. boiled plump and soft; these grains were afterwards boiled in milk, spiced, and sweetened.

From the Preface to Dr. King's Burlesque Poem *The Furmetry*, we learn that in Charles II.'s time Furmetry was sold for breakfast, much as Saloop is now, in the streets of London. "There have not been wanting persons in all Ages that have shown a true love for their Country, and the proper diet of it, as Water Gruel, Milk Porridge, Rice Milk, and especially Furmetry both with Plums and without. To this end several worthy persons have encouraged the eating such wholesome diet in a morning; and that the Poor may be provided, they have desired several matrons to stand at Smithfield Bars, Lendenhall-market, Stock-market, and divers other noted places in the City, especially at Fleet ditch, there to dispense Furmetry to labouring people and the Poor at reasonable rates, at three halpence and twopence a dish, which is not dear, the plums being considered. The places are generally stiled *Furmetaries*, because that food has got the general esteem; but that in Fleet ditch I take to be one of the most remarkable."

FRUMP, v. } The Etymology of this word, so FRUMP, n. } common among our elder Writers, must be considered as uncertain. Skinner transcribes from Minshew, who derives from the Ger. *krum*, crooked; or from *crumpelen* or *rumpelen*, to turn up the nose, as those who say scoff or deride. In his 2d edition, Minshew decides for the latter. The Ger. *krumm*, crooked; *krumpen*, to crook, to contract, to wrinkle, is cognate with the English *crumple*. *Frump*,

whatever may have been its origin, and *frampold*, are probably connected.

To mock, to jibe, to flout, to scoff.

It appears that they which stierly can be pleasant, and when time is such can give a surer stomach, or use a supping lawn, shall be able to abuse a right worthy man, and make him at his wits end, through the sodaine quicks, and unlooked *frumper* given.

Wilson. *The Arts of Rhetorique*, fol. 137.

They are all biglers in elapation of you, & I think the best of them may thank you for all that he hath: but yet, say, your coming was such that you brought a shilling to *surpriser*, my is sixpence, and a great to *surpriser*,—and so gave him a *frump* sure to his face, because he sawe him so foolish.

Id. B. fol. 168.

Cassius Chorea, Tribune of the Pretorian Cohort, took upon him to play the first part of this action: even hee, who being now *frustra* steps in yeeres, Cassus was wont to *frump* and *flout* in most opprobrious terms as a weak and effeminate person.

Holland. *Saturnus*, fol. 139. *Cassius Cæsar Caligula*.

Those [lawyers] I mean, who having broken loose oute, none from the grammar schools, ran to and fro in all corners studying for *scoffs*, and *frumping* flouts, not for meet place to help any cause.

Id. *Ammanus*, fol. 386. *Palæstricus* and *Idem*.

Whereat all about the King were mightily offended, and thought it was too broad a jest and *frump* unseemable.

Id. *Plethora*, fol. 103.

He [Fabian Maximus] nothing at all regarding such words, persisted still continually in his desires and conceits particular to himself, saying thus to his friends, that he who would not abide a *scoff*, but feared *frumps* and reviling words, was a greater coward than he who fled before his enemy.

Id. Bk. fol. 333.

And from the most of them the Embassadors were dissuaded and sent away, with this *frump* and demand, whether they had set up a sacrosanct or lawless place for women to? For that were alone, and a fit marriage indeed to not have.

Id. *Idem*, fol. 8.

By how much I saw them taking little thought of their own injuries, I must confess I took it as my part the less to endure that my respected friends, through their own unnecessary patience, should be thus at the mercy of a coy flouting stile: to be girded with *frumps* and ruttall gibes, by one who makes remedies by the statute, as if all there three inches long were *conducite*.

Milton. *An Apology for Scurrilousness*, *Prose Works*, vol. I. p. 105.

FRUSII. As the "Fr *frusier*;" to crush, burst or break in pieces; also, to crush, smash, bruise; also, to dash, knock or elater together." Cotgrave. See *FRASIE*. The Fr. *frusier* is by Caseneuve derived from *frusna*, the past part of *frunder*, to bruise; and by Menage, with less plausibility, from *frangere*, to break.

And consequently all those, that they encountered, at that the turce charge, they *frushed* or smote them, with such strength, that they gave not the enemy's leisure to sayne themselves agayne together.

Nicolls. *Theophrastus*, fol. 66.

He shewed also the abscorned Albertus, and many other credible persons, that the Quene of Heaven came to him that night with a marvellous fragrant odour, refreshing all his members that were bruised and *frushed* with that fever, and promised him, that he should not vicerly dye.

Sir Thomas More. *Works*, fol. 2. *The Life of John Pico*.

Who, lying all to *frushed* them,

This sonne of Jove did bring

His cruell wiles, that some deuoure

Ther more than cruel king.

Harmer. *Alfred's England*, book II. ch. xii.

— I like thy amuse well,

He *frush* it, and vnlocks the rosetts all,

But he be truster of it.

Shakespeare. *Twelfth and Cymbeline*, fol. 104.

FRUSTRATE, v.

FRUSTRATE, adj.

FRUSTRATEOUS, n.

FRUSTRATING, n.

FRUSTRATION, n.

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FRUSTRATORY, n.

Fr. *frustrer*; Lat. *frustrare*,

from *frustra*, which Vossius

thinks is from *frustrare*, quia

quod frustra sit, fraudat desi-

derium ejus, qui id fecit.—

Frustratory is used by Cot-

grave.

FRUMP.
FRU'S-
TRATE.

FRUSTRATE.

To disappoint, to render fruitless, to avoid or annul; to deceive, defraud, balk or beguile,—the hopes or expectations.

And for a counterfeite and a false glory; they frustrate and defeat themselves of that blessed reward, which God would have given them, if they had offered in his sight the pure and sincere oblation of their prayers. *Udall. Matthew, ch. xxvi.*

And the prayers before taken with the time thereby spent, is vitiously frustrate.

Sir Thomas Elgot. The Governour, book iii. ch. x.

It is manifestly provided, that the merchants of the Hans town, under the colour of their privileges in England, shall not upon pain of the perpetual forfeiture and revocation of the fore-said privileges receive any stranger of any other towne in their liberties, by whom the King's custom may in any sort be withholden or diminished.

Hakluyt. Voyages, &c. vol. i. p. 175. Henry IV. French Ambassador.

For which attempt, (though it were frustrated

By their recovery, who were you again)

Annette (now Duke of York) is challenged

By his own sister to have laid that train.

Daniel. History of the Civil Wars, book iv.

But some God hath ill'd

Our frustrate sayles; defeating what we will'd.

Chapman. Hymn to Apollo.

— To your raw temper

So wies upon me, that I would not live

(If that by honest arts I can prevent it)

To see your hopes made frustrate.

Mansinger. The Great Duke of Florence, act iii. sc. 1.

It was God's great design to advance grace, and therefore he calls their stepping aside from the doctrine thereof, a frustrating of the grace of God. Gal. ii. ult. which men do by mingling any thing with it; it is a frustrating of the grace of God, because it frustrateth the great design of God, for to frustrate is to make void a design.

Gooden. Works, vol. i. part ii. fol. 365.

Though at first the eye perceiveth it the way (over a plain) shorter, because it was undivided, yet if upon this supposition, an epitome possess the imagination of a farre shorter space of ground than it proves to be, the frustrating of that raine course makes it seem longer than the truth.

Bacon. On Learning, by G. Watts, book vi. fol. 298.

He breaks off the whole sentence, and diminishes them and their grievances with scorn and frustration.

Milton. An Answer to Eikon Basilike.

Besides, the fruitless, fruitlessness vanity of such an essay; for bring all the force of rhetoric in the world; yet vice never can be pruned into virtue, a rotten thing cannot be painted sound.

South. Sermons, vol. viii. p. 190.

But if subscribers may take the liberty of sifting their own sense to the public form, in contradiction to the known sense of the impo-
sers, all those ends are liable to be miserably defeated and frustrated.

*Waterford. Works, vol. ii. p. 289. The Case of Arion Subscrip-
tion Considered.*

The Trojan warrior, touch'd with timely fear,

On the main'd orb to distance bears the spear;

The Greek, retreating, mourn'd his frustrate blow,

And curs'd the treacherous lance that spard a foe.

Pope. Homer. Iliad, book xii.

An exhortation is not frustrate, if a man be but able to come up to it partially, though not entirely and perfectly.

South. Sermons, vol. vii. p. 98.

Surely the frustrating of their hopes, and the huge contrariety of these things to their beloved pre-conceived notions, could not but enrage them to the greatest disdain and rejection of his person and doctrine imaginable.

Id. B. vol. iii. p. 317.

In short all frustration is the first essays of a vicious course, is a built to the confidence of the bold undertaker.

Id. B. vol. iv. p. 149.

And if God gives not repenting grace, there will be an hard heart, and a cry, woe, woe, the poor fruitless endeavours of nature.

Id. B. vol. iii. p. 190.

The constraint which their presence [the aged] will impose, and the aversion which their manners will create, if the one be constantly awful, and the other severe, tend to frustrate the effect of all their wisdom.

Blair. Sermons, vol. i. p. 240.

Is it to be supposed, that he should disappoint his creature, and frustrate those very desires [of immortality] which he himself implanted.

Beattie. Moral Science, vol. i. p. 319. Appendix.

By asking, "How long, Lord? with thou be angry for ever?" she tacitly pleaveth his promise not to be so; she urgeth the shortness of man's life here below, the universality of the fatal sentence, the impossibility of avoiding death, and, if nothing further was to happen, the frustration of the divine counsels concerning man.

Horne. Works, vol. iii. p. 126. Psalm 39.

FRUTICANT, Lat. *fruticans*, from *frutex*, *fruticis*, fruit.

Bearing fruit, fruiting.

These we shall divide into the greater or more copious, *fruticant*, or shrubby. *Boiss. Introduction, sec. 3.*

FRY, v.

Fr. *frir*; It. *friggere*; Sp. *frayer*;

FRY,

Lat. *frig-ere*, from the Gr. *φρυγ-ειν*,

FRYING-PAN, which Vossius considers to be formed from the sound.

To dry, to parch, to heat;—applied to a particular mode of dressing or cooking victuals.

Bote hit be frensch fleesch oyr frick frind oyr thake.

Piers Plouman. Vision, p. 145.

But certainly I made folk swiche chere;

That is his owen grece I made him fric

For anger, and for very jelousie

Chaucer. The Wife of Bathes Prologue, v. 6069.

He that will waken at them [gourdes] must boyle them, roast them, or frye them.

Sir Thomas Elgot. The Castel of Helth, book ii.

And Mathathias one of the Levites, the eldest sime of Salom: the Carthage, had the oversight of the things that were baked in the frying-pan.

Bible, Anno 1551. 1 Chronicles, ch. ix.

For still I spurr'd up his watan'd desire,

Thun sitting in the charriot of the sun;

My wand'ring wheels were fow'd to that fire

Wherein he fry'd.

Drayton. The Legend of Pierce Gaveston.

His stoutness bid such torments long,

As els could come abyde,

Yea till the helms his howels and

His very marrow fryde.

Warner. Albion's England, book iii. ch. ciii.

SALT. This came from

The ladies, and cats five crowns a day to fry,

On livers, and brown paste.

Milnes. The City Match, act iii. sc. 1.

Continual burning yet no fire or fuel,

Chill icy frosts in midst of summer's frying,

A hell most pleasing, and a heaven most cruel,

A death still living, and a life still dying.

F. Fletcher. Massolinus. Condemn'd.

RAY. What's he that looks so smirky,

A slander in a frying-pan, still skipping.

Ford. The Sun's Darling, act ii. sc. 1.

Perhaps no salt is thrown about the dish,

Or so frid parsley scatter'd on the fish,

Shall I be patient from my dinner fly,

And hopes of pardon to my cook deny.

King. The Art of Convey.

Our gudgeons, taking opportunity of jumping after they are frow-
ned, give occasion to the admirable remark of some persons' folly,
when, to avoid the danger of the frying-pan, they leap into the fire.

Id. B.

At the top a fried liver and bacon was seen,

At the bottom was tripe in a swinging train,

Goldsmith. The Hunch of Venusa.

FRY, Fr. *fray*, the spawn of fish; *frayer*, to rub; also, to spawn as fishes. Menage, from *frictus*, *quia*

FRUSTRATE.
—
FRY.

FRY
FUCHSIA.

pisces afflicti coeunt. Skinner, from the Dan. *fraude*,
spuma, froth. Applied to
A numerous progeny or race, or offspring; a swarm
(particularly of small young fishes.)

From which attempts a flood of mischievous frowns,
As hoards of huries, a few of feds decies,
A flocks of fears, and thralls a thousand waies.

Merron for Magistrate, fol. 56.

For the Romans had ever the custom of Rome; they had al-
ways the youth of Latium ready at hand; who still increas'd more
and more the new fry, and daily grew to number to make supplie,
& to repair and furnish out so many straits that were depleted.

Holland. Livius, fol. 711.

What a fry of fools is here? I see 'tis treason to understand in
this house.

Bonmont and Fletcher. The Conjuror, act i. sc. 1.

I am vest, vest to this end, will rid my house of this unwhiten'd
fry, and never ope my doors again.

Id. The Fair Maid of the Inn, act iii. sc. 1.

Be still in gravest company; and flye

The wanton rabble of the youngest frye.

F. Bonmont. The Rival of Love. The Conclusion.

So close behind some promotorie lie

The huge Leviathan I attend their prey

And give no chase, but swallow in the fry,

Which through their gaping jaws mistake the way.

Dryden. Anna Mirabilis, st. 203.

What their [the herriots] feed is oar the pole, we are not yet
inferred, but to our seas they leech much on the oceanic marinus, a
crustaceous insect, and sometimes on their own fry.

Franklin. Zoology. The Common Herring.

His [Johanna] the true fin, where creep the writhing fry

To warm themselves, and light their run-lights by.

Lloyd. Epistle to C. Churchill.

FUB, v. } See to FUS, ante. A fub or fuba, is,
Fca, n. } perhaps, one fubbed or fobbed, cheated
Funnxav. } or gulled; and thus applied to a fat,
chub-headed person.

Mex. You should not make a laughing stock, good brother,
Of one that wrongs you out; I do protest
I won't be fub'd, I ensure yourself.

Cartwright. The Ordinary, act iv. sc. 4.

Tao. Why doll, why doll, I say; my letter fub'd too,

And so success without I woe'd my manners.

Bonmont and Fletcher. Monsieur Thomas, act ii. sc. 2.

That same fole deformed fuba.

Rob and a Great Coat, (1614), ep. 44.

Mal. O no; but dream the most fantastical,

O heaven! O fubbery, fubbery.

Morton. The Malcontent, act i. sc. 3.

FUCATE, } Lat. *fucare*, *fucatum*, to stain or
FUCUS. } tinge with a colour or dye.

For in virtue may be nothing *fucate* or *countersyte*.

Sir Thomas Knyt. The Governour, book iii. ch. iv.

Eca. How do I looke to-day?

Eca. Excellent, cher, believe it. This same *fucus*

Was well lay'd on.

Ben Jonson. Sejanus, act ii.

She, and I now,

Are on a project, for the fact, and vesting

Of a new kinde of *fucus* (paint, for ladies)

To save the kingdoms

Id. The Devil is an Ass, act iii. sc. 4.

They make *fakes* to paint and embellish the eye-browes.

Holland. Plin., vol. ii. p. 163.

FUCHSIA, in Botany, a genus of the class *Oetan-*
dria, order *Monogynia*, natural order *Onagrea*. Generic
character: calyx funnel-shaped, coloured, superior,
deciduous; corolla, petals four, seated in the mouth of
the calyx, and alternating with its segments; nectaries
glandular, eight-furrowed; stigma four-angled, four-
celled, cells many-seeded, flowers pendulous.

Twelve species, all natives of South America.—

F. coccinea, the elegant scarlet *Fuchsia*, is a native of FUCHSIA,
the neighbourhood of the Straits of Magellan; it is
sufficiently hardy to resist the frosts of England, with
very slight protection.

FUCUS, in Botany, a genus of the class *Cryptog-*
amia, natural order *Algae*. Generic character: seeds
produced in clustered tubercles, which burst at their
summits.

This genus comprehends the greater number of
those plants called *Seaweeds*, growing always under
water; nearly one hundred species have been dis-
covered on the shores of England; their forms are
exceedingly various; they probably afford food and
shelter to fishes and other marine animals; some
species are eaten by the inhabitants of the sea coast,
especially in Ireland and Scotland; they all afford
excellent manure; when burnt, they produce those
ashes containing alkali, called *Kelp*.

FUDDLE. Still a common word in the Northern
parts of England. Skinner observes, that the Scotch
use *fudd*, and the Ger. *roll*, *pro chrio*, for drunk; and
that hence *fuddle* may be formed by the insertion of the
letter *d*; and thus mean,

To fill, *sc.* with strong drink, to intoxicate.

Horst. That o'er'st'ringing, he's mien, I'll fuddle him

Or ly'e 'till the sails.

Bonmont and Fletcher. The Captain, act iii. sc. 4.

Full brimmers to their fuddled voices thrust.

Dryden. Journal. Satire 6

Warm'd by two Gods at once, they drink and write

Rhyme all the day, and fuddle all the night

Pitt. Horace, book ii. epin. 19.

But earnest brimming bowls

Have every soul, the table floating round,

And pavement, fuddles to the fuddled foot.

Thomson. Autumn.

FUDGE. Perhaps from *fough* or *fough*, *q. v.* and
used as equivalent to—bamboozle, humbug.

But previously I should have mentioned the very impolite be-
haviour of Mr. Birchall, who, during this discourse, sat with his face
turned to the fire, and at the conclusion of every sentence would cry
out *fudge*, an expression which displeased us all, and to some measure
damp'd the rising spirit of the conversation.

Goldsmith. The Vicar of Wakefield.

FUEL, see **FEWEL**.

FUELLEMORTE, see **FEULLEMORT**.

FUGITIVE, *n.* } Fr. *fugitif*; It. and Sp. *fugiti-*
FUGITIVE, *adj.* } vo; Lat. *fugitivus*, from *fug-*
FUGITIVENESS, } ere; Gr. *φύγω*, to fly. The
noun is,
FUGACITY, } One who can or may fly; ap-
FUGACIOUSNESS, } plied to one who does fly; a
FUGACITY. } runaway.

The adjective, able to fly; volatile, fleeting.

But when Alexander was come to Taba, which is the chief city
of Partinacea, it was there shewed hym by *fugitives* that came out
of Duris ciap, how he was fled with all speed into Bactria.

Brande. Quintus Curtius, book i. fol. 133.

Notwithstanding any disposition made or to be made by virtue or
colour of any attainder, outlawry, fugacy, or other forfeiture.

Milnes. On the Articles of Peace between Lord Ormond and the

Irish.

Well therefore did the experient' Colmanella put his gun's eye
in the mid of the *fugacities* of the seasons, and the necessity of
being industrious.

Evelyn. Introduction to the Calendar.

Had I Hippocrene's bright fruit, which stay'd

The swifter speed of the Sphærian maid,

They would not profit me; the world's round ball

Could not my cruel *fugitive* recall.

Sherburne. The Memoirs of Ignorance and Spleen.

FUGITIVE Ariehazaris dying by misfortune, the Armenians would endure none of his race; but tried the regiment of a woman called *Eratra*, whom they expected in a short time; and led an evensome and loose kind of life, rather without a lord, than in liberie; and in the end rescued the fugitive Yonous again.

Greenaway. Twelfth, fol. 34.

The fickleness and fugitiveness of servants justly attract a valuation to their constancy who are standards in a family.

Puter. Worthies General Worthies, ch. xi.

By this means the volatile salt being loosened or disengaged from the rest, and being of a very fugacious nature, flies easily away itself, without staying long enough to take up any other salt with it.

Boyle. Works, vol. iv, p. 300. Of the Mechanical Origin and Production of Falsity.

By our experiment, its fugacity is so restrained, that not only the caput *mercurii*, newly mentioned, reduced a good fire in the retort, before it was reduced to that pitchy substance we were lately mentioning; but, &c.

IL. Works, vol. iii, p. 78. Considerations, &c. Touching the Origin of Qualities and Forms.

It is happened, that this year one Stafford had gone into France and gathered some of the English fugitives together, and with money and ships, that were secretly given him by that court, had come and seized on the castle of Scarborough.

Burnet. History of the Reformation, Anno 1557.

In youth alone, unhappy mortals live;
But, ah! the mighty bliss is *fugitive*;
Discolour'd sickness, anxious labours come,
And age, and death's insensible doom.

Dryden. Virgil. Georgica, book iii.

And even the spirit and salt of sheep's blood itself, diffused by their penitency of taste, and fugitiveness in gentle hands, promise little less efficacy than those other so much celebrated medicines.

Boyle. Works, vol. ii, p. 215. Appendix to the first Section of the Second Part.

But I, who substantial notion require,
Would rather the Muses should feed than inspire.
And whilst lofty Pindus my fancy explores,
To earth, the wild *fugitive*, huncer retreats

Blacklock. To a Friend.

FUGOSIA, in Botany, a genus of the class *Monadelphia*, order *Dodecandria*, natural order *Malvaceae*. Generic character: calyx double, the exterior twelve-leaved, leaflets bristled; corolla, petals five; style filiform; stigma club-shaped; capsule three-celled, three-seeded.

One species, *F. digitata*, native of Senegal. Persoon.

FUGUE, Skinner has *fugue*, which, he says, he had nowhere seen, except in the *English Dictionary*; and which he explains, "A certain harmony or consent in music." Cotgrave has the same word, and calls it, "A chace or report of musick, like two or more parts in one." In *Il. fuga*, from the *Lat. fuga*, flight.

The reports, and *fuga*, have an agreement with the figures in rhetoric, of repetition, and induction.

Becon. Natural History, Cent. ii. sec. 113.

Either while the skillful organist pines his grave and fancied descent in lofty *fugues*, or the whole symphony with arid and unimagined touches alone and grace the well studied choir of some choir composer.

Milton. Of Education.

His volant touch
Instinct through all proportions low and high
Fled and pursued transverse the resonant *fugue*.

Id. Paradise Lost, book xi, l. 563.

Apollo cith'—the Muses take the sound,
From voice to voice th' harmonious notes rebound,
And aeth'ry lyres transmit the volant *fugue* around.

Hughes. The Court of Neptune.

The aversure of Alexander ought to be great and noble; instead of which, I find only a hazy of the instruments not proper, in my poor opinion, and without any design or *fugue*.

Id. Letter to Steele.

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Sir John Hawkins, (iii. 9, 10) who gives abundant examples, defines a *Fugue* to be a species of symphonical composition in which a certain air, point, or subject is propounded by one part, and prosecuted by another. Zerlino, he says, resembles it to an echo; and it is not improbable that the accidental reverberation of some passage or particle of a musical time might have originally suggested it. He dates its introduction at the beginning of the XVth century.

Dr. Busby (*Dict. of Music*, ad v.) describes a *Fugue* to be a composition either vocal or instrumental, or both, in which one part lends off some determined succession of notes called the *subject*, which after being answered, in the *fifth* and *eighth*, by the other parts, is interspersed through the movement, and distributed amid all the parts in a desultory manner at the pleasure of the composer. Sometimes it is accompanied by other adventitious matter, and sometimes by itself. All its parts *fly* or run after one another. A *simple Fugue* contains only one subject. A *double Fugue* contains two subjects, occasionally intermingled and moving together. In a *counter Fugue* the subjects move in a direction contrary to each other.

FUIRENA, in Botany, a genus of the class *Triandria*, order *Monogynia*, natural order *Gramineae*. Generic character: spikelets composed of mucronate scales, imbricated on all sides; corolla none; seminal involucre broad, chaffy, scales cordate; stigmas two or three, secd triangular.

F. squarrosa, native of North America; *F. umbellata*, native of India; *F. obtusiflora*, of the West Indies; and *F. canescens*, Africa.

FULCIMENT. Lat. *fulcimen*, from *fulcire*; *FULCIUM*. "Fr. *fulcir*, to under-set, under-prop, support, sustain, uphold." Cotgrave.

That which underprops, supports, sustains or upholds: applied to the central prop, upon which any thing may turn.

When we shall have every thought, word, &c. of our whole lives laid open and made known before all the world, (as at that day they shall be,) our hearts will need a most special strong *fulcrum*, support and sustainer (as the word imports), to uphold, or bear up their hearts, before the great God, and all the saints.

Goodwin. Works, vol. ii, part iv, fol. 335. Of Election.

It is certain, though there should be the greatest imaginable weight and the least imaginable power, (suppose the whole world, and the strength of one man or infant,) yet if we conceive the same disproportion between their several distances in the former faculties, from the *fulcrum*, or centre of gravity, they would both equiponderate.

Wallace. Archimedes, on Mechanical Powers, ch. xli.

When the balance hangs on a stable *fulcrum*, you have both your hands to help you, and need not be tempted by wariations to *disturb* before the balance be brought to rest in a perfect equilibrium.

Boyle. Works, vol. v, p. 469. Medicine, ch. 12.

The same spine was also to serve another one not less wanted than the preceding, viz. to afford a *fulcrum*, stay, or basis (for more properly speaking, a series of them,) for the insertion of the muscles which are spread over the trunk of the body.

Paley. Natural Theology, ch. xlii.

FULDA, a Province or District of Germany, situated in Hesse in the lower part of the Circle of the Upper Rhine; it is at present included in the Territories of Hesse Cassel. This Province had its origin in voluntary grants of land made by the neighbouring Lords to a Benedictine Abbey, founded by St. Boniface in 744, on the banks of the River Fulda. The Abbey afterwards amassed great wealth, and became the chief Ecclesiastical Seminary of Germany; it was

3 A

FULDA.
—FULFIL.

held immediately the Holy See, and none were admitted into it as members who could not give proofs of their Nobility; the Abbot held the rank of Prince, and the title of Arch-chancellor of the Empress. Benedict XIV. in 1752 erected the Abbey of Fulda into a Bishopric, and exempted it from the jurisdiction of the Ordinary. In 1802 this territory was secularized and given to the Prince of Nassau Orange, as a compensation for the losses which he had sustained in the Netherlands. It was resumed again by Bonaparte in 1810. In 1814 it was divided into two portions, one of which was given to Saxe-Weimar, and the other (nearly two-thirds of the whole) to Prussia; this Power subsequently ceded her share to Hesse-Cassel, by which Government the impaired estates of the Benedictine Abbey have been distinguished from the other Hessian dominions, by the style of the Grand Duchy of Fulda. This Country, which is everywhere bleak and mountainous, is ill adapted to tillage; but potatoes and garden vegetables are extensively cultivated, and the pasturage is productive; the inhabitants are in general poor and simple, without any manufactures except that of linen, which is carried on in the cottages. The district of Fulda has an extent of about 650 square miles, containing eight towns and 60 parish Churches, 15 of which are Lutheran; the population is about 80,000.

Fulda, the Capital of the above mentioned Province, is a small but well built Town, situated on the River Fulda, and containing about 7500 inhabitants. The principal buildings are the Episcopal Palace, three ancient Churches, a College formerly belonging to the Jesuits, and a Lyceum or Academy, which, before Fulda became a secular dependency, was a University; it has a good Library containing some rare Manuscripts. In the Town of Fulda are carried on some trifling manufactures of linens, woollen cloth, and earthenware. *Bowes, Antiquitates Fuldenes.*

FULFIL. See to FILL, *ante*, and FUL, *in*.
FULFILLER. *fra.*
FULFILLING. To fill full, to complete, and
FULFILLMENT. thus, to accomplish, to perform fully or completely, to supply.

For wickedness was fulfilled, vengeance beheld it be.

R. Brasse, p. 65.

For Christ & by alive, as he fulfilled
That God would war you a better man delects.

Pure Phosphor, Vision, p. 30.

But that the Scripture be fulfilled, he that edify my bread, shall
come his body again me. *Wickl. John, ch. xiii.*

Therefore love is the fulfilling of the law.

Id. Romans, ch. xiii.

This Alle king hath twice compassed,

As gentils here in fulfilled of piece

That for his eyes ran the water down.

Chaucer, The Man of Lawes Tale, v. 5069.

The kyng hym greeted to fulfill

His mykage at his owne wille.

Gower, Conf. Am. book iv. fol. 75.

For God confirming the laws of nature, considered correctly that
every man should honour & succour his father & mother, promising
long life and felicity of this life unto the doer & fulfiller thereof;
threatning death to him that doth the contrary.

Uall. Matthew, ch. xv.

And so the laws must be content to admit all these men to be
fulfillers & doers of it law.

Barnes, Wickl. fol. 240. Faith only justified before God.

And here we offer and present unto thee, O Lord, ourselves, our
soules and bodies, to be a reasonable, holy, and lively sacrifice unto
thee, humbly beseeching thee, that all we which be partakers of this

very communion may be fulfilled with thy grace and heavenly benediction.

The Booke of Common Prayer. The Communion.

Yea, who of God the will receiv'd reflect,

And do his law not labour to fulfill.

Mark how the Ethiocks idols did affect,

In dangerous times depending on their will.

Stirling, Domesday. The fifth Hare.

It [the Christian religion] rectifies and confirms the law of nature;
and purging man from corruption by faith, presents him justified, and
a fulfiller of the law, which nature cannot do.

Folken. Reader 3. part ii.

When wickednesses are such as hinder justice, they seldom yield
a fruit that is commendable; as if vengeances followed the besower
for an injury to equity, or for not suffering the divine alights to have
their due fulfilling.

Id. Reader 74. part i.

He incited them, after they had fulfilled their prince's orders, and
settled their own private affairs, to come again, and see him.

Styrge. Memorials. Henry VIII. Anno 1536.

The Spirit dictates all such petitions, and God himself is first the
author, and then the fulfiller of them.

South. Sermons, vol. ii. p. 102.

Let us carry on our preparation for heaven, not by abstracting our-
selves from the concerns of this world, but by fulfilling the duties
and offices of every station in life.

Blair. Sermons 4. vol. i.

Thus we see, from the nature, and, condition of this political,
commercial, and moral economy, that Jesus was the fulfiller of the
law; and, from his doing this in the very manner the inspired men of
old predicted, that he was likewise the fulfiller of the prophets.

Warburton. Sermons 5. vol. ii.

With what entire confidence ought we to wait for the fulfillment
of all his other promises in their due time; even when events are
most embroiled, and the prospect is most discouraging.

Id. Sermon 5. vol. i.

FULGENT, *Lat. fulgens, present participle*
FULGENT, *of fulgere; Gr. φάω-ειν, ardere, to*
FULGURANT, *burn*
FULGURATE, *Fleming, flashing light, bright,*
FULGURATION. *shining, splendid.*

At last, as from a cloud, his fulgent head
And shape start-bright appear'd; or brighter; and
With what persuasive glorie once his fall
Was left him, or false glitter.

Milton, Paradise Lost, book x. l. 449.

Through pitchy blasts from Hell uprose

Stop the outgoings of the morn,

And Nature play to fiery games,

In this first night, with fulgent flames.

Merc. Philosophical Poems, (1647.) p. 514.

If enclosed in a glass vessel we stopped, it sometimes would ful-
gurate, as there cut little flashes of light, and sometimes fill the
whole vessel with waves of flames.

Philosophical Transactions, No. 134.

The shine gave such a lighting from one to another, so as you
should be forced to turn them (the eyes) elsewhere, or not too sted-
fastly to behold their fulguration.

Dunne. History of the Septentrion, (1623.) p. 37.

But other Thracians, who their former name

Retain'd in Asia, fulgent mariners were,

With horns of bulls inimiting brass

Cur'd o'er the crested ridge.

Glover. Lemnia, book iv.

FULGORA, in Zoology, a genus of Hemipterous
insects, established by Linnaeus, and divided by Fabri-
cius and Latreille, belonging in the family Cicadidae.

Generic character. Elytra of the same consistence;
tarsi of three joints; antennae placed under the eyes,
of two or three joints, the last joint largest, nearly
globular, ending to a bristle; beak long, of two or
three joints; head acute; head prolonged into a va-
riously formed beak; ocelli three.

FULGORA. These insects are remarkable for the beautiful colour of their wings and form. The protuberance of their head gives out an intense phosphorescent light. They differ from the *Cicada* in being destitute of the little drum. All the species are exotic, and they are found in the warm parts of America and the Old World.

The type is *F. Landernaria*, of the East Indies; figured by Stoll in his *History of Cicada*, pl. i. fig. 1, and Reaumur, pl. xx. fig. 6 and 7, and especially by Merian, pl. xlix.

FULICA, Brisson; Coot, Penn.; in *Zoology*, a genus of animals belonging to the family *Macrodyctili*, order *Grallæ*, class *Avæ*.

Generic character. Beak straight, short, thickish, and compressed laterally; of greater depth than breadth at its base; the upper edge of the upper mandible dilated into a broad, callous plate upon the forehead, and the lateral edges grooved towards the base; the upper mandible slightly arched, the lower angular; nostrils lateral and longitudinal, placed in the middle of the beak, and partly covered by membrane; legs long and slender, bare below the knee; toes very long, connected at their base, and covered with a broad fin-shaped scolloped membrane; nails shorter than the toes, and hooked.

This genus is admirably adapted for the water, on which it continually lives, very rarely coming ashore, by the close, thick, feathery covering which is common with most other water-birds it possesses, and also by the form of the membrane enveloping the toes, which answers the purpose of a webbed foot of large size, and is particularly suited for quick swimming; the lateral membrane, when expanded to make the stroke, covering a large extent, but falling together when the foot is drawn forward to prepare for it. The narrow form of the fore part of their body also facilitates much their powers of diving. And accordingly they are found to be both excellent swimmers and divers. They live principally on aquatic vegetables.

F. Atra, Lin.; *le Foulque* on Morelle, Buff.; Coot or Bald Coot, Bewick. The upper part of the plumage greyish black, except the outer edges of the wings and a spot under each, which are white; under parts ashy blue, with a hoary tinge; beak white, with a greenish tinge; the callous frontal membrane white, which inclines to red in the breeding season; legs ashy, but yellowish above the knee. In the young bird the frontal membrane is hardly seen, it is then known as *P. Æthiops*. Sometimes the wings are white, but the rest of the plumage as usual; this has been then called *P. Lencorix*; but in both instances it is the same bird. The Coot is found in lakes and marshes; it lives continually in the water, and can rarely be driven to take flight, for which it is ill suited.

CORVÆ, Règne Animal; Pennant, British Zoology.

FULGINOUS, } Lat. fuligo, (perhaps *fuligineus*,

FULIGINOSUS, } from *funis*, smoke.) *nigrum illud, quod ex pingui utroque fumo condensatur, et camino, vel paritibus adhæret.* Vossius. That black substance, which is condensed from the fat smoke of things burnt, and which adheres to the fire or walls.

And the usual periphery of hell torments, fire and brimstone, is wonderfully applicable to the place we have been describing; since it abounds with fuliginous flames, and sulphurous stench and vapour.

Glossol. *Procrastrate* of Swab. ch. av.

The leaf of burrage hath an excellent spirit to repress the fuliginous vapour of dusky melancholy, and so to cure madness.

DuRoi. *Natural History*, Cent. i. sec. 18.

These few particulars I have but mentioned to animate improvements and ingenious attempts of detecting more cheap and useful processes for ways of chalking coals, peat, and the like fuliginous materials.

Ereopis. *A Discourse on Forest Trees*, fol. 99.

In the fit of the strange distemper he laboured under, he divers times observed, that that part of his pillow which his breath passed along, would by the strange fuliginous steams, which that carried off with it, be blacked over, as if it had been held in some sooty smoke or other.

Dryle. *Works*, vol. ii. p. 82. *The Usefulness of Natural Philosophy.*

The lungs absorb

To drink the dew fuliginous above

Armstrong. *The Art of Preserving Health*, book i.

Her impulse nothing may restrain;

Or whence the joy 'mid columns, towers,

'Midst all the city's artificial trim,

To rear some breathless rapid flowers,

Or shroud fuliginously grim.

Steuart. *Rural Elegance*,

FULL, adj. } *Goth. fuls; A. S. full; D. vol;*
FULL, n. } *Ger. voll; Sw. full; past tense and*
FULL, adv. } *participle of A. S. fylgan, to fill, q. v.*
FULLY, } *Full is much used in Composition.*
FULLNESS. }

As ye god & richè yowen, ye se goth al a boote:

Wile þu leod was i fulted with graden strong & proutie.

R. Gloscester, p. 15.

þo þis schippen gure were, and ful of ruche gode.

Id. p. 13

He dode þem schame yow & temprede þem fulwrit,

And made þem some schide yowen þo heo were rebel.

Id. p. 72.

þe kyng askede, wad heo were? þei were adrad ful sare.

Id. p. 38.

Ac þys Hardeknut nas kyng neȝt fulȝyche geres too.

Id. p. 328.

þan blew þe trampes fulle lend & fulle schille

þe kyng cam in to þe halle, þat þætȝ was of wille.

R. Brauer, p. 30.

A wreth of gold amongst, of huge weight,

Upon his bed state ful of stones bright,

Of fine rubies and of diamonds.

Chaucer. *The Knightes Tale*, v. 2149.

Then spake this bull

The which they had published at the fall.

Id. *The Clerkes Tale*, v. 8625.

When the eric was don of Fulmar,

His sacrifice he did, and that anon,

Fall pitously, with alle circumstances,

All tell I not as now his observances.

Id. *The Knightes Tale*, v. 2265.

And with that word they rurs suddenly,

And ben assented fulȝ, that he shold

Be widded whan him list and wher he wolle.

Id. *The Marchantes Tale*, v. 9449.

Thus hath she fulȝliche overcome

Myu silence till I sterue,

So that I not bi meil serue.

Gower. *Conf. Am.* book i. fol. 70.

And now when his [Tyndall] argument is all made up, ye shal find

it so full of reason as an egge full of mustard.

Sir Thomas More. *Works*, fol. 502. *The Second Part of the Con-*

solation of Tyndall.

Christ full lowly and meekely washed his disciples feet.

Frisk. *Works*, fol. 98. *An Antithesis between Christ and the P.p.*

It may be here demanded, why a matter of so great moment

should be so slenderly regarded, as that the general should reason

with such an army against such an enemy, before he knew either

the fulness of his own strength, or certain means how he should

abate the place where he should come to it.

Hobbes. *Popery*, 4to. vol. ii. part ii. fol. 146. *The Portrayal Popery.*

— Come, come, discom

The state of your affection, for your passions

Have to the full approach'd.

Shakespeare. *All's Well that Ends Well*, fol. 214

3 a 2

FI. 126.1.

NH 8.

—

FL LL

FULL.

Wth. — You have discharg'd
The true part of an honest man; I cannot
Request a *fuller* satisfaction
Than you have freely granted.

Ford. The Witch of Edmonton, act i. sc. 1.

And they themselves made quarrel, and charged the Romanes with
wrecks of dirt; and nevertheless they justified themselves for
any thing by them done, and answered all objections that were laid
against them *full* stoutly.

Milford. Lucius, fol. 297.

Church hath *fully* accomplish'd bath
His indignation, and pour'd forth his wrath;
Kindled a fire in mine, which hath pow'r
To eat, and bear foundations to devour.

Duane. Poems. Jeremy, ch. ix.

Since he had received the Cardinal's letters, he seem'd to taste and
feel a reformation of the whole ecclesiastical hierarchy of England,
more *full* and exact, than he could before in that age have divined,
much less hoped for.

Strype. Memorials. Henry VIII. Ann 1523.

All hail, Patroclus! let thy vengeful ghost
Hear, and essay, on Plato's dreary coast,
Behold Achilles' promise *fully* paid,
Twelve Trojans heroes offer'd in thy shade.

Pope. Homer. Iliad, book xix.

And as his health round the glut board did roam,
Each honest fellow cry'd, *fill full* my glass;
And show'd the fullness of his mind.

Onslow. The Poet's Complaint.

A short sentence may be oftentimes a large and a mighty matter.
Devotion, so managed, being like water in a well, where you have
fullness in a little compass.

South. Sermons, vol. ii. p. 146.

There is however a circumstance attending these colonies, which,
in my opinion, *fully* counterbalances this difference, and makes the
spirit of liberty still more high and haughty than in those to the
northward.

Burke. On Conciliation with America.

But long we scarce a child of his pain'd by,
Worn than adversity the Child befall;
He left the *fullness* of satiety:
Then lashed he in his native land to dwell,

Which seem'd to him more low than creature's wail call.
Byron. Child Harold's Pilgrimage, can. 1.

FULL, in Composition.

This wide world, which that men say is round.

I would it were, if I were not of it.

This bargaine is *full-driven*, [i. e. *fully-driven*], for we bee knit.
Chaucer. The Franklin's Tale, v. 11542.

He was of visage *full-faced* & loosely, of body mightie, strong
and close made

Hall. Edward F. fol. 3.

And like as when a cleaf *full-frang'd* with kayle to ground dath fall,
The ploughmen do from out the heble with heyle coases them all.

Pleas. Floyd. Rueden, book v.

And be brought the other ram that was the *full-fringing*, & Aaron
& his sonnes put theyr handes vpon the head of the ram.

Bible. Anno 1551. *Leuiticus*, ch. viii.

— Purchance he spoke not, but

Like a *full-armor'd* bear, a Jarman on, [German, one.]

Cry'd oh! and moored.

Shakespeare. Cymbeline, fol. 380.

Till then the name of Ouse, then not known to us,

A term in former times the ancient did bestow

On many a *full-bank'd* flood.

Drayton. Polyolicon, song 28.

PRA. Do ladies of this country use to give an more respect to
meo of my fullness?

[GAL. *Full-honey*] I understand you not unless your Grace meases
growing to fumes.

Beumont and Fletcher. Philaster, act i. sc. 1.

Lo! a smooth, where *full-blown'd* lips

At too dear a rate are roses.

Lo! a blood-shot eye! that weeps

And may a cruel tear disclose.

Crowden. Steps to the Temple.

I stood 'till the leuell

Of a *full-charge'd* confederacie, and gins thanks

To you that chok'd it in.

Shakespeare. Henry VIII. fol. 207.

They are of reasonable stature, beardless, in conditions like to
those which Sir Matthew Flinders discovered broad-faced, *full-*
eyed, coloured on their faces and apparel with red scales.

Purchas. Pilgrimage, book viii. ch. iv.

And [that] were as if a herald in the achievement of a king,
should commit the adlocution to set his helmet sideways and close,
not *full-faced* and open in the posture of direction and command.

Milton. Of Nuptials in Marriage.

REGAN. Lady, I am not well, also I should answer

From a *full-flowing* stomach.

Shakespeare. Lear, fol. 207.

And thus they full hath left a kinde of blot,

To mark thee *full-frang'd* man, and best endant

With some misgiving.

Id. Henry F. fol. 72.

— Not th' imperious shade
Of the *full-furied* Caesar avar shall
See brooch'd with me, if knife, dagger, serpents, haue
Edge, sting, at operation, I am safe.

Id. Antony and Cleopatra, fol. 263.

— And as a faire mead, proud
With *full-grown* meadows, long tied up, and now (his headstall broke)
He breaks from stable, rouses the field, and with an ample stroke
Measures the center.

Chapman. Homer. Iliad, book vi. fol. 94.

My furlon sew is sharpe, and puning equall,
And all the stoops, she must not be *full-gorg'd*;
For then she neuer lookees upon her lare.

Shakespeare. Taming the Shrew, fol. 222.

— But now

Full-grown in man, yetwile'd as I am beave,
By John the Baptist, and in public shewes,
Son our'd from heaven by His Father's voice;
I look'd to some great change.

Milton. Paradise Regain'd, book ii. l. 87.

— All dying

Through a strait lane, the enemy *full-bleat'd*,
Lolling the tongue with slaughter-ong.

Shakespeare. Cymbeline, fol. 394.

Who forthwith from the glittering staff snatch'd
Th' imperial crown, which *full-bark* advanc'd
Shon like a meteor streaming to the waid.

Milton. Paradise Lost, book i. l. 541.

— Anger is like
A *full-hot* horse, who being allow'd his way
Self-mettle tyres him.

Shakespeare. Henry VIII. fol. 20:

LAUO. With *full-lar'd* lilies I will stick
They braided hair all o'er so thick,
That from a light shall show
Like the suns upon the snow.

Drayton. The Muse's Elgion. *Nymphal* 2.

ANT. Our out-put of shipping we will bring
And with the rest *full-mann'd*, from th' head of action:
Beats th' approaching Caesar.

Shakespeare. Antony and Cleopatra, fol. 155.

At length,

In many a sweet rise, many as sweet a fall
A *full-mouth'd* diapason wallows all.

Crowden. Music's Duel.

And lead ye where ye may more near belov'd
What shadow-searching Fame hath left untold;
Which I *full-soft* amid those shades alone
Have set to wonder at, and gaze upon.

Milton. Arendre, l. 72.

— Now requies
Full-er'd the moon, and with more pleasing light
Shadowe sets off the face of things, in van,

If now regard. *Id. Paradise Lost*, book iv. l. 47.

Said't Iceland for his own, and Greenland to each there
Where Arthur's *full-ant'd* Beel had never touch'd before.

Drayton. Polyolicon, song 18.

Such is my *full-ant'd* confidence in her virtue,
Though in my absence she were now besieged
By a strong army of lascivious woeers,
And every one more expert in her net

Than those that tempted chaste Penelope;
Here, here is my assurance she holds out, [loses the picture]
And is incorruptable.

Mezinger. The Picture, act ii. sc. 2.

FULL.

When 'twixt their barly stacks and *full-moon'd* heres they stand,
Drayton. Poly-damn, song 14.

And bear through high or depth of nature's bounds
 With prosperous wing *full-moon'd*, to tell of deeds
 Above heroic, though in secret done.
Milton. Paradise Regain'd, book 1. l. 14.

And often, to our comfort, shall we fade
 The shroud-beetle, is a safer hold
 Than is the *full-wing'd eagle*.
Shakespeare. Cymbeline, act 3. l. 361.

Whilst we, like sailors tacking for the wind,
 Mount on the deck at last, with *full-blown* sails
 Drive onward to our port, and proudly ride
 On dancing billows down the leaping tide.
Southey. The Rival Brothers, act 3. l. 1.

Th' impatient steel with *full-decaying* away
 Forc'd through his brazen helm its force to show.
Pope. Homer, Iliad, book 4.

Till the long lines of *full-extended* war
 In bleeding eight comit's, the sanguine flood
 Rolls a broad slaughter o'er the plains of heaven.
Thomson. Autumn.

Fat and *full-fed*, and with abundance cloy'd,
 Bet new and then these tyrants feed;
 But were, alas! this pauper'd bread destroy'd,
 The lean and hungry would succeed.

Somerville. Fables. The Wounded Man and the Swarm of Flies.

Delicious is your shelter to the soul,
 As to the hasted hart the swelling spring,
 Or stream *full-flowing*, that his swelling sides
 Laves as he floats along the herbage's brink.
Thomson. Summer.

Till fleg'd with wings *full-green*, and bold to rise,
Hughes. The Ecstasy.

Meag time, with sudden interruption, loud,
 Th' impatient catch bursts from the joyous heart;
 That moment (*loud*) is every limited soul;
 And, opening in a *full-mouth'd* cry of joy,
 The laugh, the slap, the jocund curse, go round.
Thomson. Autumn.

The pack *full-spraying*, various; the stall horn
 Resounded from the hill; the snoring steed,
 Wild for the chase: and the loud hunter's shout.
Id. Id.

Not always sternal flowers their pride retain,
 And *full-orb'd* moons are more in wane;
 Why tire we then the narrow mind,
 For eases eternal too couldn't.
Deane. Horace. Ode 11. book 11.

As if upon a *full-proportion'd* dune,
 On swelling columns beach'd, the pride of Art!
 A critic fly, whose feeble ray scarce spreads
 An inch around, with blind presumption bold,
 Should dare to tax the structure of the whole.
Thomson. Summer.

How easy 'tis when Destiny proves kind,
 With *full-spread* sails to run before the wind!
Dryden. Astruc Reduc.

Exalted in his noon the fervent sun
 Full-blazing o'er the blue immense, burns out
 With fierce effulgence. *Mallet. The Excursion.*

These might ye see the piny spread wide,
 The full-blown rose, the shepherd and his lam,
 Lay-log and limbin with black staring eyes,
 And parrots with two cherries in their beak.
Cowper. The Task, book 1.

Keeler had exaggerated the curls of *full-battered* wigs.

Wilde. Anecdotes of Painting, vol. iv. p. 2.

Full-fac'd the moon
 Extends the shadow of a thousand maids
 Across the mirror of cerulean floods,
 Which feel no ruffling wind.
Glover. The Athenian, book v.

Well may'st thou mourn thy Patriot's timeless end,
 Thy Muse's patron, and thy merchant's friend.

What heart shall pity thy *full-flowing* girl?
 What hand owe deign to give thy pain relief?
Falconer. To Frederick, Prince of Wales.

The Spring is the pleasantest of the seasons; and the young of
 most animals, though far from being completely fattened, afford a
 more agreeable sensation than the *full-grown*; because the inaction
 is enlivened with the promise of something more, and does
 not acquire the present object of the sense.
Burke. On the Sublime and Beautiful.

Although Longinus' *full-mouth'd* jaws
 With all the force of genius glow.
Lloyd. Epistle to J. B.

Vain is the hope by colouring to display
 The bright effulgence of the zodiac day,
 Or paint the *full-orb'd* ruler of the skies
 With pencils dypt in dull terrestrial dyes.
Mason. Freeman's Art of Painting.

And in th' extended keel a lofty mast
 Uprais'd, and sails *full-sailing*; to the chiefs
 Unwanted objects.
Dyer. The Fleecy, book 4.

In her enrich'd accoutrements of war
 The *full-weight* buckler, and high-centred helm,
 In Corin first devil'd, across the beach
 Her tow'ring form advances.

Glover. Leonidas, book iv.

FULL, *v.* A. S. *fullian, fullare, polire vestes*, to
 FULLER, *v.* full a piece of cloth. Sommer. Dutch,
vollen, telam lancom rudem subigere pedibus, subul-
tando identidem, fullonio saltu testimenta calcare,
premere, et densare. Kilian; (to trample upon, press,
 and thicken cloths.) Fr. *fullier*, to tread or trample
 on; from the Lat. *fullo*, from the Gr. *πύλλω*, or rather,
 Vossius thinks, *πύλλω*, of the same signification, viz.
 to thicken.

To tread or trample down, beat or press down, and
 thus, to thicken.

And kine cloth were mad for schynyn & whight as snowe,
 whiche manner whightis clothis a fuller may not make or erbe.
Wylf. March, ch. xix.

And his rayment dyd dye, and was made very whyte, even as
 snow: so white as no fuller can make upon the arch.
Ruile, Anno 1551.

Also a wayner or fuller, shold be an vnneste capitaine of an army,
 or in any other office of a gouernour.
See Thomas Elgot. Governour, book 1. ch. 1.

It is to be noted that foure miles to the northward of Doguone there
 growe no trees on the bank by the water side: and the buccas coast
 of *fuller's-earth*.

Madrigal. Voyages, 4to. vol. 1. fol. 291. Stephen Barrrough.

Only this faithful country case 'scap'd full free & end, be it spoken
 in good hour, was neuer better yet since it came from *fullers*.
Tunish. Albanazar, act v. sc. 8.

To come then to the mystic of *fuller's* craft: first they wash
 and scour a piece of cloth with the earth of Sardinit, then they
 performe it with the smoke of brimstone, which done they full most
 to bring it with Cinola. *Holland. Flavia, vol. 1. fol. 612.*

This *fuller's-earth*, Canolia, is of a cooling nature, and being used
 in the forme of a liniment, it steeleth immortall anims. The men
 taken inwardly with wine in the baize or hote house, restraineth
 the breaking fourth of pimples.
Id. Id.

A purchase granted to the Lady Johan Denay for the sum of
 £3202. 7s. 6d. of the lordships and manors of Waltham and Nasing,
 with the appurtenances, with a fulling-mill and two water-mills, late
 parcel of the dissolved abbey of Waltham Cross.

Strype. Memorials. Edward VI. Anno 1553.

Strype. Memorials. Thy ell-milking earth
 The fullers still assuming, safe defies
 All foreign rivals in the clothier's art.
Doddsley. Agriculture, can. 3.

They [our fair countrywomen] are surely, if I may say so, much
 more valuable commodities than wool or *fuller's-earth*, the exportation

FULL.

FULL-
—
FUEL-
NATING
POW-
ERS.

of which is so strictly prohibited by our laws, lest foreigners should learn the manufacturing of them.

Chatterfield, *Mucilagineus* *Pierce*, 19, vol. ii, p. 148.

The Ancients, says Beckmann, (iii. 244,) used FULLER'S EARTH much oftener than we do at present. Their *Creta Pulloria* derived their names from the Countries which furnished them, as *Terra Cimolia*, *Chia*, *Lemnia*.

Sarda, Umbria, Samio, Tymphaea, and others. Fuller's Earth is now scientifically known as *Cimolia*, or *Nicandro*. It is a variety of Lithomarge, or Stone Marl. The most valuable kind is found in England, chiefly in Bedfordshire, Berkshire, Hampshire, and Surry, and its exportation is subject to very heavy penalties. Another kind is found in Saxony.

FULLER'S
EARTH.
—
FULMI-
NATING
POW-
DERS.

F U L M I N E

FULMINE, } Lat. *fulmen*, ab eo, quod ignis
FULMINATE, } propter splendorem fulget; fulgor,
FULMINATION, } *fulmenque* ad fulgur. Varro, lib. iv.
To throw forth light or lightning; to act with the
effect of lightning, (or thunder, the accompaniment of
lightning;) to menace or denounce with the noise or
loudness, the awfulness of thunder.

And ever and anon the rosy red

Flash! through her face, as it had been a flake

Of lightning through bright heavens *subjoined*.

Spenser. *Faerie Queene*, book iii. can. 2.

Water and wind-guns afford no *fulminating* report, and depend on simple principles.

Sir Thomas Brown. *Vulgar Errors*, book ii, ch. 7.

He [King Charles] cursed and devoted to perdition more than any Ahab, or Antiochus, with exhortation to curse all those in the name of God, that made not war against him as bitterly as Merik was to be cur'd, that went not out against a Canaanitish King, almost in all the sermons, prayers, and *salutations*, that have bin utter'd these seven years past by those cloven tongues of falsehood and dissimulation, who now, to the stirring up of new discord, accuse him.

Milton. *The Tenure of Kings and Magistrates*

Thence to the famous statues remain.

Those except, whose restless eloquence

Wielded at will that fierce democracy

Shook the Arrival and *falsum'd* over Greece

To Macedon, and Artaxerxes' throne.

Id. *Paradise Regained*, book iv. l. 267.

Another, who was a professor of the Reformed Religion, they at present wickedly persecuted by force of arms and with Papall cruelties and fulminations. *Cancun. Elizabeth. June 1520.*

Canada. *Elizabeth*, June 1520.

And it is very probable, that if the Pope had not, with that violent passion, that Italians have for the advancing their families, run into the proposition for marrying his niece to the Duke of Orleans, he would have *suborned* upon this occasion.

Harriet. History of the Reformation, June 1531

When the King's (Charles) eldest servant had, in the great wants of the treasury, encouraged his master to break his faith, an often pledged to his Parliament, never more to exert any of those branches of useful prerogative, which they had so often *saluted*; he little suspected that he was opening his way to his own ruin, by habituating his royal master to think slightly of his promises, in the number of which was collection to himself.

Harvardian. Series 19, vol. 8, p. 37.

PELLETIZING POWDERS. Under this name are comprehended a variety of Chemical combinations, which, by having one or more of their principles suddenly disengaged in the elastic form, the stroke thus occasioned against the displaced air produces a loud noise. These preparations form some of the most curious and interesting compounds which Chemistry affords, and the advancement of that Science has gradually increased their number.

The most formidable have for their base those metals having the weakest affinity for oxygen: the agency of nitrogen also appears requisite to the formation of the most violent kind, as in all these it is found to

constitute one of the principal component parts. We shall proceed to give the best directions for preparing these Powders, beginning with those which possess the Fulminating property in the most remarkable degree.

and is best prepared in the following manner. Dissolve 2 drams of nitrate of silver in one ounce of distilled water; to this solution add lime water, which will immediately occasion a precipitate of the oxide of silver of an olive colour. Continue the addition of lime water, until the precipitate ceases to form, which must be well washed with repeated portions of distilled water, and laid on blotting paper to dry. When perfectly dry, put a small quantity into a capsule of glass, and pour on it some of the purest liquid ammonia. Let it remain undisturbed for about 12 hours, when a black powder will be found at the bottom of the vessel. This black powder, which is an ammoniate of silver, is the Fulminating substance to be obtained. The supernatant liquid must be decanted off, and the powder carefully collected, and laid on separate bits of blotting paper to dry. The greatest circumspection is required in removing it out of the vessel in which it was prepared, as it sometimes explodes when wet, if too much friction be used. Those unacquainted with it should begin with very small quantities, as serious accidents have happened from indiscretion in its use. When dry, the gentlest heat or

slighted friction causes it to produce a violent explosion. A drop of water falling upon it has been known to produce a small explosion. The portion of the substance decanted, will be found to contain a solution of the same substance; if it be gently heated, a slight effervescence from disengagement of nitrogen gas is occasioned, and as it cools, small brilliant crystals appear. These possess a still more formidable Fulminating power, and will sometimes explode though under a liquid, on being scarcely touched with any hard substance. The same compound may be more quickly prepared, by mixing together three times the weight of silver, with one of silver nitrate, and caustic ammonia, and solution of pure potash. A portion of the oxide will be dissolved, whilst what remains will be converted into a black powder, possessing properties similar to the one last mentioned. This substance is most probably a compound of oxide of silver and ammonia, the detonation being occasioned by the sudden extrication of nitrogen gas and aqueous vapour, both in the same state; the latter having been formed from the oxygen of the oxide of silver and hydrogen of the ammonia.

FULMI-
NATING
POW-
DERS.

in a less violent degree, was discovered by Mr. Howard, and has been described by Berceolus in Nicholson's *Journal*. It is prepared by adding 40 grains of pure silver to 2 oz. of strong nitric acid, and applying a slight heat; as soon as the silver begins to dissolve, which may be known by the evolution of numerous small bubbles, the heat is to be withdrawn, and 2 oz. of alcohol added. The mixture of the two liquors occasions an extrication of heat, the effervescence quickly recommences, and gradually increases, emitting at the same time a strong smell of nitric ether. After a short interval the liquor grows turbid, and a heavy, white, crystalline powder falls down. As soon as the effervescence begins to subside, a quantity of distilled water must be added, to suspend any further action: the powder is to be immediately collected on a filter, and well washed, and dried on blotting paper, always keeping it secluded as much as possible from the action of light. The same substance may be prepared, by putting 2 drams of powdered nitrate of silver into 2 oz. of alcohol, heating the mixture slightly, and then adding 6 drams of strong nitric acid, which will occasion an effervescence; this must afterwards be treated as the former. It is not prudent to make any large quantity of this substance at a time, as the mixture of hot nitric acid with alcohol is liable to occasion accidents. This powder has a strong metallic taste: slight heat, a blow, or long continued friction, cause it to detonate loudly, a sudden flash of light appearing at the same moment. A single grain held in the flame of a candle, makes a deforming report. The electric spark likewise makes it detonate; concentrated sulphuric acid causes it to inflame with an explosion. This powder has been formed into various toys, known under the name of Fulminating Balls, Detonating Spiders, &c. To prepare the Fulminating Balls, mix together equal quantities of powdered glass and sand, and having collected a small quantity into a heap, on a bit of any kind of thin paper, take a portion of the Fulminating Powder, equal in size to a pin's head, and place it in the middle of the small heap; over the whole put a large sound pea, and cautiously fold up the paper, twisting round the corners. This, when thrown upon the ground, or trod upon, detonates with a sharp report, owing to the friction the Fulminating Powder undergoes between the particles of glass and sand and the pea. Several other similar toys are made, but as they are only varied in form, the principle remaining the same, it is unnecessary to describe them.

Fulminating Gold has been long known to Chemists. Beckmann, in his *History of Inventions*, states it to have been most probably discovered by a German Benedictine Monk, as far back as the year 1413. To prepare it, dissolve as much gold in nitro-muriatic acid, made by mixing together two parts muriatic and one nitric, as will be sufficient to make a saturated solution; mix this with two parts of distilled water, and add by degrees liquid ammonia, which will precipitate a brownish yellow powder. Care must be taken not to add too much ammonia, otherwise the precipitate will be redissolved. Collect the powder on a filter, and after having well washed it with warm water, let it be dried on blotting paper: this is the Fulminating compound, and will exceed the weight of the gold employed by one-fourth. If half a grain be held over a candle in a spoon, or on the blade of a pen-knife, when heated to the temperature of about 300°,

it will explode with a sharp, disagreeable report. Before it explodes the yellow colour is changed to black, and at the moment of its decomposition a faint flash of light may be perceived. The principal part of its force is apparently directed downwards, as a thin sheet of copper will be found perforated, after having had two or three grains exploded on it. This salt cannot be ignited either by flint and steel, or by the electric spark; friction causes it to explode vehemently, hence it should never be kept in a bottle with a glass stopper; a bit of cotton is the best thing to plug up the mouth of a bottle containing any of these dangerous compounds. The facility of its explosion is very much increased by high drying; so that if heated till it becomes black, and then removed from the fire, it will frequently go off by a mere touch. If mixed with chalk, or any substance neither fusible nor decomposable at a moderate heat, and exposed gradually to a low temperature, it will be decomposed, leaving merely the purple oxide of gold. The same effect may be produced by very cautiously heating it without any addition, removing it from the fire when it has changed colour, and when cooled heating it again, proceeding in this way till the powder becomes purple, in which state it will have entirely lost its explosive property. Bergmann first showed it to consist of about five parts peroxide of gold and one ammonia. Berthollet afterwards, in order to ascertain the cause of its Fulminating property, exposed it cautiously to a very gentle heat in a copper tube, one end of which was inserted under a jar resting in a mercurial trough; the gold was reduced to a purple oxide, and a large quantity of ammoniacal gas disengaged. The same Philosopher caused it to explode in copper vessels: nitrogen gas was disengaged, a few drops of water appeared, and the gold was reduced to the metallic state. In this experiment, he infers, that the ammonia was decomposed; its nitrogen suddenly assuming the elastic state caused the explosion, whilst the oxygen of the oxide united with the hydrogen of the alkali, and formed water. This satisfactory theory is still further confirmed by the fact, that sulphur, sulphuric acid, fat oils and ether, deprive it of its Fulminating property, by combining with the ammonia.

Fulminating Platinum has been lately discovered by Mr. E. Davy. To prepare it, dissolve sulphate of platinum in distilled water, and add liquid ammonia, which will throw down a precipitate. The precipitate, after having been well washed, is to be boiled for some time in a Florence flask or other convenient glass vessel, with a solution of pure potash; a brown powder is thus obtained, which is to be collected on a filter, well washed, and dried. This is the Fulminating compound, it has different shades of colour, from a light brown to a dark chocolate. A single grain laid on a sheet of copper, and heated to the temperature of 400°, produces a report as loud as that of a pistol. It is lighter than Fulminating gold, but, otherwise, analogous to it in its properties and composition.

Fulminating Mercury was discovered by Mr. E. Howard, whilst endeavouring to ascertain the composition of muriatic acid. It is prepared by dissolving 100 grains of mercury, in a measured ounce and a half of nitric acid. This solution being poured cold into two measured ounces of alcohol, previously introduced into any convenient glass vessel, a moderate heat is to be applied till an effervescence is

FULMI-
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exited. A large quantity of vapour of nitric ether, loaded with a white powder, is disengaged. A quantity of the same powder also precipitates to the bottom of the vessel, which is to be immediately collected on a filter, well washed and dried on a water-bath. The immediate evaporation is material, otherwise the powder is liable to be reacted on by the nitric acid. It is also to be remembered, that the nitric acid is not to be poured on the alcohol, as this will not only occasion a great deal of the powder to be dissipated by the ensuing effervescence, but also be detrimental to its Fulminating property; for the same reason care is to be taken on applying the heat, that a speedy and not a violent action be effected. The more capacious the vessel is, the greater will be the quantity obtained; as by this means a larger surface is exposed for the condensation of the nitric ether and consequent deposit of the powder mixed with it. The above quantity of mercury will give from 120 to 130 grains, the variation depending on very minute circumstances. It is not proper to operate on more than 500 grains of mercury at a time, as the heat occasioned by the mixture of proportional quantities of nitric acid and alcohol, will not allow the powder to acquire its greatest Fulminating power. The oxides of mercury may be used instead of the pure metal; but as these are more expensive, and the resulting compound the same, no advantage is gained. The salt when properly prepared is of a white crystalline appearance; it explodes at the temperature of 368° , with a vivid flash, resembling that produced by gunpowder, but differing from it, in occasioning more noise, firing with more rapidity, and not being followed by any smoke. If 3 grains be laid on an anvil, and struck with a hammer, a stunning disagreeable report will be the consequence, and the faces of both hammer and anvil will most likely be found indented. The same explosion takes place by flint and steel, by an electric spark, or by the action of strong sulphuric acid; it is also inflammable when under the exhausted receiver of an air-pump. The surface of the body on which it is exploded, becomes covered with a white film of reduced mercury. As this salt appeared to possess properties analogous to those of gunpowder, Mr. Howard performed several experiments, in order to compare its strength with that of the latter compound. These experiments are recorded in the *Philosophical Transactions* for the year 1800, and in order that the reader may judge of their different effects, we shall here insert one or two, which will tend to prove its inferiority for the purposes to which this latter article is applied.

A common gunpowder proof, capable of containing 11 grains of gunpowder, was filled with the mercurial powder, and fired in the usual way; the report was sharp, but not loud. The person who held the instrument in his hand felt no recoil; but the explosion laid open the upper part of the barrel, nearly from the touch-hole to the muzzle, and struck off the hand of the register, the surface of which was evenly indented, as if it had received the impression of a punch.

A gun was next charged with 17 grains of the mercurial powder and a leaden bullet. A block of wood was placed at about eight yards from the muzzle, to receive the ball, and the gun was fired by a fuse. No recoil seemed to have taken place, as the barrel was not moved from its position, though it was in no ways confined. The report was feeble, the bullet, as appeared from the impression made on the wood, had been projected with

half the force it would have been by an ordinary charge of 68 grains of the best gunpowder. The gun was therefore recharged with 31 grains of the mercurial powder; and as the great strength of the piece removed any apprehension of danger, a gentleman fired it from his shoulder, aiming at the same block of wood. The report was like the first, but not louder than might have been expected from a charge of gunpowder. Fortunately the gentleman was not hurt, but the gun was burst in an extraordinary manner. The breech was what is called a patent one, of the best forged iron; it was torn open and flamed in many directions, and the gold touch-hole driven out. The barrel into which the breech was screwed, was split by a single crack three inches long. The wall missed the block of wood, and struck against a wall, which had already been the receptacle of so many bullets, that the impression made by this last could not be recognised.

As it was plain that no gun could contain a quantity of the mercurial powder sufficient to project a bullet with a greater force than an ordinary charge of gunpowder, its comparative strength was tried in another way. Two blocks of wood were procured very nearly of the same size and strength, and bored with the same instrument to the same depth. The one was charged with half an ounce of the best Dartford gunpowder, and the other with half an ounce of the mercurial powder; both were alike buried in sand, and fired by a train communicating with the powders by a small touch-hole. The block containing the gunpowder was simply split into three pieces; that charged with the mercurial powder was burst in every direction, and the parts immediately contiguous to the powder were absolutely pounded, yet the whole bung together, whereas the block split by the gunpowder had its parts fairly separated. The sand surrounding the gunpowder was undoubtedly most disturbed; in short, the mercurial powder appeared to have acted with the greatest energy, but only within certain limits.

From the effects of the mercurial powder in the last experiment, Mr. Howard thought that it might be confined during its explosion in the centre of a hollow glass globe. Such a vessel being provided, 7 inches in diameter, and nearly half an inch thick, 10 grains of the powder were placed in its centre, and fired by the charge of an electrical battery. The glass globe withstood the explosion, and of course retained whatever gases were generated, which being collected amounted to bulk to four cubical inches; the interior of the globe was thinly coated with quicksilver in a very divided state.

From these experiments it is sufficiently plain, that the force of the mercurial powder is restrained to narrow limits, both because the block of wood charged with it was more shattered than that charged with the gunpowder; while the sand surrounding it was least disturbed, and also because the glass globe withstood the explosion of 10 grains fixed in its centre, a charge which Mr. Howard has twice found sufficient to destroy old pistol barrels, which were not injured by being fired when full of the best gunpowder. Hence it seems, that the Fulminating Mercury, from the limitation of its sphere of action, can seldom, if ever, be applied to mining; and from the immensity of its initial force, cannot be used in fire-arms.

This salt has been analysed by Mr. Howard, and is found to consist of nitrous etherized gas, and of oxu-

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late of mercury united with excess of oxygen. He has also given us the following theory of its combustion: the hydrogen of the oxalic acid and of the etherized gas is first united to the oxygen of the oxalate forming water; the carbon is saturated with oxygen, forming carbonic acid gas, and a part, if not the whole of the nitrogen of the etherized gas is separated in the state of nitrogen gas; the sudden evolution of the carbonic acid and nitrogen gases, as well as sudden vaporization of part of the mercury producing the explosion.

Bayen's Fulminating Mercury. The Fulminating property of the oxides of mercury with sulphur was first discovered by Bayen, hence mixtures of this kind have had his name applied to designate them. The most powerful is prepared in the following manner: dissolve one ounce of mercury in a sufficient quantity of strong nitric acid, and to the solution add a pint of distilled water; if on the addition of the distilled water a yellow precipitate falls down, a little more nitric acid must be added, which will immediately take it up. To the solution thus made, add lime water; the oxide of mercury, in the form of a yellow powder, will immediately be precipitated. Collect the precipitate on a filter, and after having washed it with repeated portions of distilled water, lay it between two folds of blotting paper to dry. When perfectly dry, collect it into a capsule of glass, and apply the heat of a water bath, until fumes of nitrous acid cease to arise. This done, take 30 grains of the powder and 4 grains of pure flower of sulphur, and rub them both together in a dry and warm mortar, until they are accurately mixed. The above quantity laid in a spoon, and placed over the fire, will explode with a report as loud as a pistol. The explosive force of this powder seems to depend on the sudden deoxygenation of the oxide of mercury, and combustion of part of the sulphur; if the experiment be performed in a close vessel a reddish, violet-coloured sulphuret is obtained.

Fulminating Iodine was first discovered by Mr. Courtois; it is made by powdering a small quantity of iodine, and pouring on it a solution of ammonia in water. The iodine is gradually converted into a brownish black substance, which is an iodine of nitrogen. This is to be collected and dried at a very gentle heat on blotting paper. This compound detonates from the smallest shock, or from heat, emitting a violet-coloured vapour. When properly made, it frequently detonates spontaneously, and therefore ought never to be removed from the vessel in which it has been made. When exposed to the air it gradually evaporates. Its constituents are nitrogen and iodine, which, at the moment of explosion, are suddenly extricated in the elastic form.

Fulminating Powder is made by triturating in a warm mortar three parts by weight of nitre, two of carbonate of potash, and one of flour of sulphur. The effects of this mixture are exhibited by placing 20 grains in an iron ladle over a slow fire, or a candle; it will first acquire a brown colour, and begin to melt; a blue lambent flame will then appear on its surface, and immediately afterwards the whole composition will explode with a loud noise. The mass

being removed from the fire as soon as it is fused, may be kept in a dry, well-closed phial; and will at any time be exploded by a spark, and burn like gunpowder, but more rapidly, and with greater detonation. A particle of ignited charcoal thrown into the mixture when fused, but not sufficiently heated to produce the blue flame, will immediately occasion the explosion to take place. The Fulminating property of this powder is occasioned by the sudden disengagement of nitrogen and carbonic acid gases,—the sulphur having united with the oxygen of the nitric acid and the potash, and formed sulphate of potash.

This powder may be kept in a glass bottle, furnished with a stopper, for any length of time, without fear of an explosion taking place.

Several explosive compositions are formed by means of the chloride of potash, a salt which, as Fourcroy remarks, seems to include the elements of thunder in its particles. Rub two grains into a powder in a mortar, and add one grain of sulphur; mix them accurately together, using the gentlest triture; and, having wrapped the whole in a bit of strong paper, let it be forcibly struck with a hammer, a loud report will be produced, accompanied with beautiful streaks of white light. A similar quantity of the ingredients rubbed in a mortar produces a series of detonations resembling the cracks of a whip. One grain of the same salt rubbed to a fine powder in a mortar, and half a grain of phosphorus added, on the gentlest triture, produces a loud report.

It is the chloride of potash that forms the base of the Percussion powder, which has lately been so much used as a means of communicating fire to the charge of guns, &c. Different manufacturers employ different proportions of the ingredients. We have found the following to answer as well as any other: 3 parts chloride of potash, 2 charcoal, $\frac{1}{2}$ sulphur; or equal parts chloride of potash and sulphuret of antimony.

The above ingredients should not be rubbed together in a mortar, or an explosion will infallibly occur. Several very serious accidents have already happened from this cause; nor can too much caution be used in mixing any combustible substance with this salt. The best way is to reduce each ingredient separately to a fine powder, and mix them in small quantities at a time on a bit of paper, using for this purpose some soft substance. Neither should any quantity of the ingredients be kept ready mixed, as an explosion has been known to take place more than once without any apparent cause.

The Fulminating Mercury has also been used as a Percussion powder, but we should think the danger arising from the ready explosion of this compound, on the slightest friction, will ever prevent its coming into general use.

Attempts have been made to produce compounds having similar properties to those of Fulminating silver, gold, &c. by operating in like manner on the other metals; but as yet these attempts have proved unsuccessful, doubtless, owing to the other metals having a stronger affinity for oxygen.

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FULSOME

FUMBLE, FUMBLINGLY

FULSOME,

FULSOMELY, FULSOMENESS.

Mr. Tyrwhitt interprets *Fulsum*, *name, satiric*; and Junius says, *Nauseous*, whatever from too great abundance provokes nausea; from *full, plenus*. Skinner adds to this, *or, g. d. foul-some*. Foul, gross, rank, and thus, nauseous.

The knave, who that every tale is told,
If it be read till the last he cold
Of him, that has it heightened after more,
The worst passeth ever longer the more,
For fulsomeless of the province.

Chaucer. *The Squire's Tale*, v. 10718.

Wherefore loathe to repeat a thing so frequent and common, my bold should be as fondness or fulsome to the reader, as such merchant preachers be some to their customers, I will reluctantly take my leave of doings.

Sir Thomas Elyot. *The Governour*, book i. ch. xxi.

A thousand silver puppets should have died
And to their fulsome coffin perished,
Ere in my later years their names should bear
To tell the world that such there ever were.

Dragon. *To the Noble Lady. The Lady L. S. of worldly renown.*

Thirly, God was sorely displeased with his people, because they builded, decked and trimmed up their own houses, and suffered God's house to be in ruins and decay, to lie uncared, and fulsome.

Hemlock. *Sermon for Repairing and Keeping clean Churches.*

It is not amply enough, but fulsome; for though a man is not nourish'd by them, and so satisfied, yet he is cloyed and drenched with them; and then loathing comes, which is joyed with sorrow.

Goodwin. *Works*, vol. iii. fol. 329.

That more sluggish dulcor of the blood will be sometimes so quickened and activated by the fierceness and sharpness of the unchristian humor (as the fulsome of sugar is by the serenity of lemon) that it will afford more sense and pleasure.

Henry More. *A Brief Discourse of Enthusiasm*, sec. 20. part ii. fol. 14.

Could you but see the fulsome hero led,
By loathing vassals to his noble bed.

Dragon. *Satan's Conquest.*

And the act of consummation fulsome described in the very words of the most modest among all poets.

Id. *Dedication to Juvenal.*

Mortals whose pleasures are their only care,
First wish to be improv'd on and then are;
And, lest the fulsome artifice should fail,
Themselves will hide its coarseness with a veil.

Croquet. *Progress of Error.*

FULVID, Lat. *fulvidus*; *fulvus* from *fulgere*. See

FULGENT, ante.

Tawny, yellow.

And in right colours to the life depict
The fulvid eagle with her sun-bright eye.

More. *Psychologia*, book i. st. 3.

FUMAGE, from the Lat. *fumus*, smoke.

As early as the Conquest mention is made in *Thursday Book of Voyages of France*, vulgarly called *roads for France*; which were paid by custom to the king for every chimney in the house.

Blackstone. *Commentaries*, book i. ch. viii.

FUMARIA, in Botany, a genus of the class *Diaadelphica*, order *Heandria*, natural order *Fumariæ*. Generic character: calyx two-leaved, deciduous; corolla irregular, spurred at the base; filaments two, each bearing three anthers; capsula valveless, one celled, non-seeded.

Eight species, natives of the Northern Hemisphere; six are natives of England. Eng. Bot.

FUMBLE,

FUMBLER,

FUMBLING,

FUMBLINGLY.

D. *fommel*; Sw. *famla*. *Manibus ultro citroque pertentare ut volent, qui in tenebris obambulant.*

Three, who thinks the Lat. *palmas*

to be of the same family. Skinner's interpretation is, *Impud tractare seu rem agere*; i. to handle, manage or attempt any thing foolishly or ineptly.

To do any thing, to act, inefficiently, ineptly, bunglingly, weakly;—to act with imbecile effort or exertion, where the thing aimed at is scarcely touched or reached.

Each of them calleth other false *fummings* Heretics.
Sir Thomas More. *Works*, fol. 276. *The Second Confutation of Tyndall.*

If burrows say, why then it chanceth here,
It fideth fast, it sits to *fumling* years.

Gautier. *Gardening.*

But being taken up in a trip & found *fumbling* in their answers, they were commanded to void out of the count-chamber.

Holland. *Levin*, fol. 1130.

In phrenia, where men are betraught of their right wit, to have a care of the skirts, fringes and welts of their garments, that they be in good order; to keep a *fumbling* and plying of the bed-chamber, &c. prognostic death. Id. *Phrenia*, vol. i. fol. 183.

He heard his wife Calpurnia, being fast asleep, weep and sigh, and put forth many *fumbling* lamentable speeches.

Sir Thomas North. *Pistarch*, fol. 613. *Julius Cæsar.*

Imagine then your Highlander

Over a can of muddy beer,

Playing at passage wit a pair

Of drunken *fummies* for his fare.

Cotton. *Charles*. *Epistle to the Earl of —*

For that is the reason, why many good scholars speak but *fummily*; like a rich man that for want of particular note and difference, can bring you no certain were really out of his shop.

Ben Jonson. *Discourses*, fol. 124.

For the atheist's pretence to wit and natural reason, (though the fulsome of his mind makes him *fumble* very deviously in the use thereof,) makes the enthusiast scarce that reason is so guide in God.

More. *A Brief Discourse of Enthusiasm*, part ii. fol. 2. sec. 1.

Disabled wanting whom-masters are not

Proffer to own the brats they never get,

Than *fumling*, itching rhymers of the town

'Tis decept seeme base-born song that's not their own.

Gray. *Prologue to N. Lee's Constantine the Great.*

My head trembles to that degree that I can hardly hold my pen, my understanding flutters, and my memory *fumbles*.

Chatterfield. *Liter* 71, vol. iv. p. 330.

FUME, n.

FUME, n.

FUMIO,

FUMIGATE,

FUMIGATION,

FUMING,

FUMINGLY,

FUMISH,

FUMOUS,

FUMOUSLY,

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FUMOUSLY,

Fr. *fumer*; It. *fumare*; Sp. *fumar*, *ahumar*. By similar metaphor, says Junius, the English use the verb to *pour*; he *fumeth* and *vapoureth*; from the Lat. *fumus*, smoke, exhalation. Skinner prefers the Ger. *fium*, foam; to *foam* through passion. In A. S. *fum*, *spumare*, to foam.
To smoke, to vapour, to evaporate, to exhale; and met. to effuse with any ebullition of passion, to swell or glow with any idle fancy or vain conceit.

His dream shall not now be told for me;

For were his bodies of *fumid*.

That causeth dream, of which there is on charge.

Chaucer. *The Squire's Tale*, v. 10571.

Of which the sixth swine *fumid*.

That was a man hath drunken draughts three,

And weath that he be at home in Chepe

He is in Spague.

Id. *The Pardoner's Tale*, v. 12501.

But even yet still they stand without the doors *fuming* and fretting, for that the church rieth for the Gentiles recused in the salvation of the Ghoupsell.

Id. *Liter*, ch. xv.

FUMBLE

FUMBLE, FUMBLINGLY

FUME.

If they [ages] be fried brave, they be of yll nourishment, and do raise styagysage fumes to the stomack, and do corrupt other meates with whom they be mingled.

Sir Thomas Elyot. The Governour, book ii.

The said house which Salomon built in Hierusalem, was a house thing, with slaughter of beastes, with *fumigation*, with washings, and verse troublesome with perfumes.

Edall. Luke, ch. xiv.

As touching the reproche in naming him a Samaritan, although it was commonly taken for great rebuke and slander, yet because it was taught else but a *fumelle* cheek spotes in a face, he made no assurance of it thereunto, as though they had but called him a misshone, or an oyson.

M. John, ch. xvi.

This Pype was not profitable for them, nor also to the church as they said, for he was a *fumelle* one and malicioyous.

Lord Berners. Froissart. Crongel, vol. i, ch. 346.

And if in the morning he felt any *fumes* in his eyes, then to drinke iulep of violetes, or for lacke thereof, a good draught of verie small ale or birre, somewhat wraung, without anytinge any thinge after it.

Sir Thomas Elyot. The Castel of Heith, book ii.

And heaping wordes upon wordes, would gladly belike that the partie should have caried them away, and well remembered them, and therefore said *fumelle* into him, *don't thou leave me!*

Wilm. The Arte of Rhetorique, fol. 181.

Even such is all their vanitie vanitie,
Naught else but smoke that *fumeth* some away.

Spremer. Clouds come out againe.

So corrosive in this smoke about the city, that if one would hang up gammons of bacon, beefe, or other fleshe to *fume*, and prepare it in the chimnies, as the good house-wives do in the country, where they make use of sweeter fuel, it will so murther, drie up, waste and burne it, that it suddenly crumbles away, consumes and comes to nothing.

Evelyn. Fumigation, part i.

Saying that the one of them when the wise had a little *fumed* up into the head began both to speak and do foolishly, and contrivative that the other held his own and drave it warily; he perished and let go the one, but the other he put to death.

Holind. Plutarch, fol. 335.

She, out of love, desires me not to go to
My father, because something hath put him
In a *fume* against me.

Shirley. The Merchant's Wif, act iv. sc. 5.

Thus there is a repulsion of the *fume*, by some higher bill or fabric that shall overtop the chimney.

Helipse. Histoiniana, p. 38.

Thus iron in aquafortis will fall into dissolution, with noise and emication, as also a crane and *fume* dissolution.

Sir Thomas Elyot. Vulgar Errors, book ii.

Two or three of these *fumed* vortices are able to whirle it about the whole city, rendering it in a few minutes like the picture of Troy sacked by the Greeks, or the approaches of Mount Hecla.

Evelyn. Fumigation, part i.

See. — O, good sir!
There must be a world of ceremonious passe,
You must be back'd up and *fumigated* first.

Ben Jonson. The Alchemist, act i. sc. 2.

They [devotion and knowledge] savant together *fume* more sweetly than any *fumigation* either of juniper, incense, or whatsoever else, he they seek to please, doth answer it any man's nose.

For. Martyrs, fol. 1017. The Answer of John Lambert to the Bishop's Articles.

O fume! fume! thy *fumings* hath me fed,
The stinking stench of this iocula's hot,
But poysoned all the virtues in my bren.

Merrour for Magistrates, fol. 250.

One loves soft music and sweet melody,
Another is perhaps melancholicke,
Another *fumes* is and cholericke.

M. B. fol. 158.

That which we move for our better learning and instruction sake, turneth to anger and choler in them: they grow altogether out of quietness with it; they answer *fumingly*, that they are ashamed to defile their penes with making answers to such like questions.

Huber. Ecclesiastical Police, book v. sec. 22.

FUME.

FUN.

And if he had not in the front of his booke insituled himselfe to be an Englishman, by his writing I would have judged him rather some while Thomas later crept out of S. Patricks purgatorie, so will he writeth, so *fumelle* be forth.

For. Martyrs, fol. 534. The Deffen of the Lord Cobham.

Wherefore if it be true, that M. More sayth is the sequel of his booke, that grace and charity increase in them that lye in the paynes of purgatory, thus it is not agreeable, that such soules lying as long in purgatory should so soon forget their charity, and fall a railing in their supplication so *fumelle*.

M. B. fol. 927. A Supplication for Soules in Purgatory.

Newcastle was besieged and blockaded up in our late war, so as through the great dearth and scarcity of coales, those famous works many of them were either left off, or spent but few coles in comparison to what they now use.

Evelyn. Fumigation, part i.

Eaten after meate when a man is drunken indeed, it rideth away the *fumes* in the braine, and bringeth him to be sober.

Holland. Plomer, vol. ii, fol. 40.

I bear them hence (so Jove my soul inspires)

From the pollution of the *fuming* fires.

Pope. Homer. Odyssey, book xvii.

But, least of all, Philosophy presumes

Of truth in dreams, from melancholy *fumes*.

Dryden. The Hind and the Panther.

But if a pinching winter then forese

And wouldst preserve thy family's family;

With fragrant thyme the city *fumigate*.

M. Fergil. Georgion, book iv.

I shall only subjoin this secret, which a friend of mine practices, in preserving the *fumigated* juices of herbs.

Boyle. Works, vol. ii. p. 144. Of the Usefulness of Natural Philosophy.

It was the custom of the ancients to force bees out of their hives by *fumigation*.

Farber. The Argyreum, book ii. note on v. 163.

————— Tyrion garbs,

Nephtalim Albion's his testaceous food,

And favour'd Chian wines with incense fume'd

To slake patrician thirst.

Dyer. Ruins of Rome

And *fume'd* with frankincense on every side

I beghe their flattery with his latest breath,

And smother'd 'em at last, in praise to death.

Cooper. Truth.

————— Great pity too

That having wielded th' elements and built

A thousand systems, each in his own way,

They should go out in *fume*, and be forgot.

M. The Task, book iii.

Oppress'd with sleep, and *drown'd* in *fume* wine,

The prostrate guards their regal charge resign.

Brookes. Constantine.

FUMETTE. Skinner thinks from the Lat. *fumus*. Menage. "Fr. *fumées*, the dung or excrements of Deer, called by Woodmen *fumettes* or *fumewishing*."

Cotgrave. *Fumies de Cerf. Cervorum sterces*; from *fumata*, *fumata*, *fumée*.

For by his shot, his staves, and his post,
His fringes, *fumes*, he doth promise sport,
And standing 'fore the stage.

Ben Jonson. The Sad Shepherd, act i.

FUN, } Not in our old Lexicographers, Skinner,
FUNNY, } Junius, or Minshew. Perhaps from *fain*,
A. S. *fegen*, *latus*, *hilaris*; and thus, *jocundus*, *jocose*,
jesting.

Sportive, mirthful drollery.
Funny, adj. common in speech.

Here Whitford declines, and *dry* it who can,
Though he merrily liv'd, he is now a grave man:

Rare compound of oddity, *frail*, and *fum*,
Who relish'd a joke, and rejoice'd in a pun.

Goldsmith. Retaliator.

FUN
— FUND.

Such wit had current pass'd alone,
Tho' Selwyn's a fan had se'er been known,
And must for ever stand the test.
When each has met is gone to rest.

Verax, address'd to Mr. Cambridge, from George Birch, Esq.

FUNAMBULATORY. } Lat. *funambulus*, from
FUNAMULUS, } *funis*, a rope, and *ambulare*, to walk, to move about. *Funambulo* —

A walker or dancer upon a rope.

We are the industry and practice of tumbler and *funambulo*, what effects of great wonder it bringeth the body of a man unto.

Hoculi's Letters. Trapp. Jac. To Sir Henry Savile.

You have so represented — onto me as methinks I see him walking not like a *funambulo* upon a cord, but upon the edge of a razor.

Religious Writings, p. 367.

Tread softly and circumspectly in this *funambulatory* track and narrow path of goodness.

Brown. Chr. Mor. i. l.

FUNCTION. } Fr. *function*; It. *funzione*; Sp. *funcionaria*. } *funcion*; Lat. *functio*, from *fungi*, *in hac voce notio*, (says Vossius,) *perficendi*, or *perducendi ad finem*; a notion of performing and bringing to an end. And he derives it from *finis*, the end.

Performance of an object, of an office or duty; an office, faculty or power.

For examples of the usage of *Function* in *Analysis*, see *CALCULUS OF FUNCTIONS*, &c.

Neither had God's open verrye condemn'd them, for preferring verrye to the better or more chaste waye, or to S. Paul's north it, more free to all godly function.

Bale. Apology, fol. 106.

Yes, Peter and Andrew both were fishers, therefore temporal men may be called, if they bee worthy, and desire this spiritual function.

Wilson. The Art of Logic, fol. 56.

Thus for certain daies, the king being dead, and his death concluded, he order colour of executing the function of another, y^e thorough strength to himselfe.

Holland. Lewis, fol. 30.

What I have loosely or profanely writ,
Let them to fires, their due desert, commit;
Nor when accus'd by me let them complain;
Their faults, and not their function, I ascribe.

Dryden. Epistle 12.

So slow th' unprofitable moments roll,
That lock up all the functions of my soul;
That keep me from myself; and still delay
Life's instant business to a future day.

Pope. Imitation of Horace, book i. ep. 1.

All human bodies, for example, though each of them consists of almost an infinite number of parts, are perfectly entire in their structure and functions; and the same thing may be said of all the animals and plants of any particular species.

Brath. Moral Science, part ii. ch. 1.

We ought to fall in with the ideas of Mons. Moutier's circular manifesto; and to do business of course with the *functionaries*, who act under the open power, by which that king, to whom his majesty's minister has been sent to reside, has been deposed and imprisoned.

Barke. Thoughts on French Affairs.

Their republic is to have a first *functionary*, (as they call him) under the name of king, or not, as they think fit.

Id. It.

FUND. } The Lat. *fundus*, a sling, a net.
FUND, n. } was also applied to a bag or purse.
FUND-HOLDER, } formed like a net, (a reticule.) Cotgrave says, The tax or aide which in the year 1412 should have been imposed on every arpent (acre) was called *fond de terre*. *Fond*, he says, is also, A merchant's stock, whether it be money or money's worth. It is now applied to

Any stock; and to *fund*, to place or invest money in the public stocks.

FUND.
— FUNDAMENT

It has been said, that our *funding* system has contributed to preserve the effects of our revolution, to preserve the interests, and keep up the spirit of the country, to enable us to thwart the ambitious views of the house of Bourbon.

For. Speeches, vol. vi. p. 335. Answered Tax Bill, Dec. 14, 1797.

On the 31st of December, 1697, the public debts of Great Britain funded and unfunded amounted to £21,615,742. 13s. 8d.

Smith. Wealth of Nations, book v. ch. iii.

In 1697, by the 8th of William III. c. 20, the deficiencies of several taxes were charged upon what was then called the first general mortgage or fund, consisting of a prolongation to the first of August 1706, of several different taxes which would have expired within a shorter term, and of which the produce was accumulated into one general fund.

Id. It.

In Great Britain, from the time that we had first recourse to the ruinous expedient of perpetual *funding*, the reduction of the public debt, in time of peace, has never borne any proportion to its accumulation in the time of war.

Id. It.

Would you tax the land proprietor by a direct impost? No, it is not attempted. Would you tax the property of the *fund-holder*? No, no minister has yet been either blind or abandoned enough to attempt it.

For. Speech on the Answered Tax Bill, Dec. 14, 1797.

FUNDAMENT. } Fr. *fundamental*; Sp. *fundamental*. } *fundamental*, n. } *damental*; It. *fondamentale*. } *FUNDAMENTAL*, adj. } (Lat. *fundamentalis*, from *fundamentum*, from *fundare*, to lay deeply. See *FOUNDATION*.)

The bottom, ground or basis, i. e. that upon which any thing may stand or rest, be set, raised or established, from which any thing may rise or spring.

And yet God wth the *fundament*

Perform'd is, as of our pavement

N^o out a tile within our wth;

By God we were fastly pth for stones.

Chaucer. The Swaner's Tale, v. 7685.

The stone was hard of adamant

Where they made the *fundament*

The tower was round made encompass.

Id. The Rement of the Rose, fol. 135.

The which thing is sustained, by as strong *fundaments* of reason, that is to say, that more univth be true, than that wrong to other folke, then that wrong soverth.

Id. The fourth Booke of Boetius, fol. 233.

Her caries more or less be

Made after the proportion

Of the erbe whose condition

Is set to be *fundament*

To sustain up the firmament.

Gower. Conf. Am. book vii. fol. 145.

Now suppose that Heracles or Erichonius the physicians; any *Eccelesiastes* himself whilst he was a mortal man, should come to an house furnished with drugs, medicines and instruments requisite for the cure of diseases, and ask whether any man there had a fatal in one, that is, an hollow and hidden ulcer within his *fundament*.

Holland. Pithagoras, fol. 114.

And surely I am persuaded that this hath bin a great cure why the happy progression of learning hitherto hath bin retarded; because these *fundamentals* have bin studied but only in passage and deeper thoughts have not bin taken thereof.

Bacon. On Learning, by G. Wale, book ii. fol. 71. The Prom.

For as Philippe de l'Orme observeth, the breaking or yielding of a stone in this part (substruction) but the breadth of the back of a knife, will make a cleft of more than half a foot in the fabrick aloft; no important are *fundamental* errors.

Religious Writings, p. 19.

The law of nature is the only law of laws truly and properly to all mankind *fundamental*, the beginning and the end of all government; to which no parliament or people that will thoroughly reform, but may and must have recourse.

Milton. A Ready and Easy Way to Establish a Free Commonwealth.

It is thus essential that the power of kings and magistrates is nothing else, but what is only derivative, transferr'd and committed

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—
FUNERAL

in them in trust from the people to the common good of them all, in whom the people yet *fundamentally* and cannot be taken from them, without a violation of their natural birthright.

Milnes. The Treasure of Kings and Magistrates.

The angry beast did straight resent

The wrong done to his *fundament*.

Baile. Hudibras, part i. can. 2.

Lord Verulam, at the beginning of the last century, espoused his judgment of the great importance of distinguishing rightly between points *fundamental* and points of perfect perfection; so he would the distinction, though I think not accurately.

Waterland. Works, vol. viii. p. 67. Of Fundamentals.

And the assessor further saith, that the *fundamentals* in this assessor's last examination mentioned to be prepared by Mr. Wade, God, Broomer and this assessor, were only rough drawn up by the said Mr. Wade's own hand.

State Trials. Charles II. Anno 1683. Introduction to the Trials for the Rye-House Plot.

But I am able to prove, from the doctrine of Calvis and the principles of Buchanan, that they set the people above the magistrate; which, if I mistake not, is your own *fundamental*, and which carries your loyalty no further than your liking.

Lryden. Epistle to the Whigs.

When we apply the epithet *fundamental* either to religion in general or to Christianity in particular, we are supposed to mean something essential to religion or Christianity; as necessary as its being, or at least to its well-being, that it could not subsist, or not maintain itself tolerably without it.

Waterland. Works, vol. viii. p. 88. Of Fundamentals.

This notion shows the extreme folly and absurdity of all those who (*fundamentally* erring from the truth and nature of things,) found their religion here, and their expectation of happiness hereafter, in any thing else (whatsoever it be) distinct from virtue, and righteousness, and charity, and true holiness.

Clarke. Sermon 15. vol. ii.

He did not reflect, that a *fundamental* truth (which he will not venture to dispute any more than the believer) stands very much in the way of his conclusion; namely, that God, in the moral government of the world, never does that in an extraordinary way, which can be equally well effected in an ordinary.

Warburton. The Divine Legation, book iv. sec. 6.

One, bred up in the arts of Egyptian legislation, could never, on his own bare thought of relieving an unwary people to government on maxims of religion and policy *fundamentally* opposite to all the principles of Egyptian wisdom.

Warburton. Works, vol. ii. p. 291. Remarks on Several Occasional Reflections.

FUNEN, a Danish Island in the Baltic, situated between Jutland and Zealand; it is separated from the latter by the Great Belt, and from the former by the narrow passage called the Little Belt. It ranks next after Zealand in extent as well as in political importance, being 48 miles long by 33 broad, with a surface of 1376 square miles, and a population of 130,000. Funen is very fertile, and produces grain of all kinds and vegetables far beyond the wants of the inhabitants; it is famed for the excellence of its orchards and the abundance of its honey; great numbers of horses and black cattle also are bred in it. Thus the inhabitants, from their own industry and the richness of the soil, have the means of a brisk export trade to Norway and Sweden. There are several lakes and rivers in the Island abounding with fish, but not navigable; and great quantities of herrings, turbot, &c. are caught in the bays along the coast. The principal fuel is peat turf. The Capital of the Island is *Odense*, which has a population of about 6000, and is the residence of the Bishop; it communicates with the sea by a river and a canal, and employs between 30 and 40 vessels in its commerce; woollen stuffs and dressed skins are its only manufactures. Nyborg, in the Great Belt, is a fortified place, where a duty is paid by all vessels passing the channel; it has a good port, to which 40 or 50 single-masted vessels belong. Funen is not destitute of rural beauties; some hills with forests of oak and beech diversify its surface, and it is adorned with numerous chateaux of the Danish Nobility.

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—
FUNERAL

FUNERAL.

FUNERAL, *n.* } Written by our old Writers,
FUNERAL, *adj.* } *funerals*. Fr. *funerailles*; Lat.
FUNERALLY, } *funus*. Either from *funis*, a torch;
FUNERAL, } because *funerals* were performed
FUNERIAL, } by torch light; or more probably
FUNERAL, } from *funis*, cord, slaughter, be-
cause properly it is—of a man slain. *Vossius*. It is applied to

The performance of the rite or ceremony of burial or sepulture of the dead; the burial, sepulture or interment.

Funest seems a favourite word with Evelyn.

And after that came wold *Emelia*.

With fire in hand, it was that here the gise

To do the office of *funeral* service.

Chaucer. The Knights Tale, v. 2914.

After that he had thrust forth from the *funerals* the mourning multitude, he taking the father and mother of the maiden, saved into the parson, where the corpse of the maiden dy'd lay.

Idyll. Matthew, ch. ix.

Far before he came to his charge, he was advertised of the death of Erigius, one of his most capable caplains; whose *funerals* were both celebrated with grave pomp and ceremony of honour.

Breide. Quintus Curtius, book viii.

This noble prince [Edward IV.] deceased at his palace of Westminster, and with great *funeral* honours and solemnity of his people from thence conveyed, was interred at Windsor.

Sir Thomas More. Works, fol. 35. History of Richard III.

None put me hereunto the trumpets that sounds unto the dead, the singing men that sing *funeral* songs unto y^e dead body, which heareth them not.

Udall. Morche, ch. v.

Yet was I with such bloodshed bought full dere,
And paid't with slaughter of their general!

The monument of whose and *funeral*,
For wonder of the world, long is me hated.

Spenser. The Faerie Queene, at 17.

It was agreed, that Siccius forthwith should be conveyed to Rome, had not the Decemvires made haste to solemnize his *funeral* solemnities, at the publick charges of the common treasury.

Heland. Livius, fol. 116.

[Though] he cannot raise thee a poor monument,
Such as a father or a mother hath;

Thy worth, in every honest breast, builds one,
Making their friendly hearts thy *funeral* stone.

Mansuett. The Fatal Theory, act ii. sc. 1.

Even crows were *funerally* burnt.

Sir Thomas Brown. Ura Burial, ch. i.

Thus we see them walk and converse in London, pursued and haunted by that infernal monster, and the *funeral* accidents which accompany it whenever they retire.

Enclips. Pseudopurgatory. To the Reader.

[Mushrooms are] generally reported to have something malignant and noxious in them; nor without cause, from the many sad examples, frequent mischiefs, and *funeral* accidents they have produced, not only to particular persons but to whole families.

H. Arctura, sec. 39.

FUNERAL RITES. One of these crowns or garlands is most artificially wrought in filigree work with gold and silver wire, in resemblance of myrtle (with which plants the *funeral* garlands of the ancients were composed).

Sir Thomas Brown. Miscellaneous Tracts, p. 29. Selection from the Gentleman's Magazine, vol. i. p. 135.

The work once ended, all the vast resort
Of mourning people went to Platan's court;
There they retired, if their weary limbs with rest,
Ending this funeral with a solemn feast.

Congrave. Helen's Lamentation.

From the red field their scarlet'd bodies bear;
And eigh the first a funeral structure rear;
So decent ours their snowy bones may keep,
And pious children of their sabbos weep.

Pope. Homer. Iliad, book vii. l. 400.

Unless with filial rage Orestes glow,
And swift prevent the meditated blow;
You finally will return a welcome guest,
With him to share the sad funeral feast.

H. Odey, book iv.

Nor is a more sublime or more elegant *funeral-poem* to be found in the whole compass of English literature.

Johnson. The Life of Tichell.

Near the end of two years, at the anniversary of his mother's funeral, who had died but a few years before, having lived long, he [Charles V.] took a concert that he would see so old made for himself, and would have his own *funeral-rite* performed, in which he came himself, with the rest of the monks, and pray'd most devoutly for the rest of his own race, which sat all the company on weeping.

Burnet. History of Reformation, anno 1556.

In [archæol.] principal use, according to Piley, was for the making of shrouds for royal funerals, to wrap up the corpse so as the shroud might be preserved distinct from that of the wood whereof the *funeral-pile* was composed.

Cambridge. The Scribner, book iv.

We are not to imagine, however, as it is commonly believed that these valerees were owing to the general indignation of the citizens against the murderers of Caesar, excited either by the spectacle of his body, or the eloquence of Antony, who made the *funeral oration*.

Sheldon. Life of Cicero, vol. ii. p. 18.

With a breaking heart my voice confound,
With trembling steps to join you weeping train,
I haste, where gleams the funeral glare around,
And mix'd with shrieks of woe the knells of death resound.

Beattie. The Mourner, book ii.

Sir William Dethick, Garter King at Arms, who conducted the FUNERAL of Mary Queen of Scots, (of which an account is printed in the *Archæologia*, l. 153.) in a short Paper written in 1599, *Of the Antiquity of Ceremonies used at Funerals*, (printed by Illeus in his *Collection* l. 1. No. lxxv.) contends, that as the curse passed on Adam was, thou art dust of earth, and to earth thou shalt return, therefore that it is "the best kind and manner of Sepulture for all men, after they're estates and degrees considered, to be honourably and decently put into their graves and covered with earth." He illustrates this position by the custom of the Jews, from the time of Abraham downwards; adding, with much candour, "but yet I would not omit some of the vanities and varieties of other people and nations differing from each other in manners as well as in matters of estate, government, religion, and policies. I find that antiently most people have consumed their dead bodies in fire; though some did eate them, esteeming they're bellies to be the most precious place for the burial of their parents, and so opinioned were they, that they would not be diswaried from it, no less than others could be persuaded therunto. Some people used immoderate laughter at the Funeral of they're friends, and, on the contrary, the Irish nation exceed all others in their howlings and lamentations."

According to the arrangement of this ingenious

FUNERAL RITES. Knight, we shall commence our remarks on Funeral Rites with a brief view of those practised among the Jews; and then proceed to some of the most remarkable ceremonies which have been adopted in other nations, ancient and modern: not attempting to include in our list such methods of expressing grief for the loss, or respect for the memory of the dead, as appear, from their universal prevalence, to be the common property of all mankind.

The Egyptians, doubtless, claim a higher antiquity for their Ceremonials than any other People; that is, we have authentic accounts of the Ceremonies which they practised from an earlier date than that to which we can trace similar Rites in other Countries. But we shall have occasion to treat so fully of their mode of Sepulture when we describe their MUMMIES, that we postpone all notice of it till we come to that head.

Among the Jews it was the office of the next of kin

to close the eyes of the deceased. (*Gen. xli. 4; l. 1.*)

The corpse was then washed (*Acts. ix. 37.*) and

embalmed, a process most probably derived from the Egyptians during the Captivity. The remains of Jacob

were treated strictly after the manner of that People; he was "mourned for" during "threescore and ten

days," "forty days" of which "were fulfilled for him, for so are fulfilled the days of them which are embalmed,"

(*Gen. l. 3*) i. e. he lay thirty days in nitre, and for the remaining forty he was anointed with gums and spices.

This is the first instance of embalming recorded in Holy Writ. The process was both tedious and expensive,

and in later times the Jews were content with wrapping round the body a quantity of aromatics.

Thus, when the woman poured the alabaster box of very precious ointment on our Saviour's head, He

observed upon the pious act, "for in that she hath poured this ointment on my body she did it for my

burial," as following Erasmus we render the words

propter hoc sepelirem me; (*Matt. xxvi. 12.*) *sepelirem*, as

Beza and Wetstein have sufficiently shown, is rather

funerare, corpus ad funus componere. After this em-

balment the corpse was swathed in linen bandages; as

we read of Lazarus, that he was "bound hand and foot

in grave clothes," *descriptum esquis*, (*John. xl. 44*) and

of our Saviour, that after Nicodemus had brought the

mixture of myrrh and aloes, about 100 lb. weight, the

body was "wrapt in linen clothes (*obvies*) with the

spices, as the manner of the Jews is to bury." (*John,*

xix. 40.) The head was folded in a separate napkin,

envelopes, (*John. xl. 44; xl. 7.*)

The Mourning for Jacob is fully described in the

Lth Chapter of *Genesis*. It was celebrated with extra-

ordinary solemnity, and gives a lively picture of the

high estimation in which his son was held by the

Egyptians. "All the servants of Pharaoh, the elders

of his house, and all the elders of the land of Egypt,

and all the house of Joseph and his Brethren, and his

Father's house went up." The children and flocks and

herds, as impediments to the due manifestation of grief,

were left behind, but Chariots and Horsemen escorted

the mourners, so that "it was a very great company."

During seven days they mourned with a great and sore

lamentation, so that the attention of the Canaanites was

strongly excited, and the place in which the corpse of

the Patriarch lay, was ever afterwards distinguished by

an appropriate name *Abel mizraim*. The Mourning of

the Egyptians. The body was finally deposited in the Bu-

rial place which Abraham had purchased for his family.

Mourning
for Jacob.

FUNERAL RITES.

Other
Mourning
customs of
the Jews.

From various passages in the Prophets we collect other Mourning customs of the Jews. They went bareheaded, probably that they might cast dust and ashes on their heads; and barefooted, for humiliation; they covered their lips, (Micah, iii. 7.) i. e. muffled them else, and kept strict silence; and partook of some Funeral banquet, termed "the bread of men," "the cup of consolation," (Jeremiah, xvi. 7.) and "the bread of mourners," (Hosea, ix. 4.) a custom to which Tobit alludes in his parting instructions to his son Tobias, "Pour out thy bread on the Burial of the Just." (iv. 17.) Such are the rites from which Ezekiel was commanded to abstain, when the desire of his eyes was taken from him at a stroke. (xxiv.) They made their heads bald, clipped their beards, put on sackcloth, gashed their hands, and perhaps other parts of their bodies, (a ferocious testimony of sorrow which they had learned from the Priests of Baal, and which was expressly forbidden in *Leviticus*, (xix. 28.) and again in *Deuteronomy*, (xiv. 1.) and employed mournful music. These are amongst the denunciations of Mourning which Jeremiah was instructed to convey against Moab. (xlviii. 37.) Their Funeral songs and dirges were performed by hired musicians, who are mentioned as "singing men" and "singing women" at the obsequies of Josiah, (2 *Chronicles*, xxiv. 25.) as "mourning men" and "cunning women" by Jeremiah, (ix. 17.) and as "minstrels," αἰσχροί, (pipers,) by St. Matthew in his narrative of the raising of the daughter of Jairus, (ix. 23.) αἰσχροὶ καὶ ἀλαλιζέοντες ὡς οἱ, as St. Mark expresses himself, (v. 38.) These personages were also employed to lament the supposed death of Josephus, when it was believed that he had perished in the calamity of Jotapata, (de Bell. Jud. iii. 15.)

Burning.

Burning was sometimes, though rarely, used for the final disposal of the body. The bodies of Saul and his sons were removed by the men of Jabesh Gilead from their ignominious exposure on the wall of Bethshan, and were burned; the bones being afterwards collected and buried under a tree. (1 *Samuel*, xxxi. 12.) The Chaldee Version renders this passage, that they lighted a lamp over them, such as they are accustomed to burn over Kings; and a Rabbinical Commentator has observed, that it refers to an ancient custom of Burning the beds and personal attendants of the deceased on their graves, or Burning spices over them. In the Funeral of Aza there appears to have been more than one ceremony; "they buried him in his own sepulchre which he had made for himself in the City of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the Apothecaries art; and they made a very great Burning for him." (2 *Chronicles*, xvi. 14.) It is plain from this statement, that the entire body itself could not be consumed, for it is explicitly described as embalmed and Buried. So one of the consolations promised to Zedekiah is, that notwithstanding his captivity he shall partake all the customary rites of Royal sepulture, "thou shalt die in peace and with the Burnings of thy Fathers, the former Kings which were before thee, so shall they Burn [odours] for thee." (Jeremiah, xxiv. 5.) a privilege which was denied to the wicked Jehoram, "the people made no Burning for him like the Burning of his Fathers; howbeit they Buried him in the City of David, but not in the sepulchres of the Kings." (2 *Chronicles*, xxi. 30.) The Prophet Amos speaks expressly of a particular person in whom this duty was

assigned; "a man's uncle shall take him up, and as he that Burneth him to bring out the bones out of the house." (vi. 10.) The Rabbinical Commentators, for the most part, understand this Burning not of the Body itself, but as we have just stated in the case of Saul, of precious stuffs and personal furniture and ornaments, which it was thought should not be used by any inferior person after they had been employed by a King. The notes of David Chinchy and Isaac Abaravellus thus explain the above passages.

But Burial in a sepulchre was the more general interment fashion. "That carnal interment or burying was of the elder date," says Sir Thomas Browne in his *Hydriotaphia*, "the old examples of Abraham and the Patriarchs are sufficient to illustrate; and were without competition, if it could be made out that Adam was buried near Damascus on Mount Calvary, according to some Tradition. God himself, who buried but one, was pleased to make choice of this way, collectable from Scripture expression and the hot contest between Satan and the Arch Angel about discovering the body of Moses."

"I am a stranger and a sojourner with you," said Abraham to the children of Heth, after the death of Sarah; "give me a possession of a Burying place with you, that I may bury my dead out of my sight." (Gen. xxiii. 4.) and his consequent purchase of the cave of Macpela established a like custom among his posterity. The bargain, from the length at which it is detailed, appears to have been considered a matter of no slight importance. The Talmud (*Baba Kama*, vi. 8.) has described the general nature of this kind of Sepulchre. It was a vault, (קבר or קברה,) hewn out of the solid rock, six cubits in length and four in breadth, containing from eight to thirteen niches. (סבסבס) As each niche became filled, its entrance was stopped up by a huge stone (לול) rolled to its mouth. These particulars clearly illustrate the account of our Saviour's entombment as related by St. Matthew. (xxvii. 60.) The entrances of these Sepulchres were kept clean with extraordinary care, and painted or whitewashed; a mode of ornament which afforded our Lord materials for one of his bitterest reproaches of the Pharisees. (Matt. xxiii. 27.) But perhaps the fear of pollution from the dead was more connected with this custom than any piety to their ancestors. The great object was to avoid contact with the Tomb, which in public Burial grounds were whitened annually on the 15th of the month *Adar*. The family Tombs were frequently contiguous to their houses; that which Abraham bought from Ephron was "at the end of his field," and that in which Joseph of Arimathea deposited our Saviour was in his garden. The more general receptacles were in fields, or among the mountains in unfrequented spots. Such was the haunt of the Demoniac, (Mark, v. 2. Luke, viii. 27.) and such Josephus states to have abounded with robbers and assassins. Even in these, particular portions were set apart for separate families, and occasionally splendid Monuments were erected within them.

Josephus, (xx. 2.) after giving the history of Helen Queen of Adiabene, and her son Izates, who were converted to Judaism, mentions that they were both buried in Jerusalem. In the Pyramids which she had built there, being three in number, about three furlongs out of the city. Pausanias (viii. 16.) relates a curious legend concerning the Mausoleum of this Queen. It was built, he says, of marble, and had a door constructed of the same material. This door, once every year, on a

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certain day and hour, opened of its own accord, by some secret mechanism, and, after remaining so for a short time, closed again. All attempts to force it open at any other time were wholly unavailing, and it must be broken to pieces before it would yield entrance. It is probable, that the keepers of this Tomb practised some trick either to extort money or to give the spot a reputation for superior sanctity. Many Eastern travellers, and among them Maundrell, have described the singular construction of the doors in the Burial place called the *Sepulchre of the Kings*, near Jerusalem. "The most surprising thing belonging to these subterranean chambers was their doors, of which there is only one that remains hanging, being left as it were on purpose to puzzle the beholders. It consisted of a plank of stone of about six inches in thickness; and in its other dimensions equalling the size of an ordinary door, or somewhat less. It was carved in such a manner as to resemble a piece of wainscot; the stone of which it was made was visibly of the same kind with the whole rock; and it turned upon two hinges in the nature of axes. These hinges were of the same entire piece of stone with the door, and were contained in two holes of the immovable rock, one at the top, the other at the bottom," (60. Ed. 1823.) It is easy to conceive how the secret of opening a portal thus nicely adjusted in its framework might be concealed and employed at proper seasons to astonish the ignorant.

Of the Mac-
cabees.

Pyramids appear to have been favourite sepulchral Monuments among this People. The bones of Jonathan Maccabees were removed by his brother Simon to his ancestral Tomb in Modia. He celebrated their translation with a public Mourning, and erected a splendid Monument of white polished marble in that city in honour of his family. It was raised upon an eminence commanding the neighbouring country, encompassed with arched walks, supported by monolithic columns. He erected also seven Pyramids for his father, mother, four brothers, and himself, one for each. A work, says Josephus, (*Ant. xiii. 11.*) so wonderful both for its state and beauty, "that it is yet to be seen, and hath the reputation of a celebrated piece even to this day."

Of Daniel.

A building is described by the same author as raised by Daniel, when in the height of favour, at Ecbatana. Josephus does not state whether the Prophet intended it for a Sepulchre, but it was converted to that purpose by the Royal House of Persia, for its own members. The building still existed in the time of Josephus. It is, he says, a stately fabric, a work every way wonderful, as well for the structure and strength of it, as for its beauty. The building "looks as fresh and as firm as this instant as if it had been finished but the day you first saw it." It was a Tower, and the Persians, out of respect to the memory of its founder, intrusted the custody of it to a Jewish Priest, (*Ant. x. 12.*)

Other
Jewish
Monuments.

The Tomb of the Prophet himself, a small and apparently modern, square, brick building, is still shown near Shus (the ancient Susa) in Kuzistan. (Sir W. Ouseley in Walpole's *Memoirs of the East*, i. 422. Malcolm's *History of Persia*, l. 7. Kline, *Geog. Memoir of Persia*, 100.) That of Aaron crowns the summit of Mount Hor. (Macmichel, *Journey to Constantinople*, 230.) Absalom and Rachel are each said to repose under their separate Pillars, the one about two furlongs from Jerusalem, the other not far from Ephraim. The Tombs of Esther and Mordecai, which have undisputed claims to very great antiquity, are still visited by numer-

ous pilgrims. They stand near the centre of the city of Hamadan, two days journey from Isphahan. The present structure is ascribed to the times which succeeded the ravages of Timour, by whom the original building was destroyed. The Jews regard the spot with much reverence, and still celebrate at it their feast of Purim. A very particular account of it may be found in Sir R. Ker Porter's *Travels in Persia*. (ii. 106.) Bethany contains the tomb of Lazarus; (Turner's *Tour in the Levant*, ii. 254.) and the remains of Zechariah are covered by a mass of rock hewn into a square form, and surmounted by a Pyramid, at the foot of Mount Moriah. But to enumerate all the reputed Sepulchres of Hebrew worthies would be equally endless and unprofitable.

Treasure was sometimes deposited in the Royal Sepulchres of the Jews. The Burial of David was conducted with unusual magnificence, and Solomon enclosed much wealth in his Monument at Jerusalem, 1300 years after his decease, when Hyrcanus, the High Priest, was besieged by Antiochus Pius, the son of Demetrius, he succeeded in purchasing a Peace. In order to make up the sum required by his enemies, he opened the Tomb of David, and took from it 3000 talents. It was once again plundered by Herod to a "prodigious" amount; but neither of these marauders discovered the king's remains, "that privacy being so artificially contrived, and so far under ground." (Josephus, *Ant. vii. 12.*) In another place (*ibid. xvi. 11.*) Josephus represents Herod's attempt very differently: that his visit to the Tomb was made by night, and with extreme secrecy; that he did not find any money, but vast heaps of gold and silver vessels; that continuing his search more strictly, he penetrated to the very sarcophagus of David and Solomon, whence a flash of fire burst forth and killed two of his followers. Herod fled from the spot in great terror, and in order to expiate his sacrilege, raised a sumptuous Monument of marble to bar up the entrance of the Sepulchre. From the manner in which Josephus recounts this legend, it is almost plain that he did not attach entire credence to it. He states that Nicolaus, a Historian contemporary with Herod, speaks of the Monument, but omits this adventure. This suppression, however, he attributes to the unwillingness of the Historian to record a matter so disgraceful to the Prince under whom he lived.

The modern Jews, as we learn from Leo of Modena, (8.) a Jewish Rabbi who wrote in 1637, first lay the corpse upon the ground with the feet towards the door, wrapping it in a sheet, and covering the face; at the head is placed a wax light in an earthen pitcher or a vessel full of ashes. It is then washed in warm water with chamomile and dried roses, and dressed in clean linen; to assist in which office is considered a work of charity; a white nightcap is put on the head, and over the body is thrown the *Talith*, a square vestment with four pendants annexed to it. For men of note the coffin is made sharp-pointed; for a Rabbi it is covered with books; and as soon as it is carried out of doors, one of the servants carefully sweeps every part of the house. As attendance upon a Funeral, and assisting to bear a corpse are believed to be very meritorious works, the procession is generally much thronged, and every person, by turns, endeavours to place his shoulder under the bier. Sometimes torches are carried, and hymns chanted. The kindred follow the bier. At the Burial place an oration is spoken, and a prayer

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(מִן פְּטוֹל) just judgment, is delivered, commencing with a verse from *Deut.* xxxii. 4. A little bag of earth is placed under the head, and the coffin, which hitherto has been left open, is nailed up and committed to the grave. In some places they have a custom, that as soon as the coffin is set down near the edge of the grave, if it be a man, ten persons go round it seven times, saying a prayer for his Soul. The nearest kinsman then slightly rends his clothes, and the coffin being let down, every one present assists in covering it with earth. On their return, each person twice or thrice plucks a turf from the ground, and casts it over his head, behind him, repeating at the same time the 16th verse of the XCII. *Psalm*; after this they wash their hands, and sit down and rise up nine times, repeating the XCI. *Psalm*. This, says the Rabbi Leo, who, probably, was most conversant with the manners of his Italian countrymen, is the usual manner of burying the dead in most places, although there may be here and there some little diversity found, as the custom of the several Countries and places are. On their return home, the nearest relations sit down together on the ground without their shoes, and partake of a meal of wine, bread, and hard eggs. Sometimes, says Leo, in the Eastern parts, and many other places, their kindred and friends use to send to the mourners, every evening and morning during the whole seven days of Mourning, dishes of meat and good cheer, and go in and feast with them, and comfort them up. The bed on which the sick man died is rolled up together with its coverlets, immediately after the corpse is carried out, and left on its bedstead. By the bed's head they set up a lamp, which is to burn continually during the seven days of Mourning, a basin of water and a clean towel. During the seven days (with the exception of the Sabbath) the mourners remain in doors sitting on the ground, and receive visits of condolence. Ten persons attend twice every morning and evening to join in prayers. Their Mourning colour is black, not from precept but according to the custom of the Country. At the close of the seven days, many set up lights, and have speeches made, and promise alms for the deceased; and this also is repeated at the expiration of a month and of a year. A son, for eleven months together, every morning and evening, repeats a prayer, *Cadisch*, for the Soul of his parents, and some keep an anniversary Fast on the day of their death.

By tourist. Buxtorf (*de Synagoga Judaica*) states some particularities differently. He is relating German customs. He says that when a Jew is sick to death, he is visited and earnestly questioned by a Rabbi as to his belief whether the Messiah has already appeared. He then proceeds to Confession. The form which Buxtorf gives is very general. As soon as the last breath has been expired, all around, whether relations or not, rend their clothes, with most characteristic attention to thinness: *id in uno castum corda quidam parte faciunt, ubi illa detrimentum non admodum magnum laceratio talis afferre potest: quippe quæ non pluviam manuum unam lata sit.* All the water in the house is immediately thrown into the street. This is done as a sign that there is a dead person within doors, and also with a mystical allusion to the burial of Miriam, just before the drought in the Wilderness of Cadès, (*Numbers*, xi. 1.) but not content with this symbol, the Talmudists add that it is to prevent the Angel of death from poisoning the water by washing his sword in it. This Angel

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stands at the bed head, and three drops hang from his drawn sword. The sick man no sooner sees them, than, as if under fascination, he opens his mouth; the first drop kills him, the second turns his colour pale and livid, the third occasions putrefaction. Immediately after these drops have fallen, the Angel looks for water to wash the blade, and inevitably poisons it. The face of the corpse is carefully covered from any one's view. They then bend the dead man's thumb inwards, so as to represent the form of the Hebrew *וַיָּבֵר*, the Omnipotent; a process which is not explained, and which it is by no means easy to understand. It is, however, considered an especial charm against the attacks of Satan; and to keep the thumb in this position, they tie it with threads, pulled from the tassels (*tzitzit*) of his own cloak of prayer, (*the Tathel* of Leo.) Next he is washed in warm water, and an egg having been broken, the yolk is mixed with wine and thrown upon his head. He is then clothed in the white stole which he was used to wear on the *Day of Reconciliation*, (the tenth day after the Feast of the New Year,) and placed in a coffin. When he is borne out of the house, a tile is thrown after him, which implies that all sorrow also is then thrown out and shattered. The prayers at the grave are very long; the nearest in blood throws the first earth into it, after the coffin is lowered; and the procession returns home, *magno cum ululatu*, after plucking the turfs of grass, as before described. The Talmud inculcates a Purgatory, and therefore much attention is paid to prayers for the Soul. There is a belief among some of the Rabbins, (mentioned by Elias Grammaticus, *ad v. Chabat*.) that a Jew is no sooner buried than the Angel of death places his body in a sitting posture on his tomb, and that the Soul immediately returns into it. The Angel then strikes him with an iron chain, half hot, half cold. At the first blow the limbs are all separated from each other; at the second the bones are scattered; and at the third the whole body is reduced to dust and ashes, which are afterwards buried by good Angels. Against this punishment many prayers are directed, and it may be avoided by much almsgiving. Those also who die in the land of Canaan are free from it. Resurrecting on the last day can be compassed only by such Jews as penetrate to that land, and their bodies therefore, while in the intermediate state, are supposed to be laboriously employed in working their way to it.

The Funeral Rites of Classical Antiquity have occupied more than one pen, and little can be added to the great mass of Learning on the subject collected by Guichard, in his *Funerailles et diverses manieres d'ensevelir des Romains, Grecs et autres nations, land anciennes que modernes*, Lyon, 1581; by Gutherius, *de Jure Romanis*, 1613; and by Kirchmann, *de Funeribus Romanis*, 1672. In the Religious creed of both the Greeks and Romans, Sepulture was peculiarly an act of piety to the dead; for without it there was no repose for the departed Spirit, till it had concluded its hundred painful years of wandering on the inhospitable banks of Styx. To wish an enemy to die without a Tomb was the bitterest of imprecations, and what language but Greek can express that fearful destiny with equal plenitude of words? *ἄναπτο δεινότερον χόρος*. Hence shipwreck was more dreaded than any other similar calamity; and no one, without imputation of the uttermost inhumanity, would neglect to bury a corpse which accident might expose before him. For those who could not absolutely

Funeral Rites of the Greeks.

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be committed to the Tomb, some alleviation was supposed to be procured by the erection of a Monument in their honour, (*εὐνοῦμεν, εὐρίπτεν*), and of these, the Spirits, we know not with what effect, were solemnly invoked to take possession. In proportion as total want of Sepulture was deemed the lot of the miserable, so that Spirit was happiest which received its rites with the greatest solemnity, performed in its native Country, by its own family, in its hereditary Burying place; and inattention to the ties of kinship, and neglect in administering these offices to the deceased, excluded a candidate in Athens from the honours of Magistracy. On this account also, as a mark of abhorrence, certain persons were denied all Funeral celebration. It was the intention of Achilles, if the tears of Priam had not prevailed, to subject the remains of Hector to this unhappy and ignominious destitution; and by so doing, he considered himself not as gratifying an unmanly vengeance, but only as satisfying the just demands of his lost Patroclus, to whom indeed the Trojan hero had denounced a like punishment. Traitors and conspirators, the sacrilegious, suicides, tyrants who suffered under popular resentment, and many who endured certain capital punishments, were left unburied; as in later times, among ourselves, the pirate and the more ferocious highwayman used to moulder on the gibbet, the murderer in still delivered to the knife of the anatomist, and the *Fido de se* is committed to the ground without the customary Ritual. But besides these, the remains of Athenian debtors, till they were redeemed, were the property of their creditors; and, to the eternal disgrace of that fickle and ungrateful Government, *Miltiades* must have moulder'd, dishonoured and untomb'd, if the piety of Cimon had not prompted him to become surety for his departed parent.

There is a vulgar error, that a similar power is given by the English Law to creditors; upon which belief Mr. Tate has written as follows, (*Hearne's Collection*, i. No. 69.) "Some say that the creditors may stay the body of their debtor from Burial till they be fully satisfied thier debt, and the glosses upon *Lynwoode* alledge this to be a law in England, but I thinke no man ever heard any such thing practised in England. I have read that *William the Conqueror's* body could not be committed to the ground in Caen in Normandy, till the executors had agreed with one that claimed to be Lord of the soile where the church stood, but never of any other interruption of Funerals."

Preparation of the corpse.

Over the doors of the sick were suspended branches of acanthus and laurel, (*ἀνθήρα*). The first possessed exorcistic powers, the second was consecrated to the God of Medicine. As death approached, the attendants round the couch addressed their prayers (*ἐπὶ τὸν ἑλκύν*) to Mercury, the conductor of Spirits to Hades; and the last breath not unfrequently was caught by some attached relative, who opened his mouth to receive it; the eyes were closed, the limbs composed, the body washed, (as if the waters of Styx, says Lucian, (*περὶ πνεύματος*) were not sufficient for this purpose,) perfumed, and dressed in rich clothing, (that Cerberus may not see them naked, continues the Satirist;) a chaplet of flowers was wreathed round the head, and green boughs were scattered over the bier; a cake of flour and honey (*μυλοτύρνα*), which Godwin thinks was too good for a dog, as a sop for Cerberus, was placed in its hand, and in the mouth an *obolus*, as a fee for Charon (*ἰστέον*) a custom which has given Lucian a handle for another caustic

observation, that they never inquire what coin is current in Hades, whether it be Attic, or Macedonian, or Ægæan. This *viaticum*, it is said, was omitted in certain places, (as Hermione in Argolis,) from which the descent to the Infernal Regions was considered more than usually direct. Thus arrayed the corpse was exhibited, with the feet turned towards the gate, from one day to three, in the vestibule of the house; a precaution deemed necessary, as the lying in state of modern times, to ascertain the reality and the fairness of decease. A vessel of lustral water (*εὐχάριον, ἡδύρα, ἡδύρα*) stood before the door to purify those who might touch the corpse. The time which elapsed between death and the Funeral procession (*εὐκαρτί, ἡδύρα*) varied on different occasions, and the hour of the commencement of the last was not the same in all the States of Greece. In Athens an especial law, which Demosthenes (in *Maasart*.) attributes to Solon and Cicero, (*de Leg.* ii.) to Demetrius Phalerus, enjoined that it should take place before sunrise. The body was either carried by bearers, or placed upon a car; the mourners either rode or walked; to do the latter was considered most respectful. Sometimes the men preceded, and the women followed the bier, both with their faces muffled; sometimes the body led the whole procession. It was usual to accompany it with music. The mourning was of dark colour and coarse stuff, jewels and ornaments were laid aside, the hair was cut close or shaved, and frequently reserved to be cast into the grave, or upon the pile of the deceased; for Interment and Burning were practised indifferently. The former is generally supposed to have been the more ancient custom of the two. In Interment the body was placed with the face upward, and the head towards the West, that it might front the rising sun. In Burning, the pile varied in form and materials, it was lighted by the nearest relative, perfumes and wine were poured into it while flaming, and the richest clothes and other personals of the dead were consumed together with him. The numberless vessels of terra cotta, lamps, lacrymatories, *patena*, &c. still found in Grecian Sepulchres, are believed by Dr. Clarke (*Travels*, iii. 666) to belong to the complimentary tokens (*εὐκαρτί*) to the deceased, which were brought as marks of respect by the attendants at the Funeral; or perhaps to the *εὐκαρτίον ἀνθήρα*, a phrase never yet clearly explained. But we need not enlarge upon this part of the solemnity. The Funeral honours of Patroclus must be familiar to every reader, and Homer has therein presented a lively picture of a public Grecian Sepulture, celebrated with its utmost possible magnificence. In conclusion, the ashes of the deceased were selected by the relations from the surrounding mass; (a process of which we have never met with a satisfactory explanation, and which must always have been attended with more or less uncertainty,) and deposited in an Urn, frequently constructed of very costly materials, (*αἰδύνα, φιδάνα, κρυσεῖ, ἀδύνα, ἀνθήρα, ἀνθήρα*.)

Interment.
Burning.

The place of Burial varied: in Sparta it was within the walls, in other States, for the most part, without; unless in cases of extraordinary distinction, and it may be added, in very early times. Of the BARROWS (*χωματὰ*) of the ruler Ages, we have already spoken. Pillars (*στῆλαι*) were among the most ancient Monuments, and these were ornamented with inscriptions or emblematical decorations. With the increase of luxury these simple memorials gave place to more expensive Tombs;

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Carrying to the grave.

Interment.

Burning.

Collection of the ashes.

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and even as soon as the days of Solon it became necessary to restrain extravagance on this point by a sumptuary law, which forbade vaulted roofs and statues of Mercury, and would not allow more labour to be bestowed upon a Sepulchre than ten men could give in three days. Demetrius Phalerus further enjoined that only one pillar, and that not exceeding three cubits in height, should be placed on each Monument.

Ceremonies after the Funeral.

A Panegyric was sometimes pronounced over the remains even of a private person at his Burial. On Public Funerals, especially of those who had died in war, an Oration was always delivered by a speaker appointed to that office. Games, for which again we refer to Homer, distinguished the obsequies of individuals remarkable for their achievements, sometimes, perhaps, only for their wealth. Miltiades, Brasidas, and Timoleon, may be enumerated among the former. At the close of the Funeral procession the mourners assembled at the house of the nearest relative of the deceased, where an entertainment (*εὐχέλαιον, νεκροεἶπον, εἶπον*) was provided, the fragments of which were carried to the Tomb. The conversation at this banquet of sorrow was usually directed to the good qualities of the deceased. Lamps were often placed in the Tomb. Herbs or flowers, more especially parsley, were scattered in them; unguents, and libations of blood, honey, milk, wine and water, were poured over them. The ninth and thirtieth days after Burial were held particularly sacred to the departed, and best adapted to any ceremonial in their honour; and a part of the month *Anthisterion* was assigned, for their annual renewal.

Royal Funerals of the Spartans.

We learn from Herodotus (i. 58) a few particulars of the honours paid by the Spartans to their departed Kings. The Royal demise was immediately announced throughout Laconia by horsemen despatched for the purpose, and the women of the Capital paraded the streets, bearing brazen vessels. At this signal two free persons in each house, one male and one female, were obliged to put on mourning garb (*καταμύκησθαι*); a failure in this mark of respect would have been visited with heavy punishment. The remaining ceremonies were similar to those of the Asiatics. A deputation from each district of Laconia was compelled to attend the Funeral, and the assembly amounted to many thousands. At the time of Sepulture, both men and women beat their foreheads lustily, uttered lamentable cries, and forgetting that the best of Kings is always he who reigns for the time being, bestowed that title upon him who was just dead. If the King died on the field of battle, his effigy was borne to the place of Burial on a gorgeous couch. All Public business was suspended for ten days, during which period the Mourning was general.

Public Funerals of the Athenians.

Besides the very detailed, and, notwithstanding its poetical form, we doubt not, very correct account of the obsequies of *Proteus* which Homer has left us, (for Homer was no less true a Painter of Manners than our own Shakespeare,) Thucydides has given a short narrative (ii. 34,) which cannot be supposed to borrow any thing from Imagination, of the ceremonies observed in the Public Funeral of the Athenians first slain in the Peloponnesian war. Their bodies, it seems, had been burned on the field of battle, and their bones were afterwards collected and brought home. Three days before the procession they were placed under a tent, and the relatives of each brought any offering they pleased to those of their own kinsmen. The ashes

of each Tribe were deposited in a separate cypress coffin, and borne on a cart; an empty cart was also paraded for those who from accident might be missing. All who chose, whether Citizens, strangers, or women, attended, and the interment took place in the *Cerameicus*, the depository of all fallen warriors, except those who were slain, and as a mark of greater distinction, still lay, at *Narathon*. To the Oration which Pericles pronounced over their remains, we need scarcely call any reader's remembrance.

Funeral of Hephæstion.

At a later period of Grecian History, the Funeral of Hephæstion was celebrated by Alexander with extravagant magnificence at Ecbatana. All the Asiatics were ordered to extinguish the sacred fire; a solemnity which, according to the Persian custom, was practised only on the demise of Kings. The splendour of the Funeral pile is minutely described by Diodorus Siculus, (xvii. 115,) but, it must be confessed, not with particular clearness. We learn that a portion of the city wall, eight *stadia* in length, was demolished to furnish bricks for its base. The pile itself was quadrangular, each side measuring a *stadium*. It was divided into separate stories, the lowest of which was ornamented with the gilded prows of 240 *quinqueremes*. On each of these were placed two images of archers with one knee bent, four cubits in height, and other armed statues exceeding them by a cubit. Purple veils filled up the intermediate spaces. On the next story stood torches 15 cubits high, their bases supported by Dragons, looking upwards to Eagles, which crowned their summits with out-spread wings and drooping heads. The handles of these torches were decorated with crowns of gold. The third story was ornamented with a representation of a grand hunt of all manner of wild beasts. On the fourth was sculptured in gold the battle of the Centaurs. On the fifth golden Lions and Bulls were disposed alternately, and the upper part bore huge heaps of Macedonian and Barbaric armour. On the summit were hollowed images of Sirens to receive the Mourning singers, (*οἱ ἐκείθεν ἀνέβαιον ὅπως τὸ νεκροεἶπον*), for whose escape from the flames we do not hear of any provision, although the pile towered more than 190 cubits from the ground. Images of gold, ivory, and other costly materials, were profusely scattered over it, and the whole expense of the Funeral was estimated at 12,000 talents. Among the other marks of Mourning displayed at this Funeral, Alexander ordered that the manes of his horses should be cropped. This, probably, was a Persian custom, for we read in Herodotus (ix. 24) that the same was done by the army of Mardonius for the loss of *Masistius*. But it had been practised by a Greek also much earlier; *Admetus* issued a general command to that effect throughout all Thessaly on the death of his consort. (*Eurip. Alceæ*. 429.)

Cropping the manes of Horses.

But this magnificence was exceeded, as may be supposed, in the obsequies of Alexander himself, when Arrhidæus translated his remains from Babylon to Egypt. In this ceremonial also we have Diodorus as a guide. The coffin was made of beaten gold,* and half filled with aromatics; the lid was of gold, and over it was thrown a purple pall, shot with threads of

Funeral of Alexander the Great.

* *Κατασκευασθὲν χρυσοῖς ἐπιπλεκτοῖς ἀγλαῖς*—the wood *alcyon* is usually supplied, whereas these epithets may depend. Dr. Clarke, however, interprets it a *chase* quilt fitting closely to the skin. (*Tomb of Alexander*, 51.) If so, how could it be said of this *chase* fitting wrapper, and *εὐρεῖ* and *ἀπὸν* *ἐν* *ἐκείνῃ* *ἀποκρίναι*? The passage is obscure, and Dr. Clarke's interpretation is, at least, very ingenious.

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the name metal. Upon this was placed the armour of the deceased. The Funeral chariot was surmounted by a golden canopy (studded with scales of precious stones) eight cubits broad and twelve long. Beneath it was a square, golden throne, adorned with arabesque heads, (*ἔχον τραπεζοειδὲς τροπαιοῦς ἑστῶτας*), from which were suspended thick rings of gold supporting variegated chaplets. On its roof was a net-work fringe bearing very large bells, the sound of which was heard at a considerable distance. At each corner of this canopy stood a figure of Victory supporting a trophy, and the whole rested on a golden Ionic peristyle. Within this peristyle a golden net-work, of the breadth of a finger, bore four *bas-reliefs*. On the first was represented Alexander sitting in a chariot, holding a sceptre, and surrounded by armed satellites, on one side Macedonian, on the other Persian *melophoroi*, (Herod. vii. 41.) and before each their armour-bearers. On the second were seen war elephants completely harnessed, managed by Indians, and bearing armed Macedonians. On the third appeared cavalry executing military manoeuvres. On the fourth, ships in battle array. The entrance to the canopy was guarded by golden Lions. A golden acanthus sprang from the centre of each of the Ionic columns, and spread to its capital. Over the middle of the summit of the canopy was thrown a rich cloth of gold, on the top of which was worked in gold a crown of olive branches, of great size, and glittering like the lightning. The chariot rested on two axletrees and four Persian wheels, of which the spokes and boxes were of gold. The ends of the axletrees were also golden, figured into the heads of Lions biting a spear. The whole car was on springs; a luxury which it has cost the Chronicler a long periphrasis to express, *κατὰ δὲ μέσον τῶ ἀξόνος εἶχον τοὺς ἀνταρμήτους μηχανιστὰς ἐν μέσῳ τῶ ἀξόνου, ὥστε ἐκινῆσθαι ἐπὶ τούτων τῶ καμάρῳ ὑποκλινόμενοι εἶναι κατὰ τοὺν αὐτοῦ καὶ ἀνταρμῆτες τούτοι.* It was drawn by four yokes, each containing 16 mules in four ranks, so that the whole number employed was 64, and these were especially selected on account of their strength and size. Each was dressed with a golden crown, with golden bells on either cheek, and with jewelled necklaces. Two years were consumed in these gorgeous preparations. Pioneers were sent before to level the roads, which were thronged with multitudes as the spectacle passed on to its resting place, first in Memphis, and then in Alexandria, whence it was intended to transfer the body to the Temple of Ammon. At Alexandria, however, it remained; a Temple was erected over it, sacrifices and Funeral Games were celebrated by Ptolemy, and the Sarcophagus in which he deposited it is now (as may reasonably be believed) transferred to the National Museum of our own Country, as one of the trophies of our Egyptian victories.

Roman Funerals.

The Funeral Rites of Greece and Rome were in many points identical. At Rome the reception of the last breath, and the closing of the eyes were offices of the nearest relative. Varro, however, cites a Law (*Lex Mucia*, others read *Manlia*, *Mania*, *Minia*, or *Mania*), by which a son was forbidden to close his father's eyes in open day-light. See on this point Nonius Marcellinus, ad v. *Sugillare*. After the eyes were closed, the bystanders called repeatedly by name on the deceased, (*conclamabant*;) whom, it is affirmed, they sometimes succeeded in awakening; the corpse (*depositum*) was then placed on the ground, washed, and perfumed by *pollinctores* (*pollis unctores*), the slaves of the *Libiti-*

narii, who had the charge of the Temple of *Venus Libitina*, the general mart of Undertakers' ware. It was then dressed in the *toga*, and often in richer clothes, crowned with a chaplet, and laid on a couch in the vestibule, (*compunctabatur, collocabatur*;) with a *trienis* in the mouth, and the feet towards the entrance. A branch of cypress or fir was suspended over the door, as a warning to the *Pontifex Maximus*, who was supposed to be polluted even by the sight of the dead. Inhumation was the original practice of the Romans, nor did Burning become common till the end of the Republic; nevertheless, Plutarch, in his life of Numa, states, that this Priest expressly forbade his body from being Burned, which seems as if the rite of Burying was prevalent even in his time. Under the Imperial Government Burning was almost universal; yet in one remarkable instance, that of Poppaea, the Empress of Nero, Interment was preferred. *Corpus non igni abditum, ut Romanus (Romanus?) mox; sed Regum externorum consuetudine, differtum odoribus conditur, tumuloque Juliorum inferitur*, (Tac. Ann. xvi. 6,) or as Sir Thomas Browne (*Hydriotaphia*) quaintly says, when speaking of the Roman Burning, "Not totally pursued in the highest run of Crematio; for when even Crows were Furnerally burnt, Poppaea the wife of Nero found a peculiarly grave Interment." Some Burning, however, must have taken place on this occasion, probably such (whatever it was) as we have already seen was used with the Jewish Kings; for Piny (xii. 41) says, that it was a common belief that Arabia did not furnish as much perfume in its yearly crop as Nero Burned (*concremavit*) on the single day of Poppaea's death.

Burning was not disused till the close of the 14th century. When Macrobium wrote he speaks of it as already antiquated, (vii. 7.) The persons excluded from this Rite appear to have been children yet toothless, who were Buried in a spot called *augurandarium*, and those stricken by lightning, who were interred wherever they fell, (without any Funeral solemnities, which were prohibited by a law of Numa, *Festus*, ad v. *Ovium*;) and the spot having been consecrated by the sacrifice of sheep, and enclosed with a wall, was called *Bidental*. In Public Funerals, (*indictæ*), opposed to Private, (*factæ*) which were named according to the dignity of the party, *Consularia*, *Censoria*, &c., the people were invited by *crieri* (*praeco*) to a set form, which Terence with great Comic force has adopted in his *Phormio*, (v. 8.) On these occasions the Body was kept for eight days, and then carried (*offerebatur*;) with the feet foremost, on a couch (*lectica*;) (the poorer class had a common bier, *sandapila*;) by the relations. Sometimes, before the Funeral pomp began, a finger was cut from the corpse, and reserved for a separate Burial, after which certain purifying ceremonies were performed. (*Peria Denticula*.)

In early times the *clatio* always took place by night, The Procession (whence *Funus*, a *funalibus*, and *Vespilones* (bearers) *nocti*, a *reperda*;) and such appears to have remained the custom in the common Burials, (*tactica, translatitia*;) For others, it is believed, an early hour was fixed, and in all, even in full day, torches were carried. The procession was marshalled by a *designator* and his *lictors*. It began with musicians, (*sitticines* and *tibicines*;) next followed women hired to lament and chant the *nenia* (*preface*;) then, with a strange mixture of barbarous levity, went buffoons, one of whom, the *archimimus*, personated the deceased; after these the

Burying:

FUNERAL RITES.

Freemen in their caps. (*pileati*.) Immediately before the corpse were carried water Images of the different members of the Family, with the exception of those who had dishonoured it; and, if the dead person had gained military rewards, these, with the spoils and trophies which he had won, and pictures representing his chief actions, were here introduced. The relations followed the corpse, the face of which, unless painfully distorted, was for the most part exposed; the sons were veiled, the daughters bareheaded. The women, till forbidden by Law, sometimes exhibited extravagant tokens of grief, and inflicted violence on their own persons. In passing the *Forum* the procession stopped before the *Rostra*, where a Funeral Oration was pronounced; a privilege, participation in which was granted by the Senate to married women, in return for their having contributed their golden ornaments to complete the sum demanded by the Gauls (*Liv* v. 50.); a sacrifice which in our own times has found an exact parallel in Prussia. The place of Burning or Burial was without the City, either public or private, and usually adjoining the highway. The Vestals enjoyed and used the right of Burial within the City, which appertained also to certain Noble families, by whom it was never practically claimed; but in order to evince their privilege, they placed a burning torch under the bier while in the *Forum*, and immediately withdrew it. When the couch was placed with the corpse on the Funeral pile (*rogus*), which by a law of the XII. Tables was to be of rough-hewn wood, the eyes were again opened, and the relations with averted faces set fire to it. Perfumes, oils, clothes, ornaments, food, any thing which might be thought agreeable to the taste or appropriate to the qualities of the departed, were thrown into the flames. Various animals were slaughtered and offered, and the ferocious combats of gladiators (*bestiarum*) were supposed to add dignity to the ceremony. If the deceased were of military celebrity, the soldiers and other attendants on the Funeral marched thrice round the pile, (*decurrebant*;) their movement was to the left, with inverted arms, which sometimes they threw into the fire. The flames while subsiding were quenched with wine, and the *ossilegium* then took place. (*Tibullus*, iii. 2.) Into the Urn which contained the gathered ashes was frequently inserted a small glass vial containing tears, (*lacrymatorium*.) The bones were usually collected by the relatives. Those of Augustus, as a special mark of respect, according to a decree of the Senate, were gathered by the Priests of the highest Order. (*Suet. Octavianus*, 100.)

Urn. The Urn (of gold or other precious material) or the coffin (commonly of stone,) if the body was not burned, was laid in a Tomb, and the mourners having been thrice sprinkled by a Priest with lustral water from a branch of olive or laurel, were dismissed by the word *disce*, pronouncing in a mournful tone *vale* or *ave*, and wishing repose and a light turf to their lost friend. On Urns and Coffins the XIth Chapter of the *Roma* of Fabricius may be consulted.

Tomb.

The common Burial ground of Rome (*puteolus*) was not far from the *Porta Esquilina*; and a fear of malaria, from the remains which overcharged it, induced Augustus to grant a portion of its site to Mæcenas, whereon he planted Gardens. The *Campus Martius* was reserved for Tombs of greatest honour. A nice distinction has been drawn between *Butum* and *Utrina*: the last is considered the place of

Burning simply; the first, that place if it be adjoining the Tomb. Both the Tombs themselves, and the remains deposited in them, were protected from violation by Law. The boundaries, whether the Burying ground was public or private, were marked by a stone announcing them (*stipula*;) and various inscriptions notified the family to which the Tomb belonged, or the individuals who reposed in it.

The attendants on a Funeral, after their return from the ceremony, were sprinkled with lustral water, and further purified by stepping over a fire, (*suffitio*), and there was another purification in which the house was swept, (*stercora*.) Certain other ceremonies, for a like purpose, were performed during the eight following days, and on the ninth they were concluded with a sacrifice called *Nocturnale*. At various times afterwards, sacrifices were offered to the deceased, (*Inferæ*, *Parentalia*;) and a Feast was held both for the dead and living, (*Silicernium*, *feralia cana*;) in which great care was taken to provide certain viands which it was believed were particularly agreeable to the departed Spirits; among these were Eggs, Beans, Parsley, Bread, Salt, Pulse, and Lettuce. The month of February was particularly dedicated to these gloomy rites. After Public Funerals there was sometimes a distribution of raw meat to the People at large, (*Visceratio*;) and Shows and Games were continued for many days, and even repeated annually.

From the Epitome of the lost XVth Book of *Livy*, Festus we learn that D. Junius Brutus was the first who exhibited Gladiators at his Father's Funeral. The same Historian (xviii. 21) has given an account of some remarkable *Ludi Funebres* celebrated at Carthage by Scipio, (u. c. 346,) in honour of his Father and Uncle. The Gladiators on this occasion were neither slaves nor hirelings. All were volunteers; some commissioned by the neighbouring petty Princes to exhibit specimens of national valour; others anxious to distinguish themselves in the eyes of so celebrated a Commander; and others, again, seeking, in this manner, to terminate private feuds. Among the last class are mentioned two distinguished individuals, Corbis and Osann, cousins, and the leading men of their State. This: for the government of which they resolved on this occasion to contend in single combat. Scipio in vain endeavoured to dissuade them from the battle à *Poutance*. They fought publicly before the army, and Corbis triumphed. A little more than twenty years (u. c. 568) afterwards we read (*id.* xxxix. 46,) in honour of P. Licinius, of a *visceratio*; of an exhibition of 120 Gladiators; of *Ludi Funebres* continuing during three days; and of a Banquet (*supulum*) in which the whole *Forum* was spread with couches. This Feast was most unseasonably broken up by a heavy storm. At the *Ludi Funebres* of L. Æmilius Philus (u. c. 593) was produced for the first time the *Adelphi* of Terence. Its representation at that season, and its being similarly performed by the Westminster College, in its routine, on the Christmas after the death of General Wolfe, gave rise to one of the happiest allusions which Modern Latin Poetry affords, in the Prologue written for the last occasion by Robert Lloyd.

The period of Mourning was confined within certain bounds by Numa, and gradually became contracted to a few days. That of a woman for her husband extended to ten months, the *Romulean* year. A Public Mourning was a season during which all business was

FUNERAL RITES.

Ceremonies after the Funeral.

Festus Games.

Mourning

FUNERAL RITES. suspended, (*justitium*), and the Magistrates laid aside the insignia of their offices. In all Mournings, whether public or private, the ornaments of dress were disused; sometimes iron rings were substituted for those of gold. (Suet. *Octavius*, 100.) Black was the usual colour, but under the Imperial Government women mourned in white. The occurrence of many public Festivals, as the *Megalensia*, the *Saturnalia*, and others, interrupted the course of the Mourning. Of the immoderate expense occasionally attendant upon Funerals, some estimate may be formed from a statement by Pliny, (xviii. 47.) that C. Cereilius Claudius Isidorus left by Will *undecies sestertium*, somewhat more than £9000. for this purpose; and he was a private individual.

Apotheosis of the Emperors.

One posthumous Ceremony remains to be mentioned, the *Consecratio*, by which the departed were canonized. This enrolment among the Gods was sometimes adopted as a solace for private grief; but it more commonly arose from the baseness of public adulation to Princes. A decree of the Senate conferred the title *Deus*; and Herodian (iv.) has vividly described the strange mixture of real festivity and affected sorrow by which the Apotheosis was afterwards completed. A waxen image of the already buried corpse, clad in gorgeous robes, was placed on an ivory couch, in the vestibule of the Palace; and, as if to ridicule of the mock immortality about to be conferred on it, priests were taken to give this puppet the paleness and the language of disease. Around the couch were disposed, on the left the Senators, in deep, black, mourning garb; on the right the most illustrious matrons, in thin garments of white colour, without jewels or other decorations. Seven days were thus passed, during which the physician continually inspected the patient, and pronounced, from hour to hour, that the symptoms of his malady became more alarming. On the announcement of his death, certain noble youths of Senatorial or Equestrian origin bore the couch on their shoulders through the *Via Sacra* to the *Forum*. Here, on either side, on seats rising above each other, a band of high-born youths and noble damsels chanted mournful hymns in honour of the deceased. Hence the effigy was borne into the *Campus Martius*, in which a huge and lofty quadrangular pile, like that of Hephæstus already described, of many stories, gradually diminishing to the summit, (the Historian compares it to a *Pharos*), richly decorated with tapestry, gilding, and painting, had been erected for its reception. The effigy was placed on the second story; and all hands, even the very unskilful, were hastily and busily employed in bestowing over it fragrant gums, perfumes, and flowers. Then the *Equites* rode round the pile in a kind of dancing movement. Chariots guided by drivers clad in purple, and bearing images of the worthies of Rome, solemnly coursed round; and, in conclusion, the reigning Emperor fired the pile. As it blazed up, an Eagle was loosed from the highest story, on whose wings the Spirit of the Sainted Prince was supposed to soar to Heaven. Nor were there wanting those who had the boldness to affirm that their eyes pursued the Imperial bird into the depths of the *Empyrean*, and beheld the reception of his rider among the assembled Gods. Dio (lix.) has recorded the name and the infamy of a Senator, *Livius Geminius*, who received *decies sestertium*, more than £8000., for calling all the Deities, and the Sainted *Drasilla* herself among the number, to bring perdition upon himself and his children, if he had not

with his very eyes witnessed the particulars of her Apotheosis.

FUNERAL RITES. Ridiculed by Julian.

The Satire of Julian, who probably entertained as little respect for the Polytheism which he nominally embraced as for the true Religion from which he apostatized, may be accepted as conveying the opinions of the wiser Romans concerning these profane follies. In the *Caesars* of that Emperor, Romulus is represented as preparing a Feast for the Immortals with whom he was now associated, and to this banquet he invites the Princes who had preceded Julian on the Imperial Throne. Silenus is the licensed jester of the party; and each of the *Caesars*, as he is introduced, affords a subject for his wit. The character of the newly enrolled Gods is scarcely such, in my instance, as would qualify them for a very pure state of Immortality; and when the host of short-lived Emperors—Vindex, Galba, Otho, Vitellius—approaches, the patience of the old Buffoon is exhausted by the rapid succession of fresh Deities, and he pettishly exclaims, *ταυτα νυν περιπαυω τοις θεοις ουδεν ισχυοντα, α θεοι; περιπαυετα γαρ οτι οτι εσμεν*.

We have purposely been sparing in citing Authorities for the Greek and Roman Funeral Ceremonies, upon which we have touched above. Most of them will be familiar to readers of the *Classics*. To others, disjointed references would only interrupt the course of description with a useless parade of Learning. The Tracts of Guichard and Kirchmannus, to which we have already referred, will amply guide any one who seeks farther, to the original sources from which our materials have been drawn. Alexander ab Alexandro has a chapter (iii. 7) on ancient Burials, but he is incorrect in many particulars.

Funerals of ancient Barbarians.

To collect all the extravagances of which the Barbarians of Antiquity were guilty in their Funeral Ceremonies would tend as little to amusement as to instruction. We shall content ourselves with a few brief notices of such as appear the most extraordinary. Herodotus (iv. 71) has detailed the Royal obsequies of the *Scythians*. The Tombs in which the Kings of that People were deposited, lay in the Country of the *Gerrhi*, near the spot at which the Boryathenes becomes navigable, to the remotest part of Scythia. Here, on each Royal death, they dug a large square pit. The corpse was wrapped in cere cloth and embowelled, and the belly stuffed with aromatics and sewed up again. It was then placed on a car and paraded through all the Provinces of the Monarchy, amidst the most savage testimonies of grief; in one place the mourners, after the manner of the Royal Tribe, cut off a piece of their ears, shaved their heads, gashed their arms, foreheads and noses, and transfixed their left hands with arrows. On the arrival of the corpse at the place of Sepulture it was laid in a bed of turf and leaves; and round it were fixed upright spears supporting beams, which were thatched with a roof of hurdles. Then one of the concubines of the deceased, his cup-bearer, his cook, his groom, his valet (*εὐχερες*), and his messenger, having been previously strangled, were placed in the pit; to these were added some horses, and, in a word, some one thing of every kind which might appear most suitable to his personal convenience; among which were cups of gold, silver and brass being unknown metals. The pit was then filled up, each man labouring with all his might to raise the Burrow to the greatest possible height. At the expiration of a year,

Scythian Royal Funerals.

FUNERAL RITES.

fifty slaves (who were native Scythians, for the King employed no others) selected for their particular excellence, together with an equal number of their best horses, were strangled on the grave, embowelled, and stuffed with straw. The horses were raised around the Barrow, on a frame-work of hoops and trestles, (a pole being passed through the whole length of their carcasses,) and their heads were fastened by bridles to upright stakes. Upon each horse was mounted one of the strangled slaves, his corpse being supported by a stake which empaled him, and passed into a hole bored in the pole which transfixed the horse. The contents of the Barrows between the Volga and the Oby described by Mr. Tooke, (*Asiaticologia*, vii. 222.) fully confirm this narrative of Herodotus; although Mr. Tooke is not inclined to attribute a higher antiquity to those remains than belongs to the time of Jenghis Khan. Major Rennell (*Geog. of Herod.* 109) wishes to refer them to the Scythians of the Father of History. In their Private Funerals, the relatives carried the body of the deceased on a car from house to house among their friends, by each of whom a banquet was prepared, the dishes of which were offered with as much ceremony to the dead as to the living guests. After thus traversing the country for forty days, the corpse was interred. Some tribes, however, according to Plutarch, (*an Vitiositas ad infelicitatem sufficit*), and Silius Italicus, (xiii. 486.) suspended their dead from trees and there left them to rot.

Their private Funerals.

Nasamondians.

Among the Libyan Nomades (Herod. iv. 190) the dead were interred after the fashion of the Greeks, with one exception, that of the Nasamondians, who buried the corpse in a sitting attitude, taking especial care that such should be the position to which the last breath was yielded.

Persians.

Of the Persian Funeral solemnities Herodotus (l. 140) informs us, that little which is certain can be learned, for they are assiduously concealed; but that it is pretended that no Persian is interred before the corpse has been torn by a dog, or a bird of prey. That such, he says, is the case with the Magi cannot be doubted, for the practice is open. Before interment all bodies are covered with wax. The latter part of this statement relative to incensation is confirmed by Cicero (*Tusc. Quæst.* i. 45.) and by Strabo, (sv.) who adds that the bodies of the Magi are never buried, but left entirely in birds of prey. Such also is their modern custom in part. Chardin (ii. 163.) describes the cemetery of the Quesbers, about a mile and a half from Ispahan, to be a massive round tower, about 35 feet high, and 90 in diameter, without any door or window. It is ascended by a ladder. In the midst of it is a pit into which the bones are thrown after they have been denuded, and towards which the surrounding plain inclines, that the corruption may drain away. The bodies are ranged along the walls, dressed and lying on a couch, and there is no lack of birds to hasten their destruction.

A few more particulars of this custom may be found in Hyde's *Treat de Religione veterum Persarum*, which, however, on this point, is not altogether very clear to the expression. The Persians, he says, neither Burn nor Bury, as unwilling to pollute the elements. For this reason their heirs are of iron, not of wood, which is the nutriment of Fire. They believe that the Spirit hovers three days round the body; and they therefore furnish it with provision for that time, which always disappears.

Their repositories of the dead are of different colours, white and black, and according to a Bird of prey first attacks the right or left eye, they judge of the Spiritual condition of the deceased, and convey him in the good or ill-omened Sepulchre. The Plate given by Hyde of these Sarcophagi, for they are literally such, and the description which accompanies it from Oxington, is sufficiently disgusting. Before the body is placed in that to which it is destined, the benefactors tempt a Dog to the carcass. If he comes readily, it is a good sign; if tardily, evil; if he refuses altogether, the condition of the deceased is desperate. After the Dog has played his part, two Priests, standing a furlong off, gabble as quickly as they can a very long prayer, scarcely allowing themselves time to draw breath.

Arrian (vi. ad finem) has described the Tomb of Cyrus at Pasargada, (either Chiras or Darabegerd of Cyrus, the Moderns,) and the disappointment of Alexander the Great upon opening it. In the Royal Gardens, amid the freshness of wood, greenward, and water, stood a quadrangular Sepulchre. The basement was of hewn stone, and above this was built a shrine with a vaulted roof of the same material. The entrance was so small that scarcely one person, and that not of full growth, could squeeze through it. Here was said to be deposited the body of Cyrus in a golden coffin, (*κύρος*), resting on a couch, the feet of which were of solid gold. Babylonian tapestries, purple vests, the Persian robes of Royalty, the Median trousers, hyacinthine cloaks, chains, scimitars, and earrings glittering with gold and gems, were placed on a table beside. Within the circuit of the walls was a dwelling place for certain Magi, to whom the custody of these treasures was committed. Their allowance was on a sumptuous scale; a sheep, and a proportionate quantity of wine and flour, daily, and once a month a horse as a sacrifice to Cyrus. When Alexander examined the Tomb nothing remained but the couch and the coffin; even these had been broken, in a fruitless endeavour to carry them off, and the body itself had been thrown upon the ground. Alexander, whose object was by no means plunder, but curiosity, gave orders for the restoration of the tomb and its furniture; carefully replaced such fragments of the body as could be collected; and, indignant at the violation of the remains of so great a Hero, subjected the Magi, who ought to have protected them, to the torture, but without discovering the offenders. Quintus Curtius (s. 1.) relates this story somewhat differently, as if the reported magnificence of the Sepulchre belonged to Eastern Fable. Nothing, he says, was found in it but the dead man's shield, his cloak, two Scythian bows, a Persian dart and sword, and a golden crown, all which Alexander, having expressed surprise at their meanness, covered up again.

From this account, and from some other instances which have been collected by Hyde, it is plain that not all the bodies of the Persians were committed to Birds of Prey. A reservation of them, however, appears to have been a very rare and especial mark of Royal favour.

A singular Funeral custom is represented in a Plate (xlii. *Tavola Sepolchrale de' Trogloditi*), in the *Funerati Antichi* of Thomaso Porcenne, Venetia, 1591, on which the excellent author very justly remarks, *questo è bene una delle bestiali ed ridicole usanze ch'io credo poterne intendere*; if the reader wishes to learn more respecting it, he may turn to the not very easily interpreted old French of Guichard, in the obscurity of which it may be

FUNERAL RITES.

Troglodytes.

FUNERAL RITES.

as well to leave the ceremonial involved: *incontinent que quelcun estoit decedé ils entoyent le corps, et l'ayans porté en la campagne sur quelc petit tertre, le garrottoient avec une hars de sions de politure ou d'auvopin, luy attachans la teste aux cuisses, et en cet estat posoient la charogne en lies qu'elle parait beau; puis la vous chargeoient à grands coups de pierre à l'aveul et à qui mieux, se rians et gaudissans les uns des autres jusqu'à ce qu'ils l'eussent perdu de veue. En fin l'ayans couvert d'un grand morceau de raitout, ils plantoient en la cyme une corne de chere pour trofée, et apres ce beau despit, l'en reconnoissent sans monstrier un seul brin de tristesse pour la perte de leur parent amy.* This strange account is authorized by Diodorus Siculus (iv.) and by Strabo (xvi.) and the carelessness, to say the least of it, which the Troglodytes showed us to the remains of their dead is imputed more or less to all the other Ethiopians. The Siodians buried with each of their dead warriors as many fishes as he had slain enemies, (Stobæus, *de Sepulturâ*.) The Baetrians gave their dead to Dogs kept for the purpose, (Strabo, ii.) The Calaitans eat them themselves, (Herod. iii. 38.) The Pontians dried the heads of their relations, (Sis. lib. xiii.) The Colebians wrapped their bodies in fresh hides and hung them upon willows, (Apollon. Rhod. 111.) The Lyeians put on women's clothes for Mourning, (Val. Max. i. 1.) The inhabitants of the Balearic Islands chopped up their dead and then potted them, (Diod. vi.) The Coans pulverized their ashes in a mortar, and scattered them through a sieve into the sea, (Stobæus, *ut sup.*) The Gauls (Cæsar, *de Bell. Gall.* vi. 19.) celebrated Funerals with all the magnificence which their means afforded. They Burned their dead, and threw upon the pile every article which they believed the deceased most particularly to affect. Even in the time of Cæsar's invasion, animals were thus Burned; and, in the memory of man while he wrote, favourite Slaves and Clients had been so consumed. Pomponius Mela (iii. 2.) adds a particular which we present as we find it, without attempting explanation; *Ngolitorum ratio et exactio deferrebat ad inferos*: whether this means that their debts died with them, or, as it is somewhere translated in a most commercial spirit, "their books of accounts and notes for sums of money were buried with their ashes," we do not pretend to decide. One of the commentators inclines strongly to the latter opinion, for he maintains that the Gauls believed that money transactions were settled in a future state. The Germans, on the contrary, were very frugal in these Rites. Those distinguished among them were burned with some particular mood, (*verisignis*) it were idle to inquire of what kind. They neither threw clothes nor perfumes on the pile; but sometimes the arms and horse of a warrior. Their Monuments were Barrows, and their Mourning was sincere and lasting. Then follows in Tacitus, who gives these particulars, that palmary sentence, so impragued with the peculiar character of his style, *Famula lugere honestum est; Viris meminisse*, (Germ. 27.)

Gauls.

Germans.

Primitive Christians.

The Primitive Christians paid strict attention to Funeral Rites, many of which they were naturally inclined to adopt from the Pagans. How slowly these were shaken off, even when strongly savouring of superstition, and bitterly inveighed against by the Church, may be seen in the 111d Book of Gretser, *de Funere Christiano*; wherein he points to the prevalent usage,

in the first Centuries, of Sepulchral lamps and Banquets, and the absurd practice of depositing food in the Tombs. The closing of the eyes (which were not again opened,) the decent composing of the limbs, and the washing, were ceremonies which could admit of little variation. Costly ointments were used for unction, and odoriferous spices for embalmment, whenever the wealth of the parties would allow such expensive processes; and a reproach was thrown upon the Faithful, that they bestowed more perfumes upon the dead than upon the living, (Min. Fel. p. 107. Ed. 1762.) The rich were gorgeously dressed, and even for the meagre corpses clean linen cloths were sedulously provided. The Jews at that time did not use coffins, and this, probably, was one reason why the early Christians carefully adopted them. The body having been placed in the coffin, adorned according to the means of the family, and covered with a pall, was watched, either in its own house or in the Church, till the time of Interment. During this period, Psalms were sung by the attendants. The ceremonies of the Funeral were committed to the superintendence of officers termed *Parabolani*, who employed under them others, named *Copiatæ, Laborantes, Fovarii, Leticarii, and Sandapilarii*, titles which sufficiently bespeak their several duties. The Corps was accompanied to the grave with Psalmody, but not with Music. No chaplets were used; but torches were carried even by daylight, a season which was always preferred. At the place of Burial an Oration was delivered in praise of the deceased, many specimens of which have descended to us: among them that of Eusebius on Constantinus of St. Ambrose on Theodosius, on Valentinian, and on his own Brother Satyrus; of Gregory Nazianzen on his Father, on his Brother Cæsarius, on his Sister Gorgonia, on his Basil; and of Gregory Nyssen on Melitus, Bishop of Antioch. In the Work which passes under the name of Dionysius the Areopagite (c. 7.) the Service is detailed at large. It consisted of Hymns and Prayers of Thanksgiving for the victorious end and perseverance of the departed. Next, the Deacons read portions of Scripture concerning the Resurrection, and a Hymn on the same subject. The Catechumens then being dismissed, the Chief Deacon made a Commemoration of departed Saints, and the Bishop prayed in hope of God's mercy upon the deceased. In this Ritual a kiss of peace and an anointing with holy oil before committal to the grave are mentioned. In others the first ceremony is expressly forbidden. Occasionally, if the Funeral was in the morning, the Eucharist was administered, and hence a corrupt custom crept into the African Church, in the time of St. Austin, against which he earnestly protested; of giving the elements to the dead man also, and interring them in the coffin with him. Against this absurd practice, and that one yet more disgusting, of kissing the corpse, (which, as we shall presently show, is still retained by the Eastern Church,) the Council of Auxerre issued a peremptory decree.

The Service

Alms were distributed at Funerals, and repented by some on their anniversaries, when Feasts also were occasionally made; a custom which, beginning in charity, was often in the end abused for purposes of dissolute revelry. These scenes of debauchery are not less reprobated by St. Austin, than the mockery of grief, which the early Christians retained from the Pagans, by the employment of hired mourners, (*Proficæ*) is con-

Customs after Interment.

FUNERAL RITES. demanded by St. Chrysostom. The Fathers objected also to the visits to the grave on the 3d, 7th, and 9th days, to which were sometimes added the 20th, 30th, and 40th, besides an anniversary of Commemoration. Against the adornment of the grave with flowers, a practice innocent in itself, and which appears to have been confined to the lower classes, no reproach was directed, and a Mourning habit for a reasonable period was allowed.

Burying places. The Christian Burying places (*congregatio, crypte, arva sepulchrorum, arena*) for the first three Centuries, appear to have been constructed similarly to those of the Romans, near to public roads, and in vaults and catacombs under ground. Baronius (ann. 226, p.) mentions no less than 43 of these vaults near Rome. The pestilent habit of burying within Cities and Churches was long prohibited by the Christian Emperors; and their laws do not appear to have been violated till the commencement of the VIth century. The innovation began not by interment within Churches, but by the erection of Churches (*Martyria, Propheteia, Apodolica*) over the remains of persons held in honour, or by the translation of such remains into Churches already built, a practice much adopted in the IVth century. After this, an especial privilege was allowed to Princes, that they might be buried in the Church Porch (*atrium*) or some of the outer buildings, (*exedrae*;) a favour conceded at Rome to Constantine, and, as is believed, in the Eastern Capital to Arcadius and the two Theodosii; till, by degrees, in the VIth century, it became the common right of the great mass of People. It is easy to imagine the steps by which the Church itself, when once opened to any, would in the end become the property of all. Hereditary Sepulchres were claimed in certain French Churches, about the middle of the IXth century, but the claim was strenuously resisted, and permission for such Burial was left wholly to Ecclesiastical discretion. In England, even so late as 1076, Lanfranc, Archbishop of Canterbury, issued a general decree in *Ecclesia corpora defunctorum non sepeliuntur*. (Cone. Winton. 12. Conc. 1. 352.) But the license once partially granted could not be stopped from becoming general, and, after the XIIIth century, little farther opposition to it was attempted. The consecration of Burial grounds appears to have been first practised in the VIth century. They had long before been protected by Law, and the demolition or violation of Sepulchres was punished with great severity; in some instances with death. These penalties are investigated at large by Bingham. (*Orig. Eccl. xxiil. 4.*) the whole of whose XXIIId Book is devoted to the rites of Sepulture in the Primitive Church, whose statement we have adopted above, and to whom we therefore refer for authorities.

Durand. Durand, who wrote his *Rationale Divinarum Officiorum* in the XIIIth century, has an express Chapter (i. 5.) *de Cimiterio et aliis locis sacris*. A spot, he says, is holy in which the entire body or even the head of a Christian is buried, not that however which contains the body without the head. He then proceeds to explain the etymologies of the various words which equally designate a Burying place, *viz. cimiteirium, potandrium, andropolis, sepulchrum, mauoleum, tumulus, monumentum, ergastulum, sarcophagus, pyramis, urna, sepulchra*. The reader, probably, will be content with two specimens of the learned Chaplain's skill in derivation: *Cimiteirium dicitur a cymen quod est dulce,*

*et aserion quod est statio, ibi enim dulciter defunctorum ossa quiescunt in Salsatoris adventum expectant; vel, et alia est sanebatur remarkable from its express contradiction of the reason already given, quia ibi sunt cimiteria, i. e. vermes ultra modum foetentes; again, *sepulchrum dicitur quasi pulvis, quod qui ibi sepelitur pulvis carit.**

He then objects to the Burial of any persons within the Church save those holy men who are called *Patroni*, (*qui meritis suis totam defendunt patriam*.) Bishops, Abbots, worthy Presbyters, and Laymen of very superior sanctity; and he endeavours to terrify all others from attempting an invasion of the forbidden limits, by citing two legends from that storehouse of the wild and wonderful, the *Dialogues* of St. Gregory. One of these relates to a man of condition, Valerian, who, notwithstanding he had passed through life *levis et lubricus*, was admitted to Burial in the Church at Brescia, by bribing the Bishop. St. Faustinus, who deservedly reposed in the same place, appeared by night to the Sexton, and instructed him to denounce to the Bishop, that unless he expelled the stinking carcase, (*foetens carnea*), he should die in 30 days. The Bishop disregarded the admonition, and accordingly was found dead in his bed on the 30th morning. (iv. 52.) The second narrative tells of an equally slippery person, Valentine, who was buried in the Church of St. Syrus at Genoa. At midnight, voices were heard in the Church, and the Sexton, being awakened, saw two very Evil Spirits dragging the carcase, which screamed lustily, out of the sacred doors. They ran back to bed extremely terrified. In the morning, the tomb was found empty, and the body of Valentine in another place, with the very strap about its legs by which it had been so ignominiously removed. (ib. 53.) Durand might have added a third similar tale from the same source of veritable histories, of a very distinguished Dyer, who had been buried by his wife near the gate of St. Lawrence, in the Church of St. Januarius, in *hinc urbe*, says the Pope, which would imply Rome, but we do not recollect any such Church at present in the Eternal City. On the first night after his interment his Spirit was heard frequently to utter, in a lamentable tone, the words, "I huro, I hurn!" When this was reported to the wife, incontinently, she sent a number of other Dyers to look after the Body of their deceased partner. They found the grave-clothes untouched, but the corpse had disappeared. (ib. 54.)

Some curious particulars follow in Durand. He objects to the Burial of others than the persons above named as qualified, in the body of the Church; all else may lie in the *atrium*, the *porticus*, the *exedra*, the *vallum*, or the *cimiteirium*, which last ought to embrace either the entire circuit which the Bishop makes in dedicating the Church, or thirty feet beyond it on every side. Of old, people were Buried in their own houses; a custom which was put an end to, (we wonder that it ever commenced,) in consequence of the ill savour which it occasioned. The Rich were afterwards interred in their own grounds, at the summit, the middle, or the feet of hills. A man killed in a siege might be Buried wherever he could be so; a merchant or a foreigner who died at sea was to be carried to the nearest land; or, if this was not attainable, was enclosed in a wooden shell (*fiat ei domuncula de lignis*) and thrown into the sea. None but Christians should be Buried in a Christian Burying ground; and, even if they profess the Faith, not such as have been killed in adultery or robbery, or

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Burying within the Church

Particular Regulations

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in worldly sports, unless at a Tournament; so that if a dead body is found it should be Buried on the same spot on which it lies, because the occasion of its death is doubtful. A man killed while playing at raquets (in *pilo*) may be Buried in consecrated ground, because his amusements was not injurious to others; nevertheless, as it was worldly, some say no Service should be performed over him. No one killed in a duel, or a sudden broil, unconfessed, and no suicide can obtain Christian Burial. Even such as fall in battle, though entitled to Ecclesiastical rites, must not be carried into a Church lest the pavement be polluted with blood. For the same reason Women dying in Childhood are similarly excluded. No one killed while engaged in an illicit amour may repose in the common Cemetery.

Officers of Mortuaries.

Durand has another Chapter (35.), in his VIIIth Book, *de Officio Mortuorum*. This is a Service which is to continue for three days, commencing after the Feast of All Saints; and each day embraces a separate mystery; the first is a day of Fasting, in remembrance of the miseries of life; the second a day of Thanksgiving, for the Beatitude of the Saints; the third a day of Prayer, for Souls in Purgatory; and manifold mystical reasons are assigned for the celebration itself, for the number of days which it occupies, and for the mode of observing it. At the conclusion of the Chapter the following instructions are given respecting the Rite of Burial. When the sick man is in *extremis*, he ought to be placed on the ground on ashes, or at least on straw, after the example of St. Martin, and (si *litteratus sit*) the narrative of the Passion of our Lord should be read to him. A crucifix should be placed full in his sight; and he should lie on his back (again, like St. Martin) in order that he may keep Heaven perpetually in view. The tolling of a bell should announce his departure. He should then be washed. His bearers to the grave should be of like degree with himself, excepting that Women are not to perform this office on any account, *ne eugantur corpora sua lacrimis incitantia densare, quod facile contingere solet*. Three pauses should be made in the procession from the house to the Church; because in this life we ought chiefly to exercise ourselves in three virtues, the love of God, Charity, and Self-control; or to show that the deceased believed in the Trinity; or because our Saviour remained three days in the tomb; or, for a still better reason than any yet alleged, to give an opportunity of singing three Psalms. In the vault in which he is laid should be placed Holy Water and Incense; the first *ut Demones, qui multum eam timent, ad corpus accedant*. Ivy, and Laurel, and other evergreens should also be scattered in it. The head should be Westward, the feet Eastward; and wherever a Christian is Buried without a Churchyard, a Cross should mark the place of sepulture. A napkin (*sudarium*) should always be used for the Faithful; some, as a mark of penitence, are dressed in hair cloth; no one ought to be clad in his common clothing, and there are those who say that the dead ought to be guttered and shod, that they may be more ready for Judgment; (*ut quidam dicunt, debent habere caligas circa tibias et solitares in pedibus, ut per hoc ipsos esse paratos ad Judicium representent*). Priests should be in their proper Sacerdotal robes; and then follows a question, which Durand wisely leaves unresolved, *Quæritur etiam utrum homines erant nudi post diem Judicii an vestiti*? Finally, the Pope is not allowed to enter any house in which a dead body is lying.

Rites of Burial.

These seem to be the general precepts of the Roman Catholic Church respecting Burial, we come next to some particular instances.

Of the Funerals of the Blood Royal of France many curious particulars may be found in *Le Cérémonial de France, &c. recueilli des Mémoires de plusieurs Secrétaires du Roy, Hérauts d'armes et autres par Theodore Godefroy, Advoqué au Parlement de Paris*, 1619. This Volume contains the following Order *Charles tréves a l'Enterrement*, namely, that of Charles VIII., in 1496, by Messire Pierre d'Urfe, *grand Escuyer de France*. On the arrival of the procession at Notre Dame, an Effigy of the deceased King was exhibited on a platform of State, decorated with much splendour. We shall extract the description of this part of the ceremony entire, in order to compare it with similar observances in other Royal Funerals. *Premier sur dict liet y aura un lodier. Sur le dict lodier un linceuil de toile de Hollande, tréviné de toutes parts. Sur le dict linceuil ung grand drap de velours noir, contenant cinquante aunes de velours noir. Et sur le dict drap de velours ung gran drap d'or, ou il y aura vingt et cinque aunes de drap d'or du plus riche qu'il sera possible de finir. Lequel drap d'or sera bordé d'un bort de la largeur du velours, bien semé de fleurs de lis de broderie. Et sur le dict drap d'or y aura deux oreillers de drap d'or, l'un sous la teste, et l'autre aux pieds de la Statue du Roy, qui sera couchée sur le dict liet, et ornée comme après est déclaré. Premièrement le visage du dict Seigneur, fait au vif, aura le bonnet abatu et la Couronne en la tête. Et sera chaussé d'unos sandales de satin bleu, semées de fleurs de lis, et un robe de tafetas pourpre, lezée de ruban d'or. Et sur la dict robe une tunique de satin bleu, semée de fleurs de lis, de broderie françoise de franges d'or, et par dessus un manteau de velours bleu: semé de fleurs de lis, aussi de broderie, fourré d'ermine, fendu au costé droit, et un fermillet d'or de Florence au dessus de la fente. Tenant en ses mains en le dextre le sceptre Royal, et à le senestre la main de Justice, et son Ordre au col, et aura ses mains gantées, et en la droicte aura un anneau d'or, en la portant plus haut sur la poitrine que la senestre.*

Of the huge throng which attended this solemnity, some notion may be formed by the part which was allotted to the University of Paris. All the Graduates in all the Faculties, clad in their gowns and hoods, and preceded by the Bedels of their several Nations, accompanied the procession. The Rector, in the zeal of his loyal attachment, offered to bring with him the whole body of Students, who, it seems, were estimated at more than 25,000; mais, pour éviter la presse, l'on s'arresta à n'en avoir que les dictes Graduez, qui estoient de quatre à cinque mille hommes.

Guichard informs us, that the *Honneur de Paris*, qui *Bearers* sont porteurs de sel, c'est-à-dire, by prescription, the privilege of being the bearers of the Royal Coffin. On the Funeral of Charles VIII., this right was contested with them by twenty Gentlemen of the Court. If the French King dies in Paris, his body lies till the day of interment wherever he deceased; if he dies elsewhere, it is conveyed (according as the road lies) to Notre Dame des Champs, or St. Antoine des Champs, in its passage to St. Denis.

The next ceremonial described in the Funeral of Pierre, Duc de Bourbon, in 1503, by Jacques de Bigne, *Escuyer des Rois Charles VIII. et Louis XIII.* After an account of the happy devotional end of this

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Royal Funerals in France.

Charles VIII.

Duc de Bourbon.

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Prince and his embalmment, his effigy and lying in state are described. The Body remained above ground fifteen days, during the whole of which time most abundant acts of charity were performed; and from the following account it is plain there was no cessation of Religious Services. *Premierment fut ordonné que depuis le jour de son trépas y auroit treize douzaines de Prêtres tant mendiens que autres; pour continuer jour et nuit, jusqu'à l'enterrement, à dire le Psautilier à basse voix les uns apres les autres, douze apres douze. Avec guet et gardes pour assister avec eulx, et les faire cœuvrier leur Ordonnance. Afin qu'on ne feist de fault une seule minute d'heure, que quand les uns auroient achevé les autres commencent. We know not whether the allowance of Priests in this instance was measured by any superior sanctity in the defunct, but elsewhere, even for the crowned heads whose Funerals are described, we do not read of more than 48 Religious employed in these preliminary Services. Beside those who surrounded the body, the Canons of our Lady of Moulins were instructed to say three Grand Masses every day; the last of which, to be said in the Chapel of the Prince's Chateau, was to be attended by all the relatives and household of the deceased. In the same Chapel were to be said also thirty petites Masses basses. Moreover, Masses, Grand Services, and Thanksgivings, were to be offered in all Churches and Foundations belonging to the House of Bourbon, and throughout their dependencies. As a more substantial good, every poor person who applied at the Chateau during those fifteen days was to receive three deniers tournois, and money was lodged in the hands of the good citizens of Moulins and their wives, to bestow secretly upon the distressed of the needy, and in like manner to portion out deserving young women in marriage. Four hundred poor persons, each bearing a torch, attended the remains of their benefactor to the tomb. These were followed by 100 others, clad in mourning, and bearing large flambeaux, each of four pounds in weight. The Burial took place in the Cathedral of Souvigny. The Royal Ecuyer concludes his narration much after the same manner as a Christmas Bellman. *Parquoy nous prions—à tout le Royaume de France bonne paix et tranquillité, et en ce climat et pays Bourbonnois nous pourroye de si bon Due et Pasteur que, à l'exemple de son predecesseur, nous puisse en bon paix et sarréty gouverner et regir. Et à mes Dame et Demoiselle, nos Duchesses et Maistresses, tres-bonne vie et longue, et le parfait de leurs nobles desirs.**

Anne de
Bretagne.

The third narration contains the obsequies of La Roynne, Anne Duchesse de Bretagne, Femme des Roys Charles VIII. et de Loys XII., in 1535; and we think even Pope's Narcissus would have been satisfied with the poet morose gullantry by which the narrator, *Bretaigne Roy d'Armes*, seems animated. After describing the bed of state on which the body was deposited, and the robes in which it was arrayed, he continues, et pour revenir à parler de la face de la dicte Dame, pendant qu'elle fut decouverte, depuis le Lundy jusques au Mardy ensueivant, de memoire d'homme ne feut veüe si belle face. Car il sembloit qu'elle ne feust que pâmée ou endormie. When the members of the Blood Royal came to see the lying in state, the King at Arms observed that Madame de Bourbon had a longer train than the other Princesses. This was too important a distinction to be overlooked, accordingly, *Je m'enquis parquoy. L'on me dict que c'estoit pourtant qu'elle estoit fille de Roy, et*

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Funeral
Sermon.

*preferoit toutes autres qui là estoient presentes; et avoit sa dicte queue trois aulnes de long. On the day after the body had been carried to the Church of S. Sainveur at Blois, a solemn Service was performed therein. The King's Confessor, Seigneur Parvy preached the Sermon, which we may describe as a specimen of the French Funeral Oration in those days. *Not theme feut Defectit gaudium cordis nostri. En son Sermon il declara trente et sept epithetes vertueuses appartenir à la fûe noble Roynne, par raison, ainsi qu'elle avoit vecu trente et sept ans. Puis luy composa un chariot d'honneur, tout enseronné de vertus, pour porter la dicte Dame tant vertueuse jusque en Paradis devant Dieu, laquelle moyennant la grace d'iceluy l'avoit deceuvy. Puis commença à sa Genealogie, ce qu'il abregea pour tant que le temps estoit brief. This unluckily necessity was amply made up for at the last acts of the Funeral, Mais bien y revint à Paris et à Saint Denis, comme pourrez veuyr quand viendrà à iceluy endroit. The progress was conducted with great pomp, but we must omit it, in order that we may do full justice to the Preacher, by giving his oration, on arriving at Notre Dame. Il y eut beau Sermon celuy jour dict par Monsieur Parvy. Et son theme feut Conversus est in luctum chorus noster. Il disoit le Chœur de Paris en quatre parties; c'est à sçavoir L'Eglise qui est vers l'Arche; La Justice en la porte; L'Université au destre; Le peuple de Paris à la vœndre. Et convertit tous les quatre nombres de ce Chœur tout en larmes et pleurs, à cause de la mort de la noble Roynne tant vertueuse. Remonstrant que ses vertus prefoissent plusieurs preux et Empereur de quoy on faisoit grande memoire. Et comme elle avoit feict deux Roynes, l'une de l'Hongrie, l'autre d'Arragon. Nourry et nourri l'Eglise, Noblese, et labueur, innocens, orphelins, pauvres veufves. Et, que plus estoit, apres avoir esté occasion de faire chasser les Juifs, en faire baptiser, les nourrir et leur donner pension. Et autres plusieurs belles et notables paroles qui seroyent longues à racompter. Ainsi s'acheta le service, et chacun alla diner bien triste et dolent; the highest compliment which under such circumstances the Divine could have received. Finally, in St. Denis, he completed his great work, by taking up the genealogical thread which he had before been compelled to shorten. Monsieur Parvy commença le Sermon, et son theme feut Cœditi coronati capitis nostri. La fût l'arbre de Genealogie de la Roynne, et commença de meil pour souche l'arbre, duquel il feut proceder six aïeux, produisant plusieurs crèmes, et six fleurs de lys. Aussy remonstra le grand nombre de Sainctes qui estoient sortis de Bretagne. Puis vint à parler comme la noble Roynne et Duchesse estant veüe de leur aïeux et lignaige. Et comme elle estoit aïeux augmenté son lignaige et non diminué. Et que chacun noble Prince et Princesses preint exemple à la bonne Princesses. Puis parla qu'elle avoit bien enuoyé les Sainctes et Sainctes de son lignaige. Et comme d'elle même, et de son mouvement avoit demandé ses Sacrements, et jura ainsi qu'il croyoit en Dieu; pourtant qu'il avoit administré, confoné et baillé tous ses Sacrements, qu'elle estoit morte sans peché mortel. Ainsi finit le Sermon.**

The heart of this Lady was buried in the Charteaux at Nantes, in the Tomb of her father and mother Duc Francois and Duchesse Marguerite de Bretagne. It was enclosed in a golden vase richly enamelled, and inscribed with two sets of very bad French verses.

Next is an anonymous account of the Burial of Francis I. Roy Francois I., in 1547, recorded by command of his

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Table service to the dead.

successor, Henry II. The Royal effigy is described much as before. It lay eleven days at Pont Sainct Cloud, in the house of the Bishop of Paris, and during the whole of that time the following singular ceremonies continued to be performed. Et est à entendre et scavoir que tant durant le temps que le corps fut en la chambre prochaine de la dict table, et depuis en effigie en icelle, que aux heures de dîner et souper les formes et façons de service furent observées et gardées, tout ainsi que l'on avoit accoustumé de faire du vivant du dict Seigneur. Estant la table dressée par les Officiers de fourrière, le service apporté par les Gentilshommes sercans, Panetier, Echançon, et Escuyer trenchant, l'huissier marchant devant eulx, suivis par les Officiers de retraict de gobet, qui convergent la dict table, avec les reverences et esais que l'on a accoustumé faire. Puis apres le pain defunct et préparé, la viande et services conduits par un Huissier, Maistre d'Hotel, Panetier, Paiges de la chambre, Escuyer de cuisine, et Gardevaisselle. La service présentée par le dict Maistre d'Hotel au plus digne personnage qui se trouvant là présent, pour essayer les mains du dict Seigneur. La table bennete par un Cardinal, la banniss a eulx à lever présentée à la chaize du dict Seigneur, comme s'il eust esté vif et assis dedans. Les trois services de la dict table continués avec les memes formes, ceremonies et esais comme ils se souloyent faire en la vie du dict Seigneur, sans oublier eulx du vin, avec la presentation de la coupe aux endroicts et heures, que la dict Seigneur avoit accoustumé de boire deux fois a chacun de ses repas. La fin du dict repas continuée par le donner à laver, et les graces dictes par un Cardinal, en la forme et maniere accoustumée, sinon que l'on y ajoutoit De profundis et l'Oraison de Inclina Domine aures tuas. Assistans à chacun des dict repas les memes personnages qui avoient accoustumés de parler ou respondre au dict Seigneur durant sa vie, et autres aussi qui souloyent estre presens.

No bitterer mockery of human greatness than this Banquet of the Tomb, which, we believe, was bestowed alike on all the French Kings, it might be supposed, could be offered to a departed Monarch; yet it was paid in honour both of dead and living Royalty. After eleven days of this accoutrement triumphant, the apartment was changed into a forme lugubre et de deuil. Every thing became black, and the coffin was placed on trestles. After this it was carried to Notre Dame, in company with the remains of two of the Royal children, formerly deceased, which were disinterred for the purpose. Sainct Denys, as usual, was the ultimate receptacle.

Henry II.

Henry II. himself comes next in order. His Funeral took place in 1559, and is recorded by Francois de Signac, Seigneur de la Borde, Roy d'Armes de Dauphiné. This narrative is divided with much particularity into separate heads, from which the reader will obtain a distinct insight into the different parts of the ceremonial. The body was first committed to forty-eight Religious and six and twenty attendants, who kept watch over it; on the following morning it was embalmed, and afterwards exposed to public view, the face being uncovered; it was then enclosed in a double coffin of lead and wood, and placed upon the lect mortuaire. Here is described l'Etat et Ordre de la Chambre du trépas, in which, amid wax lights, tapestry, and altars, the corpse lay during eighteen days, receiving visits from personages of dignity, who came to sprinkle holy water upon it; a libation performed on all these occa-

sions with very great solemnity. The Coffin was then brought down into La Salle d'Honneur, a richly ornamented and lighted chamber; here it was placed on the lect d'honneur, with l'effigie at full length upon it, Masses and Services having been performed during several days, the Chamber of Honour was hung with black, and transformed into Trate de la Salle en deuil, wherein lay le Corps en deuil sous les treteaux. The King himself now visited the remains of his Father; and we are presented with l'Ordre tent par le Roy à donner l'avis benete au corps du feu Roy son pere. He was accompanied, in great state, by his whole Court, and awaited by a brilliant assembly in the chamber, arranged according to l'estat et ordre de tous les assistans qui estoient en la salle funebre attendant la venue du Roy. The ceremonies above described occupied the period from the 30th of June, on which day Henry died, till the 11th of August, on which began from Tourneilles l'ordre du Couruy a nostre Dame de Paris. On the following morning the body was conveyed to St. Denys, where, however, it was not admitted by the Prior until he had received the following certificate from the Bishop of Paris.

L'Oraison de Monseigneur l'Evesque de Paris au Prieur de Sainct Denys. Monseigneur le Prieur, je vous certifie comme l'Evesque du Paris, indigné, que le corps de feu d'heureux memoire Henry par la grace de Dieu Roy de France Tres-chretien, deuxième de ce nom, lequel est giant en ce cercueil, a rendu son esprit à Dieu en mon Diocese, comme Prince fidele, autant catholiquement et religieusement, avec l'administration de tous les Sacramens de nostre Mere Saincte Eglise, qui Prince Chretien pourroit jamais faire; et pour ce qu'il a eue sa sepulture en vostre Eglise Sainct Denys, apres des Roys ses predecesseurs, je l'ay conduit jusques en ce lieu, pour vous certifier les choses susdictes: vous assurent d'iceux, en foy de Prelat du Diocese duquel il est mort, que vous ne devez faire difficulté de le recevoir de mes mains, pour le conduire et honorer au lieu de sa sepulture, et luy faire administrer les Services Divins accoustumés aux Princes fideles et Roys Tres-chretiens, de sa qualité, qui meurent fidelement en nostre Sauveur Jesus Christ.

Certificate of the Bishop of Paris.

To which the Prior replied in the following terms. L'Oraison respondue du dict Prieur. Monseigneur, estant certain tant du vostre preud'homme et vertus accoustumées, dont vous usiez en votre dignité Episcopale, je ne double point qu'il soit autrement de la tres-chretienne foy et tra-catholique trépas de feu bien heureuse memoire le Roy Henry, deuxième de ce nom, que Dieu absolve. Pourtant ne seray aucune difficulté de le recevoir sous vostre parole, vous amenant que de ma part et de tout le corps des Religieux de Sainct Denys, luy sera faict tel devoir, tant en Service Divin, Ceremonies Ecclesiastiques, et reverences dues a son enterrement, que son corps ne sera en rien frustré de sa Saincte intention de l'estat et lieu de sa sepulture. A tant je vous supplie vous en tenir bien déchargé, et en m'en chargeant vous assurer que de tout ce que je vous promets n'en sera rien oublié.

Reply of the Prior of St. Denys.

After these mutual assurances, the Body and Effigy were placed under a Chapelle ardente, and the Service proceeded. At its close, the different great Officers of State were called up, separately, by name, by the King at Arms, to deliver the insignia of honour, of which each had charge, at the Grave. The staves of Office were broken and cast into the Grave. The Constable of France, rising from his seat, pronounced in a low voice, Le Roy est mort, and the King at Arms stepping

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three paces forward into the middle of the aisle, repeated loudly *Le Roy est mort, Le Roy est mort, Le Roy est mort. Priez tous Dieu pour son ame.* At which words the whole assembly fell on their knees with tears, prayers, and lamentations. This lasted during three Paternosters, when the Constable again rose, and taking his staff from the grave, cried *Vive le Roy.* The King at Arms repeated loudly, *Vive le Roy, Vive le Roy, Vive le Roy Francois; deuxième de ce nom, par la grace de Dieu Roy de France Tres-Christien, nostre Tres-souverain Seigneur et bon maitre; auquel Dieu doint tres-heureux et lon-longue vie. Vive le Roy Francois.* Another King at Arms repeated the same form from a pulpit, and at its close the trumpets, drums, and fifes sounded a flourish. The Grand Chamberlain then raised the Banner, and the Grand Esquire the Sword of France, and the Officers of State, together with the Constable, adjourned to dinner. After this repast the Constable addressed the whole Household briefly, and hunking his staff in two pieces, acquainted them that their services were brought to a close by the death of their late master.

Duc d'Anjou.

Francis, Duc d'Anjou, only brother of Henry III., was buried in 1584, and the Ceremonial is written by M. Henry de Marle, *Maitre de son Hotel*, by command of the King. It resembles the last in many points, with the exception of certain honours, which necessarily appertained only to crowned heads. Among these may be mentioned, that the *Maitre d'Hotel* upon dismissing the Household does not break the staff of office, comme à l'enterrement des Rois. The narrative concludes with the ceremonial of the reception of the Ambassadors who came to offer condolence to the King.

Emperor Charles V.

The Royal Funerals of France have likewise been described by Tillet; and Le Long, in his *Bibliothèque de France*, gives a Catalogue of more than 80 Works relative to these Ceremonials. The Ceremonial of the Burial of the Emperor Charles V., which took place in 1558, was splendidly engraved by command of Philip II., and published at Augsburg, and an account of the Funeral is given by Guichard. Among other similar publications there is a series of Engravings of the obsequies of Louisa, Margravine and Electress of Brandenburg, who died in 1667. The men who walk as mourners in this procession are all veiled, and the women are closely muffled in huge, hooded cloaks, which cover and deform the whole figure. Picart, in his *Ceremonies Religieuses*, and Guichard (iii. 12.) have related the ceremonies at the Funeral of a Pope. They have little which demand notice, unless it be that, as the last-named author states, in laying out the Corpse, the Burber of his Holiness *luy rase la barbe avec du bon vin blanc aromatisé, et chevou pour l'eau qu'on y mêle.*

Remarkable Funeral of Don John of Austria.

Perhaps, in comparatively modern times, stranger offices have never been performed to any Corpse than those to which the remains of a very illustrious personage, Don John of Austria, Governor of the Netherlands, the son of the Emperor Charles V., was subjected. He died in his camp at Buge, near Namur, in 1578; and Strada, from whom we borrow the particulars, (*de Bell. Belg. x. ad fin.*) states that on the first day after his decease there was a dispute between the Spaniards, the Germans, and the Belgians, which should take the lead at the Funeral. The Prince of Parma settled the debate by appointing distinct offices of equal honour to each of them. The body and the bowels were conveyed, in the first instance, with great military Funeral pomp to the mother Church in Namur, there to wait the

further instructions of the King of Spain; for it had been one of the dying requests of the late Prince that he might be buried with his Father. Accordingly the King of Spain issued his orders to Niguius, the Master of the Horse of the deceased, to translate the body to Spain by way of France. For this purpose a singular expedient was adopted, in order to avoid the great expenses of a public Funeral, and the troublesome throngs of Priests, Magistrates, and Courtiers, who would have thought it their duty to attend in every town through which it passed. A safe-conduct was obtained from the King of France for certain of the Household of the late Prince, and the Body was then jointed, cut up, and packed in saddlebags. *Quorui suspicio avertetur, corpus omne, solutus artuum commixturis, detrahi placuit; omnibusque brachiorum et femorum et tibiarum, ad hec thorace et capite (exempto prius cerebro) et aliis partibus scorsim positis, implere vulgas tres, quas viatorum suppellectili refertur, atque nti avelat, ante epiphium convolutas, Niguius et præcipui quique ex eo comitatu (erant circiter octoginta) in Hispaniam detulerunt.* On their arrival in Spain, the bones of the skeleton were connected by brass wires, and the figure, having been stuffed with wool, completely armed, and richly clothed, was presented to the King, standing upright, and leaning upon a General's staff, so that it had all the appearance of reality and life. The sight, says the Historian, renewed the mourning. (Philip's was not a heart capable of feeling much grief for such a loss, nor does the permission which he granted for this disgusting puppetry induce us to believe that he even affected it.) and the remains in the end, as Don John had desired, were deposited by those of his Father in the Escorial.

Picart, in the work just cited (ii.) has thus described a private Roman Catholic Funeral. He wrote in the beginning of the XVIIIth century. Immediately after death the body is washed, a crucifix is placed in its hands, and a vessel of holy water at the feet, with which all visitants sprinkle it. Until the interment, certain Ecclesiastics remain with it offering up prayers. If the deceased be a Priest, he is dressed according to his Order, and the body is carried by Priests only; so if a layman by laics. Priests do not wear mourning for their relatives, and they join in their Funeral processions with the other Clergy, not in their private capacity. The period which the body is kept variously; sometimes it does not exceed four and twenty hours. The rites of Ecclesiastical Burial are denied to Jews, apostates, infidels, heretics, schismatics, the excommunicated or interdicted, those who have struck an Ecclesiastic without making satisfaction before their death, suicides, duellists, blasphemers, those who have lived in open mortal sin, or who have died unconfessed. The coffin is placed in the hall of the house, or in some adjoining apartment, surrounded with wax lights, and with the feet to the door. When the Priests arrive to form the procession, he who bears the crucifix stands at the head, the officiating Minister at the foot, facing him, the bearer of the holy water on the right of the Minister, a little behind him, and the others arrange themselves around. Then the Minister sprinkles the coffin thrice with holy water, and the *De profundis* and *Miserere* having been chanted, the procession moves to the Church. Those who bear the lights go first, then such seculars as may be in attendance, next the Clergy, two and two, headed by the bearers of the crucifix, and of the holy water. The Minister comes last, immediately before the body. All

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are covered. Psalms are chanted, especially the *Miserere*, and at the close of each a *Requiem*. The body is supported on each side by children, (*enfants trouvés*), bearing wax tapers or flambeaux. The relatives and mourners follow in long, black cloaks. At the church porch an anthem begins, *Ecclesiasticus Dominum omnia humiliata*. The body, if that of an Ecclesiastic, is carried into the choir, if of a layman, into the nave; and in some Rituals it is laid down, that the face of an Ecclesiastic should be turned towards the people, that of a laic towards the altar. The Office of the dead is performed; and after it, if time permit, Mass is celebrated. In many lesser ceremonies there appears to be great variety in different Rituals; but, in conclusion, the body is always thrice censed and sprinkled with holy water. An oration is then pronounced by the Priest, commending the Soul of the departed to God. The body is then carried to the grave, in the same order of procession, accompanied with chanting.

At the grave all uncover themselves, and the body is placed with the feet towards the East. The officiating Minister pronounces a prayer and benediction, and thrice censes and sprinkles with holy water both the body and the grave. Then the anthem, *Ego sum Resurrectio*, commences, after which the body is again thrice sprinkled without censing. A prayer followed by an anthem, *Si iniquitatis*, and *De profundis* succeeds, and the body is then lowered into the grave, and, before it is covered with earth, the mourners, each in turn, sprinkle it. Picart concludes with enjoining a piece of civility which could scarcely have been remembered by any but a Frenchman, *après quoi l'on fait un compliment muet aux parents du mort, en repassant devant eux, comme cela se voit dans la taille douce*. In the illustrative engraving we are accordingly presented with some figures bowing to the relations most ceremoniously and lugubriously. The *Rituel d'Alet* expressly forbids the attendant Clergy from joining the dinner given after the Funeral, and assigns a reason not very creditable to the sincerity of Mourning; *parce qu'il se passe ordinairement à ces repas des choses contraires à la modestie que les Ecclesiastiques doivent garder dans leur conversation*.

CONTEMPORARY RITES.

The dead are usually commemorated on the 3d, 7th, and 20th day after interment, besides on their anniversary. The posthumous Services used in England before the Reformation were, chiefly, the Minnyng Days, (Mindyng Days, Sax. *Gemyne*), i. e. the Month's Mind, Year's Mind, &c. *Obds. Requies, Dirige, (Dirige)* and *Placebos*, deriving their names from the words of several Antiphones used in each; a *Trental* (*Trente*) was a service of thirty Masses. A *Mortuary* was a gift to the Ecclesiastics under whose spiritual jurisdiction the deceased might have been while living, for any dues or tithes which he might have omitted to pay. For this purpose a horse or cow was usually led before the corpse. In Funerals of distinction, at present, the horse of the deceased is still led to increase the pomp, long after the purpose for which the custom was introduced has passed away.

DENIAL OF FUNERAL RITES TO HERETICS.

The rapacity of the Roman Catholic Priesthood, while praying around the deathbed, is vividly described by Erasmus in his *Fuuzus*, wherein many of the customs which we have noticed are mentioned; and the jealousy with which they guarded their peculiar Rites of Burial from Heretics, is often very forcibly expressed by other writers. Le Sieur Muret, in his *Ceremonies Funebres de toutes les Nations*, 1677, has an especial Chapter (xviii.) on the Funerals of Heretics. In this he expresses very great astonishment that the Heresiarchs, who have ex-

ercised such horrible sacrifice on the Tombs of Catholics, by defacing their monuments, overturning the altars of Saints, and disinterring the bodies of the commonality, should so strongly recommend the Rites of Sepulture to their followers; nevertheless that nothing can be more pious than the writings of the impious Calvin on this subject; that Luther is, if possible, still more so; and that these are followed by Zuinglius and Peter Martyr; so that the sin of the Heretics in violating the remains of the dead, becomes greatly heightened by its being so plainly contrary to knowledge. He concludes by proving, very logically, that Heretics cannot need such Funeral ceremonies as the Romish Church enjoins. Lights are not for those who live and die in darkness. The Cross belongs not to those who abandon it by renouncing the true Religion, of which it is the emblem. Prayers are useless for those who have not any intercessor with God. It is mockery to sing hymns over bodies which will rise only to weeping and gnashing of teeth through all eternity; and lastly, those may be very well content to be Buried like brutes, who *ont vécu en bête, rinçant toutes sortes loix, et se vantant comme des pourceurs dans toutes sortes d'ordures*.

De Sponde.

Muret, however, has been far outdone in his estimate of the Protestants by a zealous writer who preceded him by nearly a century. Henry de Sponde, *Conseiller et Maître des Requêtes du Roy en Navarre*, published, in 1598, *Les Cimetiers Sacrez*. De Sponde was a convert from Protestantism; accordingly his pen is deeply dipped in the gulf of apostasy, and his object is to show that none of the Reformed ought to be allowed to participate in Funeral Rites. We can transcribe only a few of his choicest flowers of vituperation. The Protestants, he tells us, are *vrais monstres—rogeons de Chem, perfide fils de Noe—nouveaux Palephates—tragiques Theoclines—Borborolares—loup ravinants—tygres furieux—serpents envenimés—plus detestables que les Payens ou les Turcs—singes de la Chrestienne—Criminels de bray majesté divine—toujours execrables devant Dieu, toujours saevis de malediction, toujours accompagnés du Diable—crocodiles—sclateurs—hydres—misérables souris—impudens geans—que font les Margages et Toupiambants la doueuer et la courtioye mame*. After this *Florilegium* the reader will probably dispense with any abstract of De Sponde's argument.

Rites of the Greek Church. Basilqueus.

Basilqueus, who wrote his *Letters Legationis Turcice* about the middle of the XVth century, was present at a Funeral according to the rites of the Greek Communion, in the Servian town Jagodina. The corpse was placed in the Church with the face uncovered; beased, ment, and a pitcher of wine were set near it. The widow and daughter stood by the hier in their best clothes, the latter in a head-dress adorned with peacock's feathers; and the host offering which the widow made for her departed husband was a little purple cup, such as is worn by the unmarried girls of good condition. A mourning chant, like the Irish *coisain*, was addressed to the deceased. "What had they done, in what duty, in what point of obedience had they failed, that he should leave them? why did he desert them thus lonely and wretched?" The Burial ground was decorated with several upright, carved, wooden figures of deer and fawns, and similar animals, which were erected by the fathers and husbands, as symbols of the good housewifery of their wives and daughters. Large bunches of hair also hung from many of the Tombs, which had been deposited there by the women as a sign of mourning. (*Ep.* i. p. 17. Ed. 1660.)

FUNERAL RITES. Rycant, who was Consul at Smyrna, and whose account of *The present State of the Greek and Armenian Churches* refers to 1678, states that the lamentations made on the death of any one of the first-named persuasion are truly barbarous. The corpse, after the eyes are closed, is dressed in its best apparel, and stretched on the floor, with one taper at its head, and another at the feet. Then the family and friends enter "with their hair dishevelled, their garments loose and torn, pulling their locks and beating their breasts, and scratching their faces with their nails, *fedantes unguibus ora*, and make such deep sighs and sad cries as might justly incur the reprehension of the Apostle, who gave them that reasonable counsel of 'Mourn not like those without hope.'" The body, with a crucifix on the breast, attended by the Priests and Deacons, praying and censing, is then carried to Burial. The wife follows, displaying the utmost extravagance of grief, and often woe (like the Roman *Profecta*) "who are perfect tragedians, are hired to follow the corpse of the dead, and to act, in behalf of the relations, all the distracted motions of real grief and confused sorrow. The corpse being placed in the Church, and the Office for the dead being ended, the friends which accompany it first kiss the crucifix on the breast, and then the mouth and forehead of the deceased, and afterwards every one eats a piece of bread, and drinks a glass of wine in the Church, wishing rest to the Soul departed, and consolation to the afflicted relatives, which done, they attend them home, and so end the Ceremonies of Burial."

Commemorations. After eight days the friends pay a visit of condolence, and accompany the near relations to Church, where prayers are offered for the quiet and rest of the departed Soul; the men again eat and drink, and the women, either by themselves or by proxy, renew their lamentations; "such as cwo pay others to act this part of passion, force not themselves with that violence, but send them to lament and mourn over the Sepulchre, for the space of eight days; the third day after which they call *vi svpapa*, (*svpapa*) on which prayers are said for the Soul departed: in like manner, at the end of nine days, of forty days, at the end of six months, and at the conclusion of the year, prayers and Masses are said for the repose of the Soul, which being ended, those then present are entertained with boiled wheat and rice, wine and dried fruits, and this is called *vi svpapa*, which is a custom esteemed by the Greeks of great antiquity, which they more devoutly solemnize on the Friday before their entrance into the Lent of Advent, Good Friday, and the Friday before the Feast of Pentecost, which are special days observed for Commemoration of the dead, as well such as died of violent or of natural death," (c. xiv.)

King. Many of the usages practised in Russia, says Dr. King, who published his account in 1772, as they are not enjoined by the Greek Church, must be regarded only as Civil customs; and, like some Rites of the Roman Catholics, they are almost transcripts from Judaism or Paganism. The Church enjoins a Priest to cense the body immediately after death, and to say a short Service over it, prescribed in their Rubric. With the wealthy this Office is very largely extended; and, after the body has been put to the coffin, a succession of Priests and Clerks attend to the chamber wherein it lies, and read day and night, alternately, the Priests the Gospel, the Clerks the Psalter, till the interment. The Russians always bury in the morning. Two

FUNERAL RITES. Priests head the procession, one with a taper, the other with a censer. It is accompanied with Psalmody, of which the chief part of the Service consists. At the close, the Priests and mourners take their farewell of the deceased by the *svdapan*, or kiss; the Priest casts earth crosswise on the coffin, and pours some oil from a lamp or scatters incense upon it. The third, the ninth and the fortieth day after Burial are distinguished by Services; and the anniversary of the birth and death of the deceased are kept in some instances through the lapse of centuries. For the choice of the three first-named days the following extravagant reasons are assigned by the Patriarch Nicephorus; that on the third day the countenance is wholly changed, so that the person cannot be recognised; on the ninth the whole body, with the exception of the heart, is putrefied; and that on the fortieth the heart also is corrupted. We need not point out the falsehood of these positions, and the infinite number of circumstances which must vary the process of dissolution in every separate case. Accordingly, other reasons, equally futile, have been sought for, and the *Apocryphal Constitutions* have been referred to, to show that the third day commemorates the Resurrection of Christ; that on the ninth they pray (we know not why on that day more than on any other,) that the deceased may be joined to the choir of Angels; and that the fortieth is observed in imitation of the forty days of Mourning kept by the Jews for Abraham. Theologians who argue thus must be hard pushed: they might, with much less trouble, if it were equally convenient to their purpose, travel upward to the true source, the Heathen *Parentalia*. The Order for the Burial of the Dead varies a little for the different grades of Priesthood. There is also some difference between those used for a secular, a layman, a woman, or a child; and some minor changes occur when it is used in the great Fast before Easter. The Service for a Layman, which is of very unreasonable length, will be found in King's *Rites and Ceremonies of the Greek Church in Russia*, (341.) from which we borrow the above particulars. All Orders of the Greek Church below a Bishop are permitted to marry. When a *Papaz* dies in Pera, if his wife will vow a perpetual widowhood, he is borne to the grave sitting upright, as a mark of distinction. Dallaway (*Constantinople*, 375) mentions that a *Papaz*, whose beautiful young wife had declined to make this renunciation, came unexpectedly to life while on the way to Internment. He greeted his unwidowed bride with a severe beating.

Armenians. Rycant says little of the Armenians, except that they anoint the body of a Priest with consecrated oil, and simply wash that of a Layman. Also that Easter Monday is a day of annual Commemoration; in which, after barbarous howlings and screeches, a scene of dissolute festivity succeeds. Picart states, from Cornelle le Brun, that on the 26th of August (Holy Cross) the Armenian women of Julia assemble some hours before dawn in the Christian Burial ground, bearing with them wood, charcoal, tapers, and incense. With these they light up and perfume the Tombs of their relatives and friends, throwing themselves upon them with loud cries and lamentations. The men, with the exception of a few Priests hired to offer prayers, remain at home during this solemnity. Picart has given a very striking engraving of this Commemoration of the Dead. (*Cer. Rd.* ill. 232.) See also Dallaway's *Constantinople*, 367.

FUNERAL
RITES.
Dates and
Anglo-
Saxons.

Among our own German and Scandinavian ancestors the several periods of their history were named after the several rites of Sepulture employed in them. To the *Burne Old*, or Age of Burning, succeeded the *Haves Old*, or Age of Hillokes; and Interment without Burning had most probably been generally adopted by the Danes and Saxons before the arrival of either in England. Dr. Barlow (*Observations on the Antiquities of Cornwall*) has noticed a Barrow raised to the memory of a Danish Chieftain, Huhha, as early as a. d. 878; the spot, which lies on the seashore near Appledore in Devonshire, although the mound has been levelled by the tide, is still known as *Whiblestow*, a corruption of *Hubbastow*, or the Place of Huhha. The Anglo-Saxons, even when they Buried in Churches, laid their bodies on the surface of the ground, and covered them with earth and stone; so that in many instances the holy edifices were abandoned as unfit for the celebration of Divine Service. (Wilkins, *Con. i.* 268.) The Funeral Feasts, which continued from the day of decease till that of Interment, were conducted with the most profuse expense, and the most rude and boisterous revelry; so that in many instances the whole wealth of the family was exhausted in supporting this uncivilized and misplaced festivity. (Johnson's *Canon*, a. n. 957, c. 9.) Strutt, in his *Horda*, (i. 67,) and Turner in his *History of the Anglo-Saxons*, (viii. 15.) have each collected a few particulars which are in some respects contradictory respecting these sepulchral rites. The common coffins were of wood, the more costly of stone. The bodies were washed and buried in linen, and those of Priests in their vestments. From Strutt's account he probably refers to an earlier period than Turner; for, neither in his text nor in the illustrative engraving, do we perceive any thing of a coffin. The lamentations were loud and unmeasured, and the Interment, sometimes, was very speedy. A short and not very precise account of the Funeral of Archbishop Wilfred, in the VIIIth century, is given by Turner, and also by Henry (ii.) from Eddius; it is not of sufficient interest for transcription.

English,
XIIIth cen-
tury.

Matthew Paris, in his *Vita* 23 S. Albani Abbatum, under that of Johannes vigesimus tertius, has left an account of the Burial of his predecessor William, (a. n. 1235,) which may be accepted as the general form of an Abbot's Funeral in the XIIIth century. The body was stripped, washed, and shaved: it was then carefully embowelled, the Sacrist performing the operation in the presence only of a few aged and discreet brethren. The bowels were buried in the Cemetery not far from St. Stephen's Altar, with Thanksgiving and Psalmody, and a marble monument was erected over them. The *corpus* was then washed with vinegar, sprinkled with salt, and sewed up again, so that the body kept without offence for three days; and, in justice to the proverbial sleekness and rosinness of the monastic life, it should be added, *erat jam adeo mundum et leve ipsum corpus, et facies rubicunda (non sine multorum admiratione) et iocunda, ut multis videretur jucundum et optabile illud corpus contractore, et tanquam sanctum humeris supportare*. The Monks meanwhile wrung their hands, wept, lamented, and kissed the face with wonderful love and devotion, till the corpse was borne from the chamber in which it expired into the Infirmary, and there clad in its robes. On the head was placed a mitre, gloves and a ring on the hands, under the right arm his staff, the hands were crossed, and sandals were fitted on the feet. Then the coffin, being laid on a bier, was

placed before the door of the Infirmary, where the usual preliminary Services were performed. Hence it was carried into the Church, all the brethren chanting as they followed. Then, on one of the stone steps of the high altar, in the sight of all the Convent and other spectators, the Abbot's Seal was broken and defaced with a hammer. Psalms were sung day and night, a Mass was duly performed, innumerable wax tapers were burned, every one who chose was admitted to see the body; and amid general sorrow for the great privation, and general joy and wonder at the freshness of the body, which was accepted as a clear proof of the beatitude of the Spirit, alms were lavishly distributed. The Abbot of Waltham, who was summoned for the purpose, committed the corpse to the grave. All fitting Services were performed for it; an *Inceptum annuale*, a *Conradium* (corredium, a feast,) *cotidianum per annum, ut moris est pro Abbatibus defunctis*, and, besides these, an Anniversary.

Cuthbert, Archbishop of Canterbury, who died in 858, eleventh in succession from Augustin, was the first Prelate who was Buried in England within the walls of his own Cathedral. All his predecessors in the same See, and eight Kings of Kent from Ethelbert, repose in St. Austin with their city. (Hen. Huotting. fol. 325; Gervasius Dornbornensis de comb. et. rep. Eccl. Cant. apud Y Script.)

After the Norman Conquest we meet with frequent and copious details of our Royal Funerals. Henry I. died at St. Denis. The body was conveyed to Rouen, "Where," says Speed, (ii. 4.) on the authority of Matthew Paris and Henry of Huottingdon, "his bowels, eyes, and braines were taken out and buried; the body also sliced and powdered with much salt, was wrapped in a bull's hide, to avoid the stinche, being so intolerable (a point fitting for such great Princes to thinke on, and in their great glory and pleasure to remember their fraile and humane conditione) that the physician who tooke out his braines was poisoned therewith, and presently died. Whereupon some observed that other Kings killed men in their life, but hee also after hee was dead; thence was his corps carried into England, and honourably buried, upon the day of Christ's Noivritie, at Rending in Barkshire, in the Abbey that himselfe had there founded and endowed with large possessions." The passage to which Speed refers in Matthew Paris is so much more vigorous and striking than the words in which he has represented it, that we cannot refrain from the citation: *Medicus ille, qui magno pretio conductus et caput ejus securi diffidit, ut cerebrum extraheret, nimio jam fetore corruptum, quoniam linthamentibus multis involutum erat caput ejus, cavens tamen fortiter excisus est, pretio ubi pacto male gaviso. Hic tandem ultimus fuit ex multis quos Rex Henricus occidit. Inde quousque corpus Regium deportatum est apud Cadomum, ubi Pater ejus requiescit. Cum autem ead. in Ecclesia positum ante Patris Tumbam, caput continuus humor niger et horribilis coria tauri penetraret, qui in eas sub fetore à ministris susceptus magnam intuentibus incuterebat horrorem. Such a proof of the worse than nothingness of mortality might have prevented any further display of idle and offensive pride; but, as if this was not enough, the Pomp was continued, Tandem cadaver Regium, in Angliam allatum, in diebus Natalitii, apud Radingum, in Ecclesia quam ipse fundaverat regulariter est sepultum, prænuntiis Archiepiscopus et Magnatibus Regni. (sub. ann. 1135.)*

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English
Royal
Funerals.
Henry I.

FUNERAL
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John.

John was buried in a cowl, upon which Holinshed observes, "For the manner was at that time in such sort to burie their Nobles and great men, who were induced by the imaginations of Moones and fond fancies of Freres to beleve that the asid cowl was an amulet or defensive to their soules from Hell and Hellish hags; how or in what sort soever they died, either in sorrow and repentance for sinne, or in blasphemous outrage, impatience, or desperation. This forme of Funerals was frequented in Wales having beene first brewed and broched in England, from whence (if we may give credit to our late Chronographers) as from a poisoned spring it spred it selfe into Wales."

Henry V.

From Speed (ix. 16.) we obtain the following account of the Funeral of Henry V., which evidently was celebrated with great magnificence. "His bowels were interred in the Church of St. Mauro de Fosses, and his embalmed corps was closed in lead, and attended upon by the Lords of England, France, Normandy, and Picardy, was brought unto Paris, (where in the Church of our Lady solemn exequies were performed,) and thence to Roane, where it rested till all things were ready to set forward to England; though the cities of Paris and Roane strove and offered great summes of gold to have Henry's Royall remains entered amongst them. His picture artificially was moulded of boyled hides, and countenance painted according to life. Upon whose head an Imperial diadem of gold and precious stones was set, the body clothed with a purple robe, furred with ermine. In his right hand it held a scepter Royall, and in the left a ball of gold; in which manner it was carried in a chariot of state, covered with red velvet, embroidered with gold, and over it a rich canopy borne by men of great place. Thus accompanied by James King of Scotland, many Princes, Lords, and Knights of England and France, he was conveyed from Roane to Abbeville, to Hesdin, to Menstruill, Bologne, and Callis; the chariot all the way compassed with men all about in white garments, bearing burning torches in their hands; next unto whom followed his household servants all in blacke, and after them the Princes, Lords, and Estates in vestures of mourning adorned; then two miles distant from the corps followed the still lamenting Queene, attended with Princely mourners, her tender and pierced heart more inly mourning, then her outward sad weeds could in any sort expresse."

"And thus, by sea and land, the dead King was brought unto London, where through the streets the chariot was drawne with four horses, whose caparisons were richly embroidered and embossed with the Royal armes. The first with England's armes alone, the second with the armes of France and England in a field quartered, the third bare the armes of France alone, and the fourth three crowns Or in a field azure, the ancient armes of King Arthur, now well be seeming him who had victoriously united three Kingdoms in one. The Body, with all pompous celebrity, was interred in the Church in Westminster, (for so Henry had by his last Will commanded,) next beneath King Edward the Confessor; upon whose Tomb Queene Katherine caused a Royall picture to be laid, covered all over with silver plate gilt, but the head thereof altogether of massy silver. All which at that Abbey's suppression (when the battering hummers of destruction did sound almost in every Church) were sacrilegiously broken off, and by purloining, transported to far prophane uses, VOL. XXII.

where at this day, the headlesse monument (worthy to be restored by some more Princely and sacred hand) is to be seen."

In the *Archæologia*, i. 348, from a MS. relative to the Burial of Edward IV. we obtain the following ceremonial: "What shall be don on the demyse of a King annoynted. When that a King annoynted is deceased, aft' his body is sp'ged, it must be washed and elensed by a Bishop' fir his holy annoyntem', than the body must be hamed, wrapped in luan, or reynex yf it may be gotyn, than hozyn eherie, and a perer of shone of rede lether, and do on his surcote of cloth, his cap of estate ou his hed, and then ley hym on a fair borde cov'ed with cloth of gold, his on hande on his bely, and a sep'r in the toder hande, and oon his face a kerchief, and so shewed to his noblez by the space of 11 dayez and more, yef the weder will it suffice. And when he may not godely longer endur, take hym away and bowel hym, and then etfones bome hym, wrappe hym in raynez wrie trameled in cords of silke, than in tarserya trammelmed, and than in velvet, and so in clothe of gold well trammelmed, and than led hym and coffe hym, and in his leed w' hym a plate of his stile, name, and the date of our Lord grayny, and yef ye cury hym, make an ymage like hym clothed in a surcote w' a mantell of estate, the faces goodly lying on his bely, his sep'r in his hande, and a crown on his hed, and so eary hym in a chare open w' lightes and baners, accompanied with lordes and estates as the counsell can best div'se, having the hors of that chare trapped with devys trappers or elles with blake trappers of blake with seconchos richly betyn, and his officers of armes aboute hym in his cotes of armez, and then a lorde or a knyght w' a courser trapped of his armez, his herneys upon hym, his salet (helmet) or basenet on his hed crowned, a shyld and a spere till he come to the place of his ent'ring. And at the masse the same to be offred by noble ducs."

Whether to avoid any suspicion of foul play in this particular instance, or whether such was the general custom, we have no means of discovering, but the body of the King appears to have been subjected to a very unseemly exposure. "First the corps' was leyde upon a borde all naked save he was cov'ed from the navell to the knees, and so lay openly x or xli houres, that all the Lordes both spirituall and temp'ell then beyng in London, or nere therabouts, and the meyer of London w' his breder sawe hym so lying."

Similar Formularies may be found in the *Antiquarian Repertory* (i. 308, 10, 14) printed from a MS. Book of Ceremonies and Services at Court in the reign of Henry VII. once in the possession of Peter Le Neve, Norroy King at Arms. The first form is "As for the Beryng of a Prince right nere of the Blod Rialle." The coffin is to be covered with white damask with a cross of red velvet, and an "ymage as lik the person as eny man can devin" is to be placed upon it. The Herse is to be accompanied with 12 or 21 or 24 torches, "and a cart goinge with torches, that when ani is wastid to take another." At the towns in which it rests in its progress Lords are to bear the image into the Church, and Lords "that is to say erles and barons" are to go about the corpse. It is to be watched every night, with 12 knights and esquires at the least. At the lying in state "if he be a great duke xliii torches is litte enough, born with pour men clad in blacke." The preparations for a King's Burial are given in

FUNERAL
RITES.

Edward IV.

Formulary
under
Henry VII.

FUNERAL RITES. Latin, and differ but little from those which we have already cited. Subsequently, there is one particular direction for the hearse, which we have not seen elsewhere,

"Item, above the cora and under the hers there must be a magister with a figure of our Lord sittinge in his judgement, with valance there about;" and then follows also a note on the Burial of Henry V. "As for the Trapers. Item in conveyinge over of King Henry the Vth out of France into England, his coursers were trapped with trappers of party coloures: one sid was blew velvet embrodered with antelopes drawenge iij julleis: the totyher sid was grene velvet embrodered with antelopes sittinge on stires with long floures springinge betwene the hornes: the trapers after by the comendement of Kinge Henry the Vtht were sent to the Vestry of Westminster; and of every coloure was mad a cope, a cheshabille, and iij tennelles, and the gegerers of one coloure was of the clothe of otyher coloure."

English private funerals. XVth century.

M. Joveia de Rocheford, who visited England about 1670, gives the following description of a Funeral at which he was present at Shrotonbury, (Shrewsbury.) "I met with nothing more pleasing to me than the Funeral ceremonies at the interment of a my Lord which mine host procured me the sight of. The relations and friends being assembled in the house of the defunct, the Minister advanced into the middle of the chamber, where, before the company, he made a Funeral oration, representing the great actions of the deceased, his virtues, his qualities, his titles of Nobility, and those of the whole family; so that nothing more could be said towards consoling every one of the company for the great loss they had sustained in this man, and principally the relations who were seated round the dead body; and whom he assured that he was gone to heaven, the seat of all sorts of happiness, whereas the world that he had just left was replete with misery. It is to be remarked, that during this oration there stood upon the coffin a large pot of wine, out of which every one drank to the health of the deceased, hoping that he might surmount the difficulties he had to encounter in his road to Paradise, where, by the mercy of God, he was about to enter; on which mercy they founded all their hope, without considering their evil life, their wicked religion, and that God is just. This being finished, six men took up the corpse and carried it on their shoulders to the Church; it was covered with a large cloth, which the four nearest relations held each by a corner in one hand, and in the other carried a bough. The other relatives and friends had in one hand a flambeau, and in the other a bough, marching thus through the street, without singing or saying any prayer till they came to the Church, where having placed the body on a bier, and taken off the cloth from the coffin (which is ordinarily made of fine walnut-tree handsomely worked and ornamented with iron bandage chased in the manner of a buffet) the Minister then ascended his pulpit, and every one being seated round the coffin which is placed in a kind of parade in the middle of the Church, he read a portion of Holy Scripture concerning the Resurrection of the dead, and afterwards sang some Psalms to which all the company answered. After this he descended, having his bough in his hand like the rest of the congregation; this he threw on the dead body when it was put into the grave, as did all the relations, extinguishing their flambeaux in the earth with which the corpse

was to be covered. This finished, every one retired to his home without further ceremony." The entertaining account given of our English habits by this French Traveller, is translated in the 14th Volume of the *Antiquarian Repository*. The bough carried by the Mourners was Rosemary, for the use of which Brand (ii. 160) has given numerous authorities. One of them is to be found in Ho arth's representation of the Funeral in his *Harlot's Progress*. Even now in the Northern Counties, each of the mourners take a sprig of box-wood from a basin near the door of the House, and casts it on the Coffin. (Wordsworth, *Lyrical Ballads*, ii. 147.)

Brasard has collected very largely on the Popular English Customs relative to the Dead (ii. 139.) He begins with the watching, or Lake Wake. (A. S. *Wæc*, a corpse, and *Wæccs*, a Watching.) Before we fall into his track we shall extract from the Chronicle of John Bromton a romantic origin for this, which appears to be a very obvious and natural, and certainly is a very general custom. He is speaking of Richard, the grandson of Rollo first Duke of Normandy. *Inte Dus Ricardus diftusus Ricardus sine timore, cui multa miranda contigerunt. Convenit namque in quibdam Ecclesiis ubi transiret orare, et saltem processu deforis funderi ei et aditus non pateret; unde nocte quidam Ecclesiam aditus intrans, funus in fectro reperit; circiterque, dum oraret, super lectrum posuit; et ecce defunctus, cum magno strepitu, ante holium Ecclesie, brachia extensis, duci se oppavit; quem dux in duas partes gladio secuit; et post regnum, remaneatque quod circiter decus suas dimiserat, regnumque eius asportavit; et inde statuit per totam terram circa funera vigiliis celebrari. (Hist. Anglie. Script. x. fol. 856. Ed. 1652.)*

Pennant has described the Wake as celebrated in the Scotch Highlands; a Piper is in attendance, and though the nearest relation opens a melancholy Ball with loud tokens of sorrow, the dancing is continued all night by others with little regard to the solemnity of the occasion which has drawn them together. (*Tour in Scotland*, 1769, p. 112.) In North Wales the *Wyl nŷa* is kept with greater decency. The friends bring a picnic supper, and especially candles, and pass the night before the Funeral in singing Psalms and reading portions of Scripture. In Ireland, and among Irish settlers in Irish other Countries, the Wake of the lower classes is a scene of the grossest drunkenness and debauchery. See Sir H. Piers's *Description of Westmoreland*, 1692, in Vallancey's *Collectanea*, i. 124. In later days it is well described by Miss Edgeworth in the *Glossary to Castle Rackrent*. Holinshed has alluded very pointedly to the vociferous grief employed on these occasions. "They follow the deceased corpse to the grave with howles and barbarous outcries, pitiful in appearance, whereof grow, as I suppose, the proverb to *weep Irish*." (*Description of Ireland*, 8.) The *Ullulation* is described at large in the 14th Volume of the *Transactions of the Royal Irish Academy*; and Dr. Clarke met a remarkable parallel to it during his stay at Grand Cairo. (*Travels*, part ii. sec. 2. eh. iii.) The custom is so natural, that it has prevailed almost universally. Among other Travellers, Holinshed has recorded the "Why did you die? Why did you die? of the Albanians." (322;) and Salt, the "Why did you leave me? had you not houses and lands, had you not a Wife that loved you?" of the Abyssinians. (422.) The Wake is still partially observed in some of the Northern English Counties. It is mentioned by Waldron in his *Description Isle of Man*.

Origin of the Dead.

Scotch Wales

Welsh

FUNERAL RITES. of the *Ide of Man*, and it is retained in Sweden under the name *Wakstuga*, ask-a, to which, *stuga*, a cottage.

Archie. In some parts of Northumberland, a pewter plate, containing a little salt, is set upon the body, sometimes also a cushion. Salt and earth in a wooden plecter are so used in the Highlands of Scotland, whether for mystical or physical reasons, or for both, is a matter of dispute; probably for both. The Egyptians and the Druids have been cited as authorities. Burial Feasts, or *Arvals* (Br. *arvalle*, to vouch) are still given in the North of England on the day of Interment. In remote districts where attendants are collected, in some instances from distant spots, to pay the last offices of friendship, it is but natural that the person to whom they do honour should be their host. The custom originally, as the name declares, was instituted in order that the Heir, by a public exhibition of the corpse, might avouch that his hands were clean as to the deceased. The expenses of these entertainments used to be most extravagant, especially in Scotland; and in an account given to the Society of Antiquarians in 1725, it was stated as by no means uncommon to slaughter 100 black cattle and 200 or 300 sheep, on the Burial of a Highland Laird. While we write, the Newspapers announce that at the Funeral of Mac Mhic Allister, Glengarry, Chief of the Macdonnells, just celebrated (Feb. 1, 1828,) at Kilfooon, 150 gentlemen sat down to dinner, and 1500 other attendants were plentifully regaled with bread and cheese, and whisky.

Sin-excess. Aubrey, in a MS. now in the British Museum (Landa. 296. f. 116.) notices a custom which he declares was used in his own day (1656) in North Wales, and not long before it in Shropshire, Herefordshire, and other adjacent Counties. "In the County of Hereford was an old Custom at Funerals to hire poor People who were to take upon them the sinnes of the Party deceased. One of them, he was a long, leane, ugly, inmentable, poor raskal" (and who can wonder therent?) "I remember lived in a cottage on Rosse high-way. The manner was that when the Corpse was brought out of the house, and layd on the Bierre, a loafe of breude was brought out and delivered to the Sinne-Eater over the Corpse, as also a mazy bowl of maple full of beer," (in Wales milk was substituted,) "which he was to drink up, and sipence. In money: in consideration wherof he took upon him, *ipso facto*, all the sinnes of the defunct, and freed him or her from walking after they were dead."

Funeral Sermons. Sermons at Funerals succeeded the Orations of the Primitive Christians over the hier, and a fee was either left or given to the Minister in return for them. The custom was never recognised by the Anglican Church, and has very wisely been allowed to become obsolete. On occasions of Public Mourning or the death of the Minister of the Parish, or on some equally striking event, the discourse of the following Sunday is still sometimes directed, with advantage, to the topic which has strongly engrossed attention; but Funeral Sermons, as such, we trust, are not likely to be revived. No other species of composition can hope to rival them in false and fulsome adulation, and in desecration of that oratory which ought to be dedicated solely to the exposition of Scriptural Truth.

The most attached friends used to bear the Coffin by turns; they now support the Pall. Pennant says the old custom is still retained in North Wales. The Minister, he adds, throws the first spadeful of earth into

the grave. This was a practice wherast, as Picart (iii. 160) informs us, the Paritens were always grievously scandalized, holding it to be much below the dignity of the Sacerdotal Office; in England it is now committed to the Clerk.

A prejudice long existed (and within our own knowledge still exists even in suburban Counties,) in England against the North side of the Church-yard, which was supposed to be devoted to Suicides. A ridiculous supposition at a time in which the Law denied them repose in consecrated ground. The objection is of great antiquity, and it has been rationally traced to the Popish custom of praying for the dead. The approach to most Churches in from the South and West, and those who were going to Divine Service would be more likely to be reminded of their friends if they saw their graves and monuments in their way. The position of the Body in the grave is East and West, (*capite ad occidentem pedesque dirigat ad orientem*. Durand, vii. 33.) and it is mentioned of Thomas Henne, that he was so precise in his directions on this point, that his grave-stone having been laid with strict regard to the compass, is not parallel with those of any of its neighbours; an instance has been given of a monument (that of Henrietta Marin Cornwallis, who died in 1707) in the Church-yard of Farham All Saints in Suffolk, placed North and South; Tradition says, as a mark of pride and humiliation. In Persin it would be the line of orthodoxy.

The Garlands which Brand mentions as carried at Garlands, and which are described with so much accuracy in the *Anti quarian Repertory*, (iv. 239.) are familiar to us, at no great distance from the Metropolis. Yet we believe they are now of rare occurrence, even in more remote districts, to which the hunter of Antiquities usually meets with his richest harvest. In Wales it is common to plant the Graves with flowers, and of this practice the Church-yard of Penhurst in Kent also affords a very pleasing instance. A few other particulars relative to English Funerals which appear less prominent than those which we have noticed above, and some illustrations also of such as we have mentioned, may be found in Gough's *Squatchal Monuments*, especially in the Introduction.

By the Common Law, no person in England can be Buried in any Church without the consent of the Incumbent; and this not only respecting his Freehold, but because he is the sole competent judge of the worthiness of the party requesting this, which, in old times, as we have already shown, was a very honourable distinction. One exception is allowed; if a Burying place has been attached, by prescription, to a Manor house, it becomes a Freehold. The fee given to the Parish is for repairing the Floor. For the encouragement of the Woolen manufactures it was enacted 30 Charles II. c. 1, that no corpse should be Buried in any staff mingled with flax, hemp, silk, hair, gold, or silver, or other than what is made of sheeps' wool only, or in any Coffin otherwise lined, under a penalty of £5; of which affidavit was to be made by one of the relations of the deceased to the Minister, within eight days after interment, which affidavits were to be entered in a Register. This oppressive, compulsory Act was repealed 54 George III. c. 108. In the London Parishes included within the Bills of Mortality, before Burial a Certificate is delivered by certain officers, *Searchers*, in the form

North side of the Church-yard

Rights of Burial.

Burying in Woolen.

Searchers.

FUNERAL RITES.

following. "These are to certify whom it may concern, that our Searchers have viewed the Body of ———, late of this Parish, and report that — died of ———, aged ———." This Certificate is signed by the Sexton. It is probable that these Officers were appointed during some of the ravages of the Plague. They are recognised in the *Directions of Physicians for the Plague set forth by his Majesty's command, 1665*; in which instructions are given them for the discovery of that disease. In the Preface to the Collection of *Bills of Mortality* from 1657 to 1759, it is said that every Parish appoints a Searcher; and in Graunt's *Natural and Political observations on the Bills of Mortality*, we are told that when a Person is dead the Searchers (who are ancient matrons sworn to their office) repair to the place where the dead corpse lies, and examine what it died of. The office is still filled by "ancient matrons," who are not now sworn, and who, we believe, exercise their duty among the poor only. The appointment, perhaps, is continued simply as it swells the amount of petty Parochial patronage, for it is not easy to believe that the old Women thus employed are competent judges of Nosology; and, in cases of suspicion, if they were permitted to form a kind of Grand Jury, to lay a Bill before the Coroner, the system would be pregnant with very great danger.

Mohammedan Rites.

The Services used by the Mohammedans for the dead and dying were probably very simple at first, as scarcely any thing is said respecting them in the *Corda*, and the formularies now observed are all derived from the *Hadith*, or traditional Sayings of the Prophet, from which the *Sunnah*, or Oral Law of the Muslims, is taken. With respect to many of the ceremonies and minor points, there are differences among the orthodox sects; the *Shi'ites*, particularly, allow of a greater latitude than the *Hanifites*, but as the doctrine of *Abd Hanifah* is the most prevalent, it will be sufficient to notice the Ritual prescribed by him.

Ritual of Abd Hanifah.

On the approach of death, the sick person is to be laid on his back with his right side turned towards Mekkah, and all present repeat the 36th Chapter of the *Corda* (*Sûrati Yâ-sîn*), and whisper the *talik*, or Confession of Faith, into his ear. Care is taken not to disturb or irritate him, lest his impatience should make him forget the calmness and resignation required from every true Muslim. His chamber is at the same time fumigated with fragrant odours, his legs are stretched out, a sword is laid on his body, and his mouth and eyes are closed at the moment of death. His interment follows as soon as possible; in obedience to an injunction of the Prophet, who said, "Make haste to bury your dead; that if the deceased have done well, he may go forthwith into blessedness; but if he have done evil, let him depart far from you to the children of Hell-fire!"

Preparation for Interment.

The Funeral Service requires four things: 1. Ablution of the corpse; 2. Winding-sheets, 3. Prayer; and 4. Interment. 1. The whole body must be washed. This is one of the duties of universal obligation (*fara kifâya*) binding on the whole body of Muslims, each of whom incurs a part of the penalty in case of neglect. The body is stripped, except from the navel to the knees, and washed, men by men, and women by women, either on a flat stone near the Mosque, called the *Masallâ tashî*, (i. e. Stone of the House of Prayer,) or at home. The rich use on such occasions a decoction of fragrant herbs; the poor, spring water. The

corpse is then carefully dried, the head and breast covered with aromatic herbs (*Asnâd*), and the eight parts of the body used in prayer are rubbed with camphor. Those parts are the forehead, nose, hands, feet, and knees; which are all sanctified by touching the earth in the prostrations required at the time of prayer. The *left* in or wrapping of the body in the winding-sheet next follows. The poor have only the *kisfâyet-kafa*, or necessary grave clothes; the rich make an addition to these, and have the *Sunnâd-kafa*, or customary grave clothes. The first are the *lifâfâ*, or under, and the *isâr*, or upper winding-sheet; to which the rich add a *camia*, or shirt. The women of the poor have only the *khimâr*, or veil, beside the two winding-sheets, those of the rich have also a shift or *deri*, and *khircâ*, or mantle, laid over their bosom. The winding-sheets must be white, and are tied in a knot at each extremity. They as well as the bier must be perfumed an *amazon* number of times, for unity is an odd number, such numbers therefore are to be used in sacred things. As soon as the body is laid into the bier, the Burial service (*saldâtul jendzek*) is performed. The Imam of the district (*Imâm-ül hâi*), or natural guardian of the deceased, if he so chooses, standing near his breast, (the seat of the heart,) recites four *tekbirs*, (i. e. repeats the *Allahu akbar* four times,) with the *Send* after the first, the *salawât* after the second, and the proper Burial prayer after the third. The fourth is followed by the ordinary salutation to the right and left, with a slight inclination of the head.

These prayers are as follow:

1. The *Tekbir*. God is most high! (*Allahu akbar*!) God is most high! There is no God but God! God is most high! God is most high! Praise belongeth unto God! (*Tâhîl-ül-hamd*!)
2. The *Send*, or *Thana*, (i. e. Thanksgiving.) Glory and praise to thee, O God! Blessed be thy name; exalted be thy greatness, and magnified be thy praise! There is no other God beside Thee!
3. The *Salawât*, (or Intercessions.) O God, be gracious unto Mohammed and the family of Mohammed, as thou wast gracious unto Abraham and the family of Abraham! Bless and show mercy unto Mohammed and the family of Mohammed, as thou didst bless and show mercy unto Abraham and the family of Abraham. Thou only, O Lord! art laudable and glorious!
4. The *Saldâtul jendzek*, (or Prayer over the Bier.) O God, have mercy on the living and the dead; the present and the absent; the great and the little; the men and the women amongst us! O God, make those to whom thou hast given life, live; and those to whom thou hast given death, die in the faith of Islam. Give the grace of rest and peace; give the grace of thy mercy and good pleasure to this thy departed servant. Increase his righteousness, if he be in the number of the righteous; and pardon his sin, if he be in the number of sinners. Give him peace, and salvation; let him approach and dwell near thine everlasting throne: preserve him from the pains of the grave and from everlasting fire: grant that his habitation may be in Paradise, in the company of the blessed Spirits. Make his grave, O God! a place of delight equal to the joys of Paradise, not a pit of torment equal to the pains of Hell! Have mercy upon him, O Thou most merciful of the merciful!
5. The Salutation, which closes the service, is ad-

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FUNERAL RITES. dressed to the recurring Angela and is nearly the same as the ordinary address *Al salâm dâlekh wa rahmetu 'llah*. Peace be unto you with the mercy of God!

Interment. The corpse is then carried to the grave, never into a Mosque, which is designed, say the Musulmán Divines, "for the living, and not for the dead!" There must be at least four Bearers, each of whom must support the four corners of the Bier successively. Forty steps thus made at each side will expiate forty sins; no act therefore is considered as more meritorious than this; and Chardin says (vi. 487.) that he has several times seen persons of distinction dismount from their horses, on meeting a Funeral, in order to take a part in this last duty. The Procession moves at a quick pace: for "if he is good," said the Prophet, "hasten on, that he may the sooner enter into Paradise; if evil, deliver yourselves from your burden as soon as possible." No signs of excessive grief; no tears or lamentations are allowed, for the Musulmán must acquiesce without a murmur in the will of God. On reaching the Burial place, the body is immediately committed to the ground, its face turned towards Mekkah, while the Imán says aloud, "In the name of God, and according to the Religion of the Prophet of God." The assembly then disperses. This is the ceremonial authorized by the Law, but other prayers and ceremonies have been at times superadded, as may be seen in Bohovski's *Tarats*; and the Persians who are Shítes, or followers of Ali, differ in many of their rites and ceremonies from the Turks who are Sunnites. For the Persian Ritual, the reader must be referred to Chardin, (*Voyages*, vi. 423, 481.)

Monuments. Monuments are forbidden by the Law, but are nevertheless constantly erected. In general they are nothing more than four low walls enclosing the heap of earth over the grave, which must be raised to prevent its being trodden upon; and at the head and foot are two upright slabs, the former of which bears a turban indicative of the rank of the deceased if it be a man's tomb, and as inscription recording his age, birth-place, &c. &c. requesting the passenger to say a *Fátikhah* for his Soul. Some of these epitaphs are in verse, and many, like those in our own church-yards, are of frequent recurrence. The rich blazon them in gold letters on a blue ground; for the poor they are either painted in different colours or not painted at all. The Sultán and members of the Imperial family have, generally, Sepulchral Chapels over their Tombs, where Sheikh, or Dervishes, maintained for that purpose, are employed day and night in praying for the release of their Souls; for the Sunnites believe in Purgatory as firmly as the Romas Catholics. The bier is usually covered with an embroidered cloth, and those who are rich enough to afford it, purchase a part of the covering of the *Kádek*, or Holy House, at Mekkah (which is changed every year) for that purpose. It is black with passages of the Corán embroidered on it in gold letters.

* This is from the *Mutréol*, and therefore of undoubted authority, yet Albert Bohovski (Ali Beg) says, *Antequam ad sepulcrum perveniant, corpus in stratum Maculatum reponunt et liquidi musciculi tálá (i. e. stratiis liquis) impungunt et necis nuntiati, i. e. mortuorum precem ad Officium pro defunctis ostendo, super calcitratorum alencia recitant.* (Hyde, *Synagoga*, l. 280.) It is plain that in neither case was the Corpse carried into the Mosque; and it is possible that the practice common in the XVth had ceased to be so in the XVIIIth century. The Indian Staffs, it should be observed, allowed the Service to be performed in the Mosque.

In the 22d, 23d, and 24th Plates of the *Tableau de l'Empire Ottoman* there are very faithful representations of the Funeral procession and Burial places of the Turks.

For Martyrs (*Shahíds*) a somewhat different Service is used, because they are believed to pass instantaneously into Paradise. The blood with which they are bathed, and the clothes which they wear at the time of their death, serve as a purification and a winding sheet for them; their pelisses, cotton garments, boots and arms, must however be removed. But any one who is murdered, and those who die of the plague, or by a sudden or accidental death, are also considered as Martyrs, though of an inferior Order. No unbeliever is allowed to be present at a Funeral, nor can any infidel be buried in a Musulmán cemetery except it be a wife pregnant by a Musulmán husband; and in that case she must be interred in a corner apart from the Faithful, with her back towards Mekkah, that her unborn child may have his face turned towards that Holy place.

See Mouradgen D'Ossan's *Tableau de l'Empire Ottoman, Code Religieux, Partie Rituelle*, liv. ii. ch. xviii. tom. ii. p. 296, 8vo edit.; Hyde's *Synagoga, Disertat.* Oxon. 1767, l. 278; Chardin, *Voyages en Pers.* vi. 423, 481; vii. 307, 378.

We have already noticed the Funeral Rites of China; and we shall at present conclude with a short sketch of those of Hindúism. A very curious and most minute account of the Funeral Ceremonies of the Hindú is given by Mr. Colebrooke in Vol. VII. of the *Asiatic Researches*, (329, 4to ed.) The Rites are most lehorious and burdensome. A Sádra to his last agonies may be laid either upon a bed of *cúas* grass in the house or out of it; a person of any other Tribe must be taken into the open air. Alms should be given to his oame; his heed should be sprinkled with water, and smeared with clay brought from the Ganges; a *Sádrá* stone should be placed near him; passages from the *Vedas* should be repeated to him; and leaves of basil scattered over his head. The Corpse is washed, perfumed, and decked with wreaths of flowers; a bit of tatanag, another of gold, a gem of any sort, and a piece of coral are put in its mouth; and bits of gold to both nostrils, eyes, and ears. A cloth perfumed with fragrant oil must in all cases be thrown over the body, however poor the relations may be; for it is the prerequisite of the officiating Priest, a person who, strange to say, is not held in esteem. Preceded by fire, and food carried in an onheked earthen vessel, and sometimes by music, it is then borne by the nearest relations to some holy spot, either in the woods or near water. A Sádra is carried through the Southern gate of his town, a Brahmin through the Western, a person of military class through the Northern, and of a mercantile Tribe through the Eastern. All inhabited places in the road are avoided, and the Corpse, who arrives at the pile, is placed with the head towards the South. The pile is prepared by the relatives, after bathing in their clothes and marking lines on a clean spot of ground that it may be consecrated. The ceremonies of consecration are long, and are the same as those used in all cases of oblation by fire. A man is placed on the pile supine, with his head towards the North; a woman reupine, both having been previously washed and perfumed. A cloth is thrown over the body, and a relation walking thrice round the pile, with his right

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Service for Martyrs.

Hindú Rites.

Preparation of the Corpse.

Burnings.

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hand towards it, repeating a benediction, "May the Gods with flaming mouths burn this Corpse," and shifting the sacrificial cord to his right shoulder, looking towards the South, and dropping his left knee to the ground, applies fire near the head saying, "Namô namah," the Priest at the same time reciting, "Fire, thou wast lighted by him, may he therefore be reproduced from thee, that he may attain the region of celestial bliss." If the deceased were a Priest who kept up a consecrated fire the torch must be lit from this; in other cases any unpolluted fire may be used, provided it be not taken from another Funeral pile, from the ashode of an outcast, from a man belonging to the Tribe of executioners, from a woman who has lately borne a child, or from any person who is unclean. While the pile is burning, the relations take up seven pieces of wood each a span long, and eat them severally with an axe over the firebrands. Each walks thrice round the pile, and then throws the pieces of wood over his shoulders on the fire, saying, "Salutation to thee who dost consume flesh."

Children.

A child under two years must be buried not burned. It is decked with flowers and carried by the relations to a clean spot, saying *Namô namah*, while the Priests chant the song of *Yama*, "The offspring of the Sun, day after day fetching cows, horses, human beings, and cattle, is no more satiated therewith than a drunkard with wine." A person who dies abroad, or whose bones cannot be found, is Burned in effigy, and even in the construction of this image recourse is had to the most elaborate folly. A figure is made with 360 leaves of the *Butea*, or as many woollen threads, distributed so as to represent the several parts of the human body, according to a fancied analogy of number; over the whole is tied a thong of leather from the hide of a black antelope, and over that a woollen thread. It is then smeared with barley meal mixed with water, and Burned.

Purification
after Burn-
ing.

After the body is Burned all who have touched or followed the Corpse walk round the pile, keeping their left hands towards it, and carefully forbearing from looking at the fire. According to seniority they walk to and bathe in a river. Then, putting on their clothes again, they once more enter the stream, and ask one of the relations, "Shall we prevent water?" If the deceased were an hundred years old, the answer is "Do so;" if he were not so aged, "Do so, but do not repeat the oblation." Upon this they all shift the sacerdotal string to the right shoulder, and looking towards the South, and being clad in a single garment without a mantle, they stir the water with the ring-finger of the left hand, saying, "Waters, purify us." With the same finger of the right hand they throw up some water towards the South, and after plunging once under the surface of the river, they rub themselves with their hands. An oblation of water is then presented for the dead in their joined palms; if particular honour is intrusted this is thrice repeated. Then they quit the river, shift their clothes, sip water without swallowing it, and, sitting down on the turf, without tears or lamentations, repeat certain moral verses on the fragile nature of Man.

Offerings to
the Dead.

At night, if the Corpse be burned by day, and vice versa if the ceremony be not completed till night, the nearest relation, accompanied by other mourners at the door of his own house, or at a place of worship, or near a river, raises an altar of earth, and offers upon it to the deceased a cake made of rice, *tila* (*sesamum*), fruits,

honey, milk, butter, sugar, roots, &c.; he then silently puts flowers, resin, a lighted lamp, and betel leaves on the cake, and presents a woollen yarn, and an earthen vessel full of *tila* and water. Some food is set apart on a leaf for the crows, and the cake and other offerings are thrown into the water. In the evening, water and milk are suspended before the door, in earthen vessels, for the deceased; who is invited to bathe and drink, and this rite must be repeated every evening during the period of Mourning.

On returning home, before the suspension of the Purification water and milk, but after the other rites, each person bites three leaves of *Nimba*, (*melia azadirachta*), sips water, and touches a branch of *Saml* (*adenanthera arulata*) with his right hand, while the Priest says, "May the *Saml* tree atone for sins!" Each then touches fire, while the Priest says, "May Fire grant us happiness!" then each standing between a Bull and a Goat, touches both, while the Priest recites an appropriate prayer. After then touching the tip of a blade of *Durâd* grass, a piece of coral, some clarified butter, water, cow-dung, and white mustard seed, each stands on a stone, while the Priest says for him, "May I be firm as this stone." They then may enter the house.

During ten days, Funeral cakes continue to be offered to the deceased, one, on the first, two, on the second, and so on, with a separate dedication to separate parts of the body. They are offered to a pebble, wrapped in a fragment of the deceased's shroud, (a type of the dead person), and worn round his heir's neck. One single vessel only is used for these oblations during the whole period, and this also is wrapped in another portion of the shroud. Should either the vessel or the pebble be lost, the offerings must be recommenced. If the Mourning lasts no more than one day, the ten oblations must be paid at once. All the kinsmen to the sixth degree of consanguinity should fast, one day and one night at least; and as long as the Mourning lasts the nearest relations must not exceed a single daily meal, and that not of flesh, nor of any food seasoned with fictitious salt. They must use a plantain leaf as a plate, and receive their food from the hands of another. They must not handle any instrument made of iron, nor sleep upon a bedstead, nor dress nor perfume themselves, but remain (as they may very easily do) aqualid. On the third, fifth, seventh, and ninth days the kinsmen assemble, bathe in the open air, offer *tila* and water to the deceased, and take a repeat together. They place lamps at cross roads and in their own houses, and on the way to the cemetery, and they observe vigils.

The gathering of the ashes is performed on the last day of Mourning. It is preceded by a very solemn oblation of food to the departed, accompanied with various ceremonies, much too long for transcription. The nearest relation is the chief actor, and it is his duty to feed the Brahmins whom he has assembled, either silently distributing food among them, or addressing a respectful invitation to them to eat. When he has given them water to rinse their mouths, he may consider the deceased as fed through their intervention. After these preparatory rites, accompanied by his kinsmen, and clothed in clean apparel, he goes to the pile, bearing eight vessels filled with various flowers and roots. Advancing to the Northern end of the pile, he sets down and presents two vessels as an oblation to Spirits, with this Prayer, "May the adorable and eternal Gods who are present in this cemetery, accept from us this eightfold

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RITES.Ceremonies
during
Mourning.Gathering of
the bones.

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superficial oblation, may they convey the deceased to pleasing and eternal abodes, and grant to us life, health, and perfect ease! This eightfold oblation is offered to Siva and other Deities. Salutation unto them." The same form is repeated at the three other sides of the pile, round which he walks, keeping his right side towards it. He then sprinkles the offerings with milk, and adds, "May Siva and the other Deities depart to their respective abodes!" After shifting the sacerdotal string to his right shoulder, he turns his face towards the South, silently sprinkling the bones and ashes with cows' milk; and, using a branch of *Namī*, and another of *Palasa* (*Butea frondosa*) as tongs, he first draws out the bones of the head, and then the remainder; sprinkles them with perfumed liquors and clarified butter, and puts them into a casket made of the leaves of the *Palasa*, which he places in a new earthen vessel, covers with a lid, and ties with a thread. "This vessel is then deposited in a deep hole, spread at the bottom with rice grass and a piece of yellow cloth, and covered up with thorns, moss, and mud. The mourner then bathes in their clothes. A tree, a mound of masonry, a pond, or an upright stake, marks both the spot of Burial and also that of the Funeral pile.* This last, at some subsequent time, is carefully cleared with cow-dung and water, its ashes are cast into the river, while Siva and the other Deities are dismissed after having been propitiated with oblations. This Burial is not the concluding ceremony, the bones are afterwards disinterred and carried to the Ganges. The nearest relation bathes there, rubs the vessel which contains the ashes with the five productions of *kīna*, puts gold, honey, clarified butter, and *tīla* on it, and looking towards the South, and advancing into the river with these words, "Be there salutation unto Justice," throws it into the water, saying, "may he [the deceased] be pleased with me." Again bathing, he stands upright, and contemplates the Sun; then sipping water, and taking up *cūsa* grass, *tīla*, and water, *pays* the Priests their fees.

Closes of the first obsequies.

The chief mourner then purifies himself, by shaving, cutting his nails, giving the barbers the clothes worn at the Funeral, anointing himself all over with oil of *sesamum*, rubbing his limbs with meal of *sesamum*, and his head with ground pods of white mustard, bathing, sipping water, touching and blessing stones, clarified butter, leaves of *Nimba*, white mustard, *Durod* grass, coral, a cow, gold, curds, honey, a mirror, a couch, and a bamboo staff. Thus terminate the first obsequies.

Second obsequies.

The second series of obsequies, commencing on the day after the period of mourning has closed, is opened with a lustration by water. The Brahmins then receive sundry presents, if it be a rich man's Funeral, viz. a cow, in order to secure the passage of the deceased over the river of Hell, (*Vaitarāni*), a bed with its furniture, money, a golden image of the deceased, or a golden idol, or both, cloth, various sorts of fruit, perhaps a domain of land, or other costly gifts at the pleasure of the parties. A bull is afterwards consecrated, and dismembered in honour of the deceased, and offerings (*saddha*) are continually presented.

Commencement of the second.

The object of the first obsequies is to re embody the Spirit, of the second to exalt it to Heaven. For this

FUNERAL RITES.

and a *saddha* should regularly be offered on the day after the Mourning expires, one in each of the twelve succeeding months, and at the end of the 3d fortnight, in the 6th, and in the 12th month, and a *sapindana* on the first anniversary of his decease. Afterwards a *saddha* is offered annually on that day. In most Provinces the seasons for these sixteen ceremonies, and for the *sapindana*, are anticipated, and the necessary rites are conducted on the 2d or 3d day; after which, however, these ceremonies are again performed, at the proper times, in honour of the whole stock of ancestry. The particulars of the *saddha* are minutely described by Mr. Colebrooke.

The voluntary immolation of a widow on the pile of her deceased husband is not a superstition of modern origin, nor peculiar to the Hindus. Herodotus (v. 5.) mentions this custom as existing among a Tribe of Thracians beyond the Crestonians, among whom polygamy was permitted. On the death of a married man, a sharp contest arose among his relatives, to which the friends of the parties took great interest, respecting that one who was most attached to her lost husband. She in whose favour this dispute was adjudged was sacrificed by her nearest relations, on her husband's Tomb, amid the loudest testimonies of applause. She was then Buried together with him. Stephanus of Byzantium attributes a like custom to the *Getae*, (ad v. *Peria*.)

The narrative of Diodorus Siculus, (xix. 33. 4.) of the sacrifices of an Indian widow, in many particulars is the very counterpart of similar relations in the present day. The *Satī* which he relates occurred 325 years a. c. Ceteus, an Indian warrior, had been killed in the great final battle between Antigonus and Eumenes, in the Median Gabiena. His two wives, to one of whom he was but recently married, to the other a few years before, had accompanied him to the field, and both of them tenderly loved him. The Indian marriages were contracted by the parties themselves, without consultation of their parents: many of them took place before the judgment of the young women was sufficiently ripened to justify their choice, and a troublesome husband was often removed, after a few years' penance, by some one of the various modes of poisoning for which the deadly products of the Country afforded more than common facilities. In order to check these increasing atrocities, a law was passed, by which a widow, unless she were pregnant or had children, was to be burned together with the corpse of her husband. If the preferred life, she was excommunicated, and considered sacrilegious; *τὴν δὲ μὴ βουλομένην τὴν δόξαν ἐπιταρῆσαι, χρεὼν μὲν εἶναι ἐὰν τέκνον, καὶ θνήσκον καὶ τὴν ἑλλαν νομίμων ἐκτρέφον, εἰς ταῦτα, ὡς ἀρξέσθων.* Laws of caste cannot be more plainly expressed. On the contrary, the sacrifice itself was productive of the greatest possible honour to the memory of the victim. Each of the wives of Ceteus anxiously struggled for the preference of death. The younger prevailed, because the other was proved to be pregnant by a jury of matrons, *οἱ δ' οὐκ ἐπαγγέλι ἐὰν τὴν μαινομένην ἐκτρέφοντες τὴν προεσθέρην ἔχονεν οὐραν.*—The rejected candidate tore her hair and head-dress, and manifested signs of the deepest regret and disappointment. The successful victim approached the pile triumphantly, clad in her richest clothes, and glittering with jewels, (which are minutely described) which she distributed at its foot to her friends who accompanied her, chanting hymns, as at a Nuptial festivity. Her brother placed her on the

Striving of widows with their deceased husbands, by the Thracians.

By the ancient Indians.

* This custom is not universal, but some memorial is always raised on the spot on which a widow has burned herself, or on which any one has been burned who has died a legal voluntary death.

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RITES.Ceremonies
of the
modern
Satī.

pile, where, turning to the body of her husband, she expired amid the flames without a single cry or struggle. The Greeks appear to have regarded this sad spectacle with as much commiseration and horror, as the *Sattis* of the present day continue to excite among European residents in Hindūstān, *οὐ γὰρ ἀλλ' ὄνει τῶν Ἑλλήνων ἐντίμω τῶν νεκρῶν, ὅς ἡρώας οὐκ αἰ χλευαῖται.*

In the 14th Volume of *The Asiatic Researches* will be found a paper by Mr. H. Colebrooke "on the Duties of a faithful Hindū Widow," in which some of the formularies observed on these melancholy occasions are given from Sanscrit writings. The following is from the *Rigveda*. "Having first bathed, the widow dressed to two clean garments, and holding some *cūsa* grass, sips water from the palm of her hand. Bearing *cūsa* and *tīla* in her hand, she looks towards the East or North, while the Brahmins utter the mystic word *Om*. Bowing to *Narayana*, she next declares," (the declaration which follows is called the *Sancelpa*.) "on this month, so named in such a *Pachāsa*, on such a *tithi*, I (naming herself and her family) that I may meet Arundhati, (the wife of Vasiṣṭha), and reside in *Scarga*, that the years of my stay may be numerous as the hairs on the human body; that I may enjoy with my husband the felicity of Heaven, and sanctify my paternal and maternal progenitors, and the ancestry of my husband's family, that landed by the *Apsaras*, I may be happy with my lord through the reigns of fourteen *Indras*, that expiation may be made for my husband's offences, whether he has killed a Brahmin,* broken the ties of gratitude, or murdered his friend, thus I ascend my husband's burning pile. I call on you, ye guardian of the eight regions of the world! Sun and Moon! Air, Fire, Æther, (*Acāsa*), Earth and Water, my own Soul, Yama, Day, Night and Twilight! And thou, Conscience, bear witness, I follow my husband's corpse on the Funeral pile."

Having repeated this *Sancelpa*, she walks thrice round the pile, and the Brahmins utter the following *Mantras*. "Om! Let these women, not-to-be-widowed good wives, adorned with collyriums, holding clarified butter, consign themselves to the fire. Immortal, not childless, not husbandless, excellent, let them pass into fire, whose original element is water. Om! Let these wives, pure, beautiful, commit themselves to the fire with their husband's corpse." With this benediction, and uttering the mystical *Namō namaḥ*, she ascends the flaming pile.

Here she performs the prescribed ceremonies, and the sun or some near kinsman of the deceased applies the torch with such forms as are directed by the *Grāhya* (the Ritual) of his Tribe. Many practices have been introduced not sanctioned by any Ritual. It is acknowledged, and a horrible instance printed in the *Parliamentary Papers*, and referred to by Mr. Poynder, (*Speech at India House*, 1822,) sufficiently proves the fact, that any woman who recedes after the ceremony has commenced would be compelled by her relations to complete it. "The bystanders throw on butter and wood, for this," continues Mr. Colebrooke, "they are taught, that they acquire merit exceeding ten millions the merit of an *Anamācidha*, or other great sacrifice. Even those who join the procession from the house of

the deceased to the Funeral pile, for every step are rewarded as for an *Anamācidha*. Such indulgences are promised by grave authors; they are quoted in this place only as they seem to authorize an inference, that happily the martyrs of this superstition have never been numerous. It is certain that the instances of the widows' sacrifices are now rare; on this it is only necessary to appeal to the recollection of every person residing in India, how few instances have actually occurred within his knowledge. And, had they ever been frequent, superstition would hardly have promised its indulgences to spectators."

We have cited the last paragraph entire, in order to show how egregiously even an intelligent man, residing on the spot, may be deceived as to local customs. Who, on reading Mr. Colebrooke's reasoning on these "rare sacrifices," would suppose that the appalling number of 5997 had occurred in the single Presidency of Bengal, in the ten years between 1815 and 1824? Yet such is the return made officially to Parliament. The *minimum* (in 1814) was 378; the *maximum* (in 1818) 839!

How far with security to itself, and therefore with ultimate advantage to the great Empire which it administers in the East, the British Government in India may openly exert itself to prevent these cruelties, is a delicate and doubtful question, which we are not here called upon to resolve. The utmost step upon which it has hitherto ventured has been to frame some circular instructions for the regulation of these sacrifices, and to forbid them under nine particular cases, in which, in fact, they are not permitted by the Hindus themselves; but to which prohibition, it seems, attention has never been sufficiently directed. 1st. If the widow has not completed her 15th year; 2d. pregnancy, or presumption of it; 3d. impurity; 4th. if she have a child under four years of age; 5th. or between four and seven, with no one responsible for its maintenance; 6th. if being the widow of a Brahmin she proposes to burn otherwise than with his corpse; 7th. if belonging to any other Tribe, and being absent she do not burn immediately on hearing of his death; 8th. if being present, she do not burn immediately; 9th. if her marriage was illegal, or if she has been unfaithful. Two of these objections, it will be remembered, were considered as such when Dioclarian wrote his History. But even these instructions have been thought to trench too much on the sensitive spirit with which the people of India regard their National Religion; they have sever, therefore, been promulgated as a legislative enactment, and they are allowed to slumber as a dead letter.

Accounts of these sacrifices are of very frequent occurrence. Tavernier, *Voyage du Indes*, (iii. 9.) mentions three which himself had witnessed in different parts of India,—in Guzerat, Bengal, and Comorand. In each there was some variation of ceremony. In the last district a similar revolting custom occurs, that of Interring the widow alive with her husband. *Its choisisent d'ordinaire un lieu sablonneux, et quand ils ont dévalé l'homme et la femme dans ce trou, chacun de ceux que les ont accompagnés ayant rempli un panier de sable, le jettent sur ces deux corps, jusqu'à ce que le trou soit plein, et un demi-pied plus haut que le sol, après quoy ils s'en vont et dansent dessus, jusqu'à ce qu'ils jugent que le femme soit éloignée.*

Bernier, in his journey from Amed-abad to Agra in 1668, was present at a *Satī*. The sacrifice of the

Horrible
extent of
this prac-
tice.

Restrictions.

Tavernier.

Burying
widows
alive.

Bernier.

* The commentators are at the pains of showing that this expiation must refer to a crime committed in a former existence, since Funeral Rites are refused to the murderer of a Brahmin.

FUNERAL RITES. widow, in this instance, was not the full catastrophe *de cette infernale tragédie*. Five female slaves, after their mistress had been burned, danced and sang a while round the pile, and then successively, one by one, threw themselves into the flames; they had voluntarily promised not to survive their mistress. Therevot

appears to have witnessed many other sacrifices of the same kind. He attributes them in general to a misdirected sense of honour carefully implanted by early prejudice; but he cites one singular instance, in which a woman, after poisoning her husband in order to marry another man, (and that a tailor, who, however, refused to advance her from the place of mistress to that of wife, burned herself with her dead husband out of pique; and, while pretending to take leave of her lover, dragged him into the flames, so that he perished together with her. (i. 117. ed. 1709.) In some of the horrors at which he was present, the victims exhibited great fear and reluctance; one, a child of twelve years of age, was fastened to the pile, another was prevented from leaving it by the clubs of the Brahmins. The Mohammedans, he adds, discourage this practice as much as they can; no woman can burn without leave of the Governor, and he never grants permission until he has distinctly ascertained that she is not to be turned aside from her purpose. In one instance Bernier himself succeeded in dissuading a widow from this frantic act. His argument was by appealing to her affection for her children.

Bernier speaks of Burning as the common mode of disposing of the dead in India, but he has seen the body, after having been scorched with stubble, thrown into the Ganges; and he has also seen a person at the point of death immersed first to the neck, and, at the last gasp, entirely, in a river, in which he has been left, amid loud shouts and clapping of hands. The purification of the Soul was the avowed object of this rite.

In the LXXIId No. of the *Quarterly Review* will be found an extract from an unpublished narrative, most vividly portraying the horrors of a *Sati*. We must not mangle this account by abridgement, and it is so easy of access that we need do no more than name it. Among the many deeply impressive particulars which it relates, that, perhaps, which chilled us with most awe was the apparent quietism and indifference, (so widely removed from the *intrepidity belliqueuse et gaie* of *Féroce* described by Bernier, et toutes les galantries, the words so misapplied by Thoreau,) not only of the spectators, but of the victim. She scarcely exceeded eighteen years of age, and was in the full glow of youth and health, yet she performed the various acts of her sad tragedy, with a coldness and deadness to her own fate and to all around her, which we should have looked for only in a spirit broken by grief and calamity, galled with the heavy lading of the world, and weary of the toils of existence. In this instance it was plain that no force was employed, and that the woman was in all points in possession of her understanding, and free mistress of her actions.

The sketch which we have above attempted of the Funeral Rites of different Nations, is, of necessity, very imperfect, and it would still be so if we extended it to ten times the length which our just limits permit. Our object on this, as on other like subjects, has been rather to awaken curiosity, and to point to the sources at which it may be satisfied, than to attempt the vain task of giving this satisfaction in our own pages. We have not touched in this place upon the rites of the Savages of America and Polynesia. These, and others which we may have here omitted, will, for the most part, find a fitter opportunity for notice, whenever we enter upon a general account of the several people themselves.

FUNERAL RITES.—
FUNICULINA.

Recent account of a *Sati*.

FUNGE, } Fr. *fungi*; Lat. *fungus*, from *fund-*
FUNOUS, } ere, (in the opinion of Scheideus.)
FUNOUSITT, } effundens se, et late crecens; pouring
FUNOUS, } itself forth, and spreading widely.

Funge is applied by Burton to

Ooe who has no more brains than a toadstool has substance; an empty banded fellow.

When as indeed, in all wise men's judgments, quibus cor sapit, they are woe, empty vessels, *fungus*.

Burton. *Anatomy of Melancholy*, fol. 113.

Touching those excesses in manner of mushrooms, which he named *fungi*, they are by nature more dull and slow.

Holland. *Plinio*, vol. ii. fol. 132.

We may be sure of rain, in case we see a *fungus* substance or not gathered about lamps and candle snuffs.

Id. *ib.* vol. i. fol. 613.

Thou, late exulting in thy golden hair,
As bright as Phœbus, or as Cynthia fair,
Now view'st, alas! thy forehead smooth and plain
As the round *fungus* daughter of the rain.

Funbus. From *Petrarch*.

Eggs cast into the matrix of the earth, or certain little pustules, or *fungosities* on its surface.

Bibbith. *Ibid.* (Dr. 1726.) i. 292.

The chief sign of life here [the Church of England] now gives is the crawling from its sickly trunk a number of *infamous funguses*, which call themselves of her, because they stick upon her surface, and suck out the little remains of her sap and spirit.

Warburton. *Introduction to Julian*.

FUNGIA, in Zoology, a genus of Stony Corals VOL. XXII.

belonging to the family *Madreporida*, established by Lamarck, who separated it from the genus *Madrepora* of Linnæus.

Generic character. Coral stony, unbranched, orbicular or oblong; above convex and lamellar, with an oblong impression in the centre, beneath concave and rough; star solitary, or rarely proliferous by the adhesion of two or more together; the plates are toothed or rough on the edges.

Lamarck considered them as free Corals; but from the examination of several thousand specimens recently imported from the South Seas, they seem when young to be conical and attached to some marine body, often their parent, by the base, which is contracted into a kind of stem. When they become larger they separate from the base or pedicel, by a kind of natural ulceration; similar to the process by which Deer lose their antlers, leaving a rough place or burr on the centre of the lower surface, which, as the animal grows, becomes more or less completely abolished. When young the Coral has much the appearance of a solitary species of the genus *Caryophyllia*; in this state the animal only occupies the upper surface, but when it is full grown and free it completely encloses the Coral. The species are found on the shores of both Hemispheres in the warm climates.

FUNICULINA, in Zoology, a genus of Free or Floating Corals, belonging to the family *Pennatulæ*.

3 v

FUNG-
GULINA.—
FUR

Generic character. Body free, filiform, quite simple, very long, fleshy, furnished with polype-bearing warts, placed in longitudinal series; axis central, very slender, horny, or rather stony; polypes one to each wart.

Lamarck first separated this genus from *Pennatula*; it is separated from *Forficella* by being destitute of erecs or fins. The animals have the habits and manners of the *Pennatula*. The genus contains several species, which are scattered in the seas of very different climates. The type of the genus is *Pennatula mirabilis* of Lamarck, figured in *Lin. Mus. Reg.* pl. xix. fig. 4.

FUNK, s. v. } University at Oxford: to be in a *funk*.
FUNK, s. v. } University at Oxford: to be in a *funk*.
In old Flemish, he adds, *funk*, in, *tarba*, *perturbatio*. Skinner thinks from the Ger. *funk*, *scintilla*, q. d. *nidor seu odor, e lignis seu carbonibus exhalans*. In R. Bruene, he beten all *funkes*, he beat all to *funks*, or till they stink again. Heurne. Perhaps from the A. S. *fyng-ean*, to corrupt, to spoil in any manner; past participle *fyng-ed*, *fyng'd* or *fanged*, *funk*, corrupted, spoiled, and consequently,

Stinking;—stewing, fuming.

Now of his side & his new song,
But was not worth a fowl, don as his ending.

R. Bruene, p. 172.

& of 30 fourtens monks, where men not jam fede,
He beten alle *funkes* or in prison jam binde.

Id. p. 211.

The best part of the veal, and the Greek for *ance*,
Is the name of a man that makes us *funk*.

Epigram on J. Burton, when a *Proctor* at Oxford.

In the mean time, tobacco strives to vex

A numerous squadron of the tender sex

What with strong smoke, and with his stronger breath

He *funk*s Baskets and her son to death.

King. *The Fumitory*, can. 3.

FUNNEL, quasi, fundell. Junius. Contracted from *Lat. infundibulum*, (Skioeer), from *in*, and *fundero*, to pour in.

That through which any thing pours, or is poured, usually, into other vessels:—and shaped suitably to its purpose.

If you pour a glut of water upon a bottle, it receives little of it; but with a *funnel*, and by degrees, you may fill many of them, and spill little of your own; to their capacity they will all receive, and be full.

Ben Jonson. *Discourses*, vol. 116.

Nature has various tender muscles plac'd,
By which the artful gullet he embrac'd;
Some the long *funnel's* curious mouth extend,
Through which ingested meats with ease descend.

Blackmore. *The Creation*, book vi.

The gullet (the passage for food) opens into the mouth like the cone or upper part of a *funnel*, the capacity of which terms indicated the bottom of the mouth. *Paley*, *Natural Theology*, ch. x.

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Fr. *fouirer*; It. *foderare*; Sp. *aferrar*; D. *roederen*; Ger. *futtern*. In A. S. *fodder*, and Goth. *fodr*, in *thecca*, *vagina*; and Junius says, *Notum est thecca lino landeque duplicari, instar vestium lecti densa pelibusque suffulturam, atque inde nomen hoc vagina inditum*. Goth. Gloss. p. 164. In Low Lat. *fodratúra*, or *fodratúra*. See Spelman. I see (says Wachter) the tree and branches, but not the root. Applied to

Skins with soft, downy hair; also, to a coating or covering formed upon the tongue, from the exhalations of the stomach; within a kettle or other vessel, from the ebullition of water.

FUR

But *fyng* shal his *furred* hodes for his *fale* suite [sell].
From *Flouk* and *Fium*, p. 143.

And fewe robin ich fonge. *W. furred* gowes.

Id. B. p. 253.

Hom sayeth so *furring*, no clothes atte fall.

Id. *Orde*, sig. D. ijij.

Thus as I shode musing full busily

I thought to take good hede of her say,

Her gowne was livery, this wote I verily,

Of good fashion, and *furred* with array.

Clauwer. *The Assembly of Ladies*, fol. 359.

A burnette cote hong therewithall

Furred with no miniver,

But with a *furre* rough of henn,

Of lambe skynnes honey and blacke.

Id. *The Remount of the Rose*, fol. 117.

And he wore scarlet gowens, *furred* with mynner, lyke as the Duke of Brabant, or Erie of Harynall dyd.

Lord Berners. *Trismori*, *Crangle*, vol. i. ch. 483.

All the world seeth, that their whole life is spent in nothing else than in eating and drinking, in idle walking and pastimes, and in providing for *furring* of their backs and fattening their bellies, and in gorgeously decked chambers and soft sleeping.

Martin. *Book of Priests' Marriages*.

Also at the going vp of the minister chancelier into the *Lollithin* tower: wee huse good proof that they lay on the stocks a gowse neither of stoury or criminis in graine *furred*, with shouken.

F. S. *Martyn*, fol. 740. *The Verdost of the Inquest concerning the*

Murdering of R. Hen.

And man, the painter, now presents to view;

Haghy without, and beate still within;

When, when his *furr'd* and horned subjects knew,

Their sport is ended, and their fears begin.

Devenant. *Goodfellow*, book ii. can. 6.

Their arrow-heads are sharpened stones, or fish-bones, which latter serve them also for needles; their thread being the sinews of certain small beasts, wherewith they sew their *furs* which clothe them; the *furry* side is summer outward, in winter inward.

Milton. *A Brief History of Macanese*.

With house it (a gurgum of milk) curch the roughness & *furring* of the tongue.

Holland. *Plover*, vol. ii. fol. 55.

Underneath is the picture of Sir William Cecil, after Lord Burleigh, in his gown and *furs*, and holding in his left hand a Hebrew psalter.

Waterland. *Works*, vol. x. p. 320. Letter to Mr. Lewis.

Winter I then hoary, venerable sive,

All richly in thy *furry* mantle clad;

What thoughts of mirth can feele age inspire

To make thy careful wrinkles brow so glad.

Rome. *Ode for the New Year*, 1717.

From Volga's banks, th' imperious Czar

Leads forth his *furry* troops to war.

Penton. *Ode to John Lord Gower*.

Let me, less cruel, cast the feather'd hawk

With plume rest shew the pelted hawk,

Silent along the silent margin stray,

And with the *far-swoyng* fly delude the prey.

Guy. *Rural Sports*, can. 1.

The original painted by himself [Clieere] with a black cap and *furred* gown, upon a greenish ground, and a portrait of his wife, were purchased by King Charles I.

Wapole. *Anecdotes of Painting*, vol. i. p. 216.

The *fur* of the ermine, in every country, changes by time; for as much of its beautiful whiteness is given it by certain ants known to the *furriers*, so its natural colour returns and its former whiteness can never be restored again.

Goldsmith. *Animated Nature*, book iv. ch. ii.

No labour can ever be turned to so good account as what is employed upon their *furriers*.

Cock. *Faggar*, vol. vi. book vi. ch. vi.

Horace, mild sage, reful'd with ease,

Whose precepts, whilst they counsel, please;

Without the jargon of the schools,

And *far-grown'd* pedants' bookish rules,

Here keeps his lord's academy.

Cooper. *The Apology of Aristippus*.

DAR-FUR.

Position and
boundaries.

DAR-FUR, or, according to the system of orthography usually followed in this Work, *Dár-Fúr*, is the name of a small State in Tropical Africa, which has nearly an oval form, and is situate between the 12th and 16th parallels of Northern latitude. It lies at the foot of the great central range of Mountains whence the Nile and its confluent streams spring, and is separated on the North-West from the Great Oasis (*Eihwâd el Khârijeh*) by an extensive desert; on the East it is bounded by Kordofan; on the South by Dongah, (Deneah or Dinah), the mountainous region which contains the sources of the *Bahr-el-abyad*, (White River,) or True Nile; and on the West by Bergi, Baginof, and Dár Cullah. The only European who has yet visited this country is the late Mr. William George Browne, and from his work therefore the account here given is almost exclusively derived. Though well qualified for observing correctly, he was so much impeded by ill health and ill usage while in that Country, that the range of his inquiries was much restricted, and a large part of what he recorded on the spot was lost to the world through the wreck of a vessel which contained one copy of his papers, and the negligence of Mr. Baldwin, British Consul at Alexandria, who delayed forwarding the duplicates to England till he was driven from his post by the French. Except, indeed, as being one of the routes into the central regions of Africa, *Dár-Fúr* is little deserving of notice.

Geology.

Placed on the Southern limit of the Sahra, or Great African Desert, its soil seems to partake of the peculiarities which distinguish the unproductive plains and rugged mountains which form its North-Eastern boundary. The part of which we have an accurate account consists of undulating ground, broken here and there by isolated rocks, rising abruptly from the plain, and presenting a face of grey and naked granite, except where earth enough has collected in the hollows and fissures for vegetables to take root; and such is the genial effect of the climate, that from those crevices large trees are sometimes seen springing out in all the richness and luxuriance of an iso-tropical vegetation. Their shoots and foliage, together with the coarse grass which grows among them, afford sustenance for numerous herds of camels. The rock, of which these hills are the most prominent parts, forms the basis of this whole tract of country, as is manifested by the thinness of the vegetable earth in most places, and its entire disappearance in many. Clay is sometimes, though rarely found, but sand abounds; it wants, however, nothing but moisture, and a small admixture of other materials, to turn it into a productive compost. "For the vegetation in the sands," says Mr. Browne, (258,) "is inconceivably quick in the *Harf*, [the rainy season,] and they are regarded as peculiarly adapted to the production of the maize, *Holcus Dockna*," [*Sorghum saccharatum*.]

Minerals.

Though few valuable minerals are found in the lower districts, the higher tracts of country are said to abound in them. Copper, of the finest quality, mixed, probably, with a little zinc, is brought from the mountains to the South-South-West. Iron is procured in large quantities from the same quarter. Gold is found both to the East and West, but little is imported into *Dár-*

Fúr. Alabaster and various kinds of marble occur within its own territory; but coarser sorts of calcareous stone, if they exist, are overlooked by the natives, who have no better materials for building than clay; the want of harder and stronger tools, however, may be the cause of their never using stone. Culinary salt (mariate of soda,) nitre, natron (carbonate of soda,) and sulphur are the only remaining minerals collected and used in *Dár-Fúr*.

The seasons, as in all tropical countries, are only two, the rainy and the dry. The periodical rains (*Harf*) continue from the middle of June to the middle of September; and, as in the *Karrô* near the Cape of Good Hope, convert almost instantaneously a desert into a richly varied garden. The rain usually commences from 3 p.m. till midnight. The winds are not periodical, but change almost instantaneously. The Southerly winds are hot and oppressive, and blow most frequently and longest; those from the North and North-West are most refreshing, but generally of short duration. The South-East winds are those that bring much rain. The whole quantity which falls in the year varies much in different seasons; but when once it has set in it comes often, and with great violence, so that the whole country is soon intersected by torrents, which push forward with surprising rapidity every kind of vegetation. This, therefore, is the period at which the native commences his agricultural labours. The vegetables principally cultivated are different kinds of grain and pulse, a few gourds and tobacco in the Southern Provinces; but agriculture, as well as all other branches of industry, is in a very low state in this Country, partly in consequence of the indolence of the natives, and partly through the rapacity and instability of the Governments.

Mr. Browne's list of the vegetable productions of *Dár-Fúr* is, doubtless, far from complete; it gives, however, some idea of the *Flora* of that country, and shows how closely it resembles that of Senegal. The vegetables which he observed there may be classed as follows:

- i. Grains: 1. *Mahrêk*, i. e. the two varieties of the *Sorghum vulgare*, (common or German millet) called *durrah* by the Arabs, and noticed by Forskål; the red and the white *Tadm skêir akhmar*, and *Tadm skêir abyad*, (i. e. red bread-corn and white bread-corn.) 2. *Daka*, (*dokân* of the Arabs and *dugunu* of the Negroes.) *Sorghum saccharatum*, sugar millet; these grains are universally cultivated throughout Negroland. 3. *Oryze sativa*, *Oruz*, rice gathered wild, no cultivated, and of little value.
- ii. Pulse of various kinds, as, 1. *Dolichos Nubiensis*, (Delille,) *Lûbichah*, or Kidney-beans. 2. *Hibiscus esculentus*, *Bâmîyah*, in great abundance. This is the *Okro* or *Oera* of the West Indies, cultivated universally in the Levant.* 3. *Simsim*, *Seamum Indicum*, served up at table when bruised, and given to horses. Its oil is also much in use. 3. *Fûl*, or bean, more used as a bead, or weight, than for food. 4. *Shûsh*, *Abrus*

* It seems to be confounded by Celsus Denham (p. 316) with the *Afrâsh-yagh* [*Corchorus Olitorius*] a very different plant.

DAR-FÜR. *precatorius*, also used as an ornamental bead by the women; these are the scarlet beans with black spots so common in the West Indies.

iii. Bulbous roots, as, 1. *Allium sativum*, *Tin*, garlic. 2. *Allium cepa* *Basal*, the common onion, inferior to those cultivated in Egypt.

iv. Various cucurbitaceous plants: 1. Common Melon, *Cucumis melo*, *Câcûin*, but rarely brought to perfection. 2. Water Melon, *Cucurbita Citrullus*, *Battikh*, when wild it is small, and has little flavour; in that state it is used for feeding cattle. Its seeds are used for making a kind of tar, (*natrdn*.) 3. Bottle Gourd, *Cucurbita Lageneria*, *Carû*, the pulp is used for food, the rind, dried and hardened, for domestic utensils, powder-flask, &c. 4. Cucumbers, *Cucumis sativus*, *Pakkis*, introduced, as well as melons, by the merchants from Egypt.

v. Other esculent vegetables: 1. Cayenne pepper, (*Capsicum frutescens*?) *Chell*, very common in one district, and generally used. 2. *Mitâkîyah*, *Corchorus olitorius*. 3. Tobacco, in *Dâr Fertil* and *Dâr Fungaro*. This is remarkable, as those Countries are more remote from Egypt, and therefore the less likely to have acquired any foreign additions to their indigenous vegetables. 4. *Solanum Melongena*, *Bedinjan*, the Egg-plant. 5. Hemp, *Cannabis sativa*, *Hashish*, it is chewed, smoked, or formed into an electuary (*mâjim*), and much valued as an aphrodisiac, a class of medicines in great request among the Mohammedans.

vi. Plants which are not esculent: 1. the *Coloquintida*, *Cucumis Colocynthis*, *Hkandal*, found almost every where. 2. *Momordica elateria*, Squirting Cucumber, *Ajâr*. 3. *Asclepias gigantea*, *Ushâr*, a figure of which is given in Norden's Egypt, pl. lix. 5. *Solanum nigrum*, 3. *Hirsutum*, *Enneb-el-dib*, (i. e. Wolf-grapes), *Black Nightshade*.

vii. Trees: 1. the Tamarind, *Tamarindus Indica*, *Tamer Hindi*, (i. e. Indian Date), or *Ardeib*, not very common, but growing to a large size, and very productive. 2. The Oriental Plane, *Platanus Orientalis*, *Dofêb*, probably introduced from Egypt. 3. *Ficus Sycomorus*, *Jummîcz*, said to be common in the Southern districts. 4. *Zizyphus Spina-Christi*, *Nebec*, the fruit of which is called *Nabcah*, a kind of Jujub; and 5. *Zizyphus Sativa*, called *Anneb* in Egypt, *Nebec-el-drab* (i. e. Arabian Nebec) in *Dâr-Für*. The fruit of these trees is formed into a paste, which is very useful as a provision on journeys, and not unpleasant to the taste. The latter is, perhaps, the *Lotus* of the Ancients, found by Purke in Nigritia, and by Des Fontaines in Barbary; if so it is the *Zizyphus Lotus* of modern Botanists. 6. *Heglie*, or *Hejli*, the *Al-lobeh* of the Dongolians, and, probably, the *Loddâh* of the Arabian writers, a small tree described by M. DeLille in his *Flora*, under the name of *Balanites Egyptiaca*. It is supposed to be the *Persia* so much esteemed by the Ancients, (Theophrast. p. 286. Ed. Brodia.) 7. *Crotonia tiliqua*, *Kharriûl*, the Locust, or St. John's Bread-tree. 8. *Mimosa tortilis*, *Harra* of Forskâl. *Acacia*, or *Mimosa Nileica*, *Samt*, one of the Gum-Araliac trees. 10, 11, 12. The *Acacia Seiyki*, and the *Ergel el curûn*, *Mimosa Habbas*, and *Ergel diimmo* of Bruce. 13. *Bauhinia acuminata*, *Fâric*. 14. *Cassia Sophora*, *Sofêir*. 15. *El hinna*, *Lawsonia inermis*, the *Cyprus* of the Greeks and *Kopher* of the Hebrews.

vii. The following Mr. Browne had not observed in any other Country: 1. *Enneb*, a small tree which has

light green leaves and an astringent purple fruit, of the size of a grape. 2. *Shawz*, a shrub of the size of an *Arbutus*, with pale green, ovate, curiaceous leaves, hot and pungent to the tongue. Its twigs are used as a dentifrice by the natives. It is perhaps the *Rak* of Bruce, (*Artemisia Tomentosa*.) 3. *Kawel*, or *Kawel*, a dark green herb of the same size as the *Corchorus olitorius*, having a strong smell and taste. It is much used by the Natives as an article of food. (p. 321.)

The quadrupeds are similar to those in the neighbouring Countries.

Countries. The horses are neither numerous nor good; but a few of the fine Dongola breed, so justly praised by Bruce, are imported from Sennâr. Goats are more plentiful than sheep, and both are sometimes castrated. The asses are not better than our own; those brought from Egypt are sometimes sold for the value of three slaves, but they degenerate. Humped cattle are fed in large numbers near the rivers, and the beef is good, though the bulls are seldom castrated. The milk is but indifferent, and cheese or butter are scarcely known; but a sort of *yoghurt*, or acescent milk, is prepared, which will keep for a few days, and is neither disagreeable nor unwholesome. The camels in *Fûr* very much: those from the West and South are light-coloured and smooth; those from the East, black and restive. The females are often fattened for the shambles. Their flesh has little flavour, but is easily digested. Their milk also is much esteemed. The Fazzân and Arabian camels are the strongest and most valuable. The best dromedaries (*hejin*) are those bred in Sennâr. Some of them, it is said, will travel at the rate of 10 miles an hour, for 24 hours without stopping. Cats are scarce, and imported from Egypt. Lions, leopards, wild buffaloes, hyenas, wolves, and jackals are found in the woods; and the three last come into the villages by night, and carry off whatever they can master. The elephant, rhinoceros, camelopard, hippopotamus, and crocodile, abound in or near the *Bahr-el-dâd*, on the Southern confines of *Dâr-Fûr*. Wild hogs are occasionally found, and considered as lawful food by the wandering Arabs. The civet-cat is common in the Southern Provinces; the ostrich and antelope every where. If the Arabic name of this country be derived from *fûr*, "deer," it is probable that fallow deer are found there, though none were seen by Mr. Browne; but *fûr*, "excessive heat," furnishes a better etymology; and, after all, *Fûr* may be a native name, which has only an accidental resemblance to an Arabic word.

The inhabitants of *Dâr-Fûr* consist of a very mixed assemblage of people; for, independently of the traders from Egypt and the neighbouring Countries, there are several Arab Tribes either settled or migratory, dispersed through the Country, especially on its borders. *Zaghâwah*, *Bêgô*, *Dâjau*, *Bêti*, *Kordofân*, and *Rûnga*, have been conquered by *Fûr*, and now form a part of its territory. Its natives are indolent, pusillanimous, and dirty; but lively and cheerful, like the rest of the Negro race. They rarely assume the solemn austerity affected by Mahomedan devotees, so congenial to the autumnal temper of the Egyptians. Dancing and revelry are their favourite occupations; and, as they are much given to excess, the one is often lascivious, the other usually ends in drunkenness. Their games of chance are borrowed from the Arabs; a curious circumstance, when we recollect how rigidly such games are forbidden by Mohammed *Daria eth-thelâthah* (the three throws of the die) and *Tâb wa dukk*, games

Amuse-
ments.

DAR-FUR something like backgamman and draughts, are those most in vogue.* Men and women dance together, and stoves eyes in fetters caper about, so fond are the Negroes of that amusement. *Secondaire* is the favourite dance of the people of Fâr; *Bendala*, that of the *Bucará* (Herdsmen) Tribe. Almost the only ceremony peculiar to Fâr is the annual Festival "The Leathering of the Kettle-drum," (*Jeted-el-nukhdar*). It appears to be kept in the 4th Month, (*Rabi'ul-tâkhir*), and lasts for eight days; during which there are great rejoicings, a grand review of the troops, open house at the palace, and every one of the Sultan's liege subjects is expected to make as rich a present to his Majesty as he can afford.

Women. The women, as is usual among savages, are condemned to do all the drudgery, so that the Harems of the King and his Gradées are filled with crowds of menial servants rather than mistresses; though each in her turn may be occasionally honoured with her master's attentions. The Law of Mohammed in this, as in other parts, is assiduously observed by the inhabitants of Sûdan, and all who can afford it take as many wives and concubines as they please. Women, even when free, approach their husbands on their knees, as the Ministers of State do to the Sultan; and the slipper which distinguishes the free women from the slave, must be taken off whenever any great man passes by. It has been observed, that in proportion as the sex is respected, rational and lasting affection increases, and licentiousness is checked. In no country is this more completely exemplified than in Dar-Fur; for while the women are held there is a state of humiliating degradation, sensual indulgence is carried to the grossest excess; and it often happens that no tie of blood proves a bar to the gratification of a guilty passion. This licence, however, does not countenance one hateful vice, which is, almost without exception, the disgrace of other Mohammedan States. The women, it should be remarked, seldom appear veiled, and have much more freedom than in Egypt, Barbary, or Asia.

Dishonesty. Thieving, lying, and overreaching, are almost considered as virtues, and are more frequently subjects of self-approbation and applause, than causes of contempt or infamy; for those vices are condemned by the *Corân* in such vague and general terms, that its prohibitions make little impression even on stricter Muslims than the natives of Fâr.

Physiognomy. In their personal appearance the natives differ from the Western and Southern Negroes. Their hair, which is generally short and woolly, is sometimes eight or ten inches long; and it is then much admired. Their complexion is usually a deep black; but none, except the slaves from Dar Fertî, who speak a different language, perfectly resemble the Negroes from the coast of Guinea. A loose blue or white cotton shirt hanging down below the knee, and a small cotton cap, is the common dress of the men. The rich wear sandale; and the *Hajis*, or Pilgrims, white muslin turbans. A straight, two-edged knife is fastened by a loop of leather to the wrist or elbow of the left arm. It is made of iron from Fertî, and ensued in a sheet of crocodile's skin. This, and the *harbâh*, a light spear, are all their offensive weapons. The women adorn their heads, among other

ornaments, with a very elegant one of silver, not unlike some of those which we see represented on gems; to this is fastened a silver chain hanging down to the shoulders on each side. Large rings of silver or copper (*ajâf*) are worn on the legs, and sometimes weigh as much as four or five pounds. But these are the decorations only of the rich and luxurious; the poor are contented with a cotton cloth folded round the waist, and another occasionally thrown loosely over the shoulders. Women of rank ride on horseback, sitting astride like men, a practice which appears peculiarly indecorous and ridiculous to the Egyptians, who are so unused to witness any public exposition of the person in women of respectable character.

The style and dress of the Sultan are thus described by Mr. Browne, (p. 233.) "The first time I got admission to him, he was holding a *Dîwan* (a Court or Council) in the outer Court. He was then mounted on a white mule, clothed with a scarlet *benîk* (gown,) and had on his head a white turban; which however, together with part of his face, was covered with a thick muslin.* On his feet were yellow boots, and the saddle on which he was seated was of crimson velvet, without any ornament of gold or silver. His sword, which was broad and straight, and adorned with an hilt of massy gold, was held horizontally in his right hand. A small canopy of muslin was supported over his head." The noise and hurry of above a thousand persons who were there assembled, was, as may be imagined, excessive, yet almost all present were either the military or officers of the Court. On another, and less palatial occasion, the Sultan "was seated on a *kursi*, or chair covered with a Turkey carpet, and wore a red silk turban; his face was then uncovered: the Imperial sword was placed across his knees, and his hands were engaged with a chaplet of red coral. He appeared to be rather under the middle size; of a dry complexion, with eyes full of fire, and features abounding in expression. His beard was short but full, and his countenance, though perfectly black, materially differed from the Negroes." Though from 50 to 55 years of age, he seemed still possessed of great activity. At a great public audience he appeared seated on his throne (*kursi*) under a lofty canopy composed of various Syrian and Indian manufactures, no two pieces being of the same pattern, hung loosely on a light frame of wood. "The place on which he sat was spread with small Turkey carpets," those brilliant and brightly-finished carpets, no doubt, which are called *ajâdah* by the Mohammedans, because used for their prostration when at prayers. "The *Mutlis* (Princes) were seated in the posture of respect; and bending down their heads, at some distance on the right and left, and behind them, a line of guards, with caps ornamented in front with a small piece of copper and a black ostrich feather. Each bore a spear in his hand, and a target of the hide of the hippopotamus on the opposite arm. Their dress consisted only of a cotton shirt, of the manufacture of the Country. Behind the throne were 14 or 15 eunuchs, clothed indeed splendidly in habiliments of cloth or silk, but clumsily adjusted, without any regard to size and colour. The space in front was filled with suitors and spectators to the number of more than 1500. A kind of hired eunuch stood on the Moorish's

* These games are described by Niebuhr (*Rivakch*, i. 172) and Hyde in his *Treatise on China* (*Synagmatica*, ii. or *De Ludis Orientalibus*, lib. ii.)

* See the Plate of the Audience at the Court of Borné in Colonel Denham's *Travels*, p. 75.

DAR-FUR left hand, crying out *à pleine gorge*, during the whole ceremony. "See the buffalo (*jámia*), the offspring of a buffalo, a bull of bulls, the elephant of superior strength, the powerful Sultan Abd-el-rahmán-el-rashid! May God prolong thy life! O Master! May God assist thee and render thee victorious!"

Population. The population of the whole Kingdom, Mr. Browne thought, could not exceed 200,000; but this appears by his own statement to be too high an estimate, and probably half that number would be nearer to the truth. Besides the original inhabitants of the Country, there are many settlers from the Nubas and Kozies in the valley of the Nile, especially from Mahús and the other Provinces of Dongolá; driven Westwards, it seems, by the violence and encroachments of the Shukiyeh Arabs, who fill within these few years were masters of the Southern part of Nubia. Hence, it may be supposed, arose that intermixture of the Dongolá* and Fúr languages, which is perceived on comparing vocabularies of them together, for they do not appear to be derived from the same source. The languages of Zogháwh, Dár Rúnga, and Bergú are also distinct from that of Fúr.

As very little covering is wanted for the body, so is very little required as a protection against the changes in the atmosphere, where the climate is generally so warm and invariable. Hence the small progress of the commonest Arts in Tropical Africa. The buts, furniture, and utensils of the Negroes are the same now as in the days of Idriis, and are found almost without a shade of difference from Dár-Fúr to Cafaría. In the former, indeed, square or oblong buildings are met with, which rarely, if ever, occur in the latter. A thick, dry, leafless fence of acacia, balanties, or other thorny wood, is the secure, but dreary, enclosure which surrounds every habitation in Dár-Fúr. Within this there is a smaller square, surrounded by a mud wall; but that is of considerable extent if the possessor be a wealthy person, for it then contains no less than two *suktiyyak*, two *kúrnaks*, and two *dongas*, besides a *rakkábak*, in a proper situation for the convenience of his company. These seven edifices are not very costly and are easily constructed; the walls being made of clay, plastered over, and painted white, red, or black; and the roof, excepting that of the *Donga*, or store-room, being merely a thatch of *canah*, the straw of maize or *sorghum*, laid over light rafters. The first of these buildings (*suktiyyak*) is a cylindrical hut with a conical roof from 15 to 20 feet in diameter, and 7 or 8 feet high. This is the kitchen and female apartment. The *kúrnak*, in which the master of the house sleeps and eats, and sees company, is about 22 feet square, and 12 or 13 high, and differs from the *Donga* in having no door. The store-room, or *Donga*, is his strong-hold, and is therefore guarded by a door made out of a single plank, secured by a padlock. It is likewise protected from rain and robbers by a roof, which is the *ne plus ultra* of Fúrian architecture. Slight beams are laid from side to side, with a small inclination

to the horizon, then covered with coarse mats, or a layer of light wood, such as *úshár* (*Acacia*); on this a quantity of dried camel or horse-dung is laid, and the whole is bound together by a strong, smooth coating of clay. A spout to carry off the rain completes the building, and makes its proprietor the envy of all his poorer neighbours. The *Rakkábak* is a lean-to on the North side of the house, covered with a light, sloping roof of *canah*.

As-Idi (*Al-azéda*?) i. e. cakes of *durrah* meal; a Food. A hasty pudding of *durrah* flower, mixed with sweet or sour milk; dried meat, pounded and boiled with onions, and a seasoning of *kaneel* or *card*, an acid and bitter herb, peculiar to this country, are the common dishes of the Fúríes. Thin cakes of *durrah* meal, called *kier*, (broken,) something like the wafers served up in deserts, are a substitute for bread. Milk or water is the beverage used at meals; and the rich always have the grain fermented before it is ground, which greatly improves its taste. It is also often used as food, when merely moistened in water. Beef, their best butchers' meat, is much eaten. A light puff called *luemat-el-éddi*, (the Judges' tit-bit) made of flour and honey, rice-piláú, game, and poultry, form a part of the luxuries which appear on the tables of the Great; and as they have now more intercourse with Egypt, many refinements have doubtless been introduced which were unknown when Mr. Browne was resident in Sultan Abd-el-rahmán's dominions.

That Chief was the third son of a preceding Sultan named Bekar, (Abú-Bekr?) whose eldest son and immediate successor, Mohammed Turh, slain in a war with Cordofán, was succeeded by his next brother, who, under the title of *Khalífah*, or Viceroy, supplanted the legitimate heirs. He was, in his turn, dispossessed by his younger brother Abd-el-rahmán, an ambitious and crafty Prince, who, abandoning the habit of a *fakír*, or devotee, which he had previously assumed, and availing himself of his brother's unpopularity, collected a body of malcontents, and attacked him on his return from the war in Cordofán. The Khalífah and one of his sons, who gallantly defended him, fell covered with wounds; and the victor contented himself with sacrificing the life of one only of the children of Turh, the legitimate heirs to the Throne. At first he showed great hypocrisy, refusing to look at his brother's treasures, or to increase his *harem* beyond the limits prescribed by the Law; but when all danger of revolt was over, he threw aside the veil, and indulged his avarice and incontinence without restraint. Of their early History the people of Fúr know little, having no written documents to consult; but it appeared from the current traditions, that Fúr had formerly been a Province of Dájáú, (probably the Tájáwh of Idriis), and that under a Prince of that Country named Suléimán, their ancestors had embraced the Mohammedan faith, an event, which Mr. Browne concluded from various circumstances, could not have taken place earlier than the middle of the XVIIIth century. The Tájáwh of Idriis, (*Annals of Oriental Literature*, p. 329,) which lay to the West of Nubia, and South-West of the Southern Oasis, corresponds in position with Dár-Fúr, and

* By the *Dongolá* (*Demedak*) language is here meant the *Berber* or *Berber*, as it is called by the Egyptians; but it does not appear to have any affinity with the *Berber* of Mount Atlas. The *Berber* is an Arabic word, applied to Africans of various races. The *Kozis* and *Nubas* are dialects of the same language. The *Abd-el-rahmán* Arabs, as they are called, speak the *Berber* tongue, according to Bruce; a fact which has escaped the notice of M. Babi, who ranks them with the *Bukciya*.

† Perhaps this is the Arabic word *suktiyyak*, "made of clods."

• That is, "Dust;" a name occasionally, says Mr. Browne, (p. 315,) by his habits of rolling in the dust when a child; but as Ali, Muhammad's son-in-law, was called Abú-turk, it is probable that the name was given in allusion to him.

DAR-FÜR. can hardly be any other than the *Dajau** of the *Fürkies*. It was therefore known to the Arabs in the XIIIth century, but at that time was a Pagan State, for *Ishid* says, "its people are Magicians who believe in nothing."

Government. Here, as in most Mohammedan Countries, the power of the Sultan is subject to little control. In cases of gross injustice the *Fukahd*,† or Doctors of the Law, sometimes remonstrate; but, unless there is reason to dread the displeasure of the soldiery, the Prince pays scarcely any attention to such remonstrances. The Provinces are governed either by Viceroy styled *Melik* (Kings,) or, if lately conquered, by their former Sultans, as tributaries to their conqueror. The Monarchy is hereditary according to the Mohammedan Law of succession, which is often violated, as there is no Corporate Body in the State which has a right to enforce the observance of it. The Sultan who sat on the throne when *Dar-Für* was threatened with invasion by the Egyptian army in the year 1822, was Mohammed-el Fadl, probably a son of *Abd-er-rahman*. The cruelties, however, inflicted on the neighbouring Countries by Mohammed Beg, in retaliation for the murder of his brother-in-law, *Isma'il Pashá*, occasioned such a general insurrection as was not quelled without great difficulty, and the invading force was thus prevented from advancing the limits of *Cordofia*.

Revenue. As nothing like coin is current except the rings at *El Fakher*, (the Sultan's Court,) all trade is carried on by barter, and all the revenues, the amount of which cannot easily be estimated, are received in kind. They arise: 1. from duties on imported goods, sometimes as high as ten per cent. 2. Similar charges on slaves exported, at the rate of three shillings a head; but this duty is levied under the colour of a voluntary gift. 3. Penalties for crimes and misdemeanours; as the amount of these depends upon the King's pleasure they are a source of great oppression to the subject, as well as of emolument to him. This pernicious mode of repressing crimes is prevalent in most, if not all, Mohammedan countries. 4. Presents, proportionate to their rank, from all suitors for justice or favour. 5. The legal title of all merchandise, especially slaves, excepting what is brought from Egypt. 6. Presents made at *The Leathering of the Kettle-drum*. 7. Tribute paid by the Arab Tribes, in horses, oxen, butter, &c. 8. Duty paid in grain by every township. 9. Produce of the Royal demesnes: for though the land is considered as all belonging to the Sultan, and is every where held by grants from him, some districts, as *Jebel Marrah* to the West, are exclusively appropriated to his use. 10. His profits in trade; for, like Mohammed Ali, the present *Pashá* of Egypt, he is the greatest trader in his dominions.

Commerce. The goods carried thither from Egypt, the only Country with which *Dar-Für* has a direct commerce, are sword-blades, sulphur, cloves, glass-rings, *spiga calica* (*Valeriana Calica*), *Mahleb* (*Prunus Mahaleb*), *Bafsha* (Indian cottons), coarse woollens, common calicoes (*perkalas*), lead, coffee, tin, brass-wire, looking-

glasses, soap, razors, hardware, copper head-armor for horses, *kukhd*, or *stibium*, for the eyes, *r'gof* (*Lichen prunastri*) used to give a flavour to bread, *Shiyadi*, (*Artemisia Absinthium*), *Dufu*, a shell from the Red Sea used in perfumes, *Barbary caps*, and red slippers.

For these the merchants receive in exchange, gum Arabic, ivory, rhinoceros horns, ostrich feathers, gold dust, water skins (*jerbaha*), *shishin seed*,* musk, parrots, and parrotlets, *kurbajies* (scurge, or oil hides), tamarinds, *sheb* (alum), and *natron* (native carbonate of soda.)

The town best known, and perhaps the most considerable, in *Dar-Für* is *Cobbeh* in 14° 11' North, 28° 8' East. It consists of a single street, about twelve miles, situated in a nearly level country, and surrounded by a *Waddi*, or bed of a torrent, dry in the hot, and full of water in the rainy season. Its houses stand apart, and are shaded by *Delichs* (Planes), *Hegliges* (*Balanites*), and *Nebecs* (*Zizyphus*). To the East it has chains of low hills running from North to South for several miles. In the dry season indifferent water is obtained from wells; but they sometimes fail and then occasion much distress; the water is not wholesome, but unpleasant to the taste. To the West and South-West the plain is bounded by the rocky hills of *Gherah* [Apes] and *Malha* [Málhah, salt?] twenty miles distant. On the South is *Jebel Cúma*, distant about twelve miles; on the East South-East and South-East *Jebel Wans*, and a torrent of the same name, are its boundaries. These hills are also a continuation of the chain called *Tigra*, mentioned above, which extends from *Sweiná*, North, to *Jedid*, South. *Jehal Cobbeh* (the Cupola) is an insulated hill standing between the Eastern chain and the town, which probably owes its name to it. *Cobbeh* is almost exclusively inhabited by foreign merchants and settlers. A market, well supplied with the articles commonly in demand, is held twice a week (Monday and Friday) in an open space South-East of the town. There are four or five schools (*mektebs*) where poor children are taught gratuitously to read and write: those of the rich pay the *Fakid*, or Doctor, who teaches them. Two Mosques of very humble architecture and dimensions, one unfinished, were the only places of worship. The *Cádi*, or Judge, is appointed by the Sultan.

Suciné, two long days (between 60 and 70 miles) North of *Cobbeh*, is the next village and very near to the *Waddi Maarú*, the first place where springs are found on the Northern side of *Dar-Für*. It is the residence of a *Melik*, or Viceroy, who stops all strangers and requires them to remain there till the Sultan's pleasure, as to their further progress, is known. On that account the principal merchants have houses there. The poorer inhabitants are either *Zagharas* or Arabs. *Sweiná* is the key to the Northern entrance into *Dar-Für*.

Kürmah, another town, is almost entirely occupied by merchants from the Upper Egypt, who are called *Jeyrdi*. It is situate about five hours (15 miles) West by South from *Cobbeh*.

Cubestiyak is the key to the Western road, and its population is considerable. It is famed for its manu-

* "Dageon," as this name is spelt by Mr. Browne, might be pronounced in various ways, but he pronounced it *dajau*, as it is here written, *Dajau*; it is therefore, omitting the feminine termination, precisely the same word as *Idjo's* *Tigra*-sh.

† *Fuod*, or *Ecclasiasticus*, according to Mr. Browne; but however converted the *Fakirs* may be, it is probable that the *fakirs*, or lawyers, were the persons of whom he here meant to speak.

* Seed of the *Cassia Afra* called *Chera*, or *Cherkash-ven* (Emboyna) in Persia, and thence *Shaksh* by the Egyptians. It is much valued in the East as a medicine for the eyes. See *Cassia's Lex. Haptagist*, in *Cheshm*; and *Forskell's Flora Arabica* p. 1. *Mat. Med.* viii. 33.

DAR-FÜR.	facture of <i>tokras</i> , <i>jeráks</i> , and <i>riyáks</i> . The first are cotton cloths from five to eight yards long and eighteen to twenty-two inches broad, and the others leathern sacks and bags for grain, water, &c. The inhabitants are natives of Fúr (<i>Fúrdures</i>), <i>Bergú</i> (<i>Berrú</i>) and the neighbouring Countries, besides Arabs; and "there are also," says Mr. Browne, (p. 269.) "some of the race called <i>Felatia</i> ." The <i>Felatiyyins</i> are the same race as is denominated <i>Fula</i> , <i>Fila</i> , <i>Pul</i> and <i>Peul</i> , in Senegambia, and near the Western coast. Vocabularies of their language are given by Lyon, Barbot, Seetzen (in Vater's <i>Proben</i>) and Mollien. This is, perhaps, the first notice of that enterprising People which has occurred to any European on the Eastern side of Africa. <i>Cúrs</i> , North-West by West, six hours from Cobbeh, is inhabited by <i>Fuward</i> (i. e. <i>Fakirs</i>), who affect a peculiar sanctity, and are consequently highly intolerant. <i>Ril</i> , which is the key to the Southern roads and was once the Royal residence, is two long days (60 miles) South-South-East from Cobbeh; it is the station of a <i>Melik</i> , and a place of some trade. It has an abundant supply of water from a small lake, and its soil is a productive though tenacious clay, well suited for brick-making. <i>Shobah</i> , another Royal residence in Turia's reign, possesses plenty of water and quantities of chalk or <i>gypsum</i> . <i>Jedid</i> (the New Town) lies between Cobbeh and <i>Ril</i> , about 30 miles South-East of the former. It has a good supply of water, but the <i>Fuward</i> , who inhabit it, are notorious for their inhospitality. <i>Jedid</i> , nine or ten miles South of Cubabiyah, is chiefly inhabited by <i>Corodátes</i> , or <i>Felatiyyins</i> . It was, in Mr. Browne's time, much reduced by the cruelty and extortion of the <i>Fakih Seráj</i> , a native of it, and one of the Sultan's principal <i>Imáms</i> (Priests), whose intrigue and hypocrisy had enabled him to gain a complete ascendancy over his master.	to 8° North and 21° to 27° East, Mr. Browne supposed the sources of <i>habke-el-atayad</i> , or the true Nile, to lie. It was stated to be in a mountainous region called Dongah (<i>Dumchah</i> .) This is evidently the Province of <i>Dinka</i> mentioned to M. Caillaud (iii. 95.) thirty days from the Shállac, according to Browne, (578,) and the next province above El-aliz (<i>Hellet Allais</i> of Browne, 559.) "If the natives of that place are to be believed," continues M. Caillaud, (p. 96.) "at the distance of a few days journey above <i>Dinka</i> , the river turns much to the West. It is found again at a place called Fertit, inhabited by <i>Pagan</i> Negroes, and forty days' journey South-West of <i>Dár-Fúr</i> ." This agrees surprisingly well with its place on Mr. Browne's map; and the Natives living near its source, as he also was told, are naked and ferocious idolaters. "It is surrounded," he adds, "by forty distinct hills which are called <i>cumri</i> ," (p. 578.) "This is remarkable, as Mr. Browne was not aware that the true name of the Mountains of the Moon is not <i>Jebel-el-comar</i> , as commonly supposed, but <i>Jebel-el-comar</i> , or <i>cumr</i> , (<i>Abd-al-latif</i> , par De Sacy, p. 7.) The people of <i>Rodallat</i> are represented as grossly licentious and regardless of decency: they have, however, one custom which is not discreditable to them; a man convicted of a fraudulent insolvency is paraded round the town with his face turned towards the tail of the ass on which he is mounted, and his wife's <i>kumfa</i> , or petticoat, tied round his neck. The executioner of the place accompanies him, proclaiming his delinquency aloud. The people of <i>Afná</i> to the West of <i>Bornú</i> , were said to be clad in coats of mail, and to arm their horses with head and breast-pieces of silver. That armour, similar in pattern, if not in materials, is really worn in <i>Bornú</i> , is now well known; but <i>Afná</i> appears to signify properly that region which lies between <i>Kánim</i> and <i>Sokátó</i> , <i>Bergú</i> (or more properly <i>Berkú</i>) is the most powerful State in the immediate vicinity of <i>Dár-Fúr</i> , which it joins, according to Mr. Browne's information, on the West and North-Western. It seems to have been bounded on the North-East by <i>Dájau</i> (<i>Tájawah</i> .) Its inhabitants, between whom and the <i>Fúrdures</i> there are continual broils, seem to be more warlike than the latter. They invade in larger bodies, and carry their devastations further. Their Country is called <i>Mobba</i> by themselves, and <i>Dár Seileih</i> by the Arabs, (Seetzen in Von Zach's <i>Monatliche Correspondenz</i> , xii. 137, and Burckhardt's <i>Nubia</i> , 480, 481.) <i>Berkú</i> (<i>Bergú</i>) by their Eastern and <i>Waddá</i> by their Northern and Western neighbours. Their soil is well cultivated, and their country populous. They are principally Muslimes, and have many <i>fakíhs</i> (men of learning) and schools. It is, as Burckhardt observes (p. 481.) worthy of remark, that they are the Westernmost Africans who use the <i>Niskhi</i> , or Asiatic hand, in writing Arabic. Next to <i>Bornú</i> and <i>Dár-Fúr</i> , this is the most powerful Kingdom in <i>Súdán</i> . Its Provinces, as Burckhardt was informed, are <i>Wárah</i> , the Royal residence; <i>Silah</i> , probably a conquered Kingdom, as its Governor has the title of King; <i>Ránga</i> and <i>Táms</i> , which have peculiar languages,* <i>Mojó</i> , <i>Abusa</i> , <i>Mankari</i> , <i>Gimmir</i> or <i>Gimur</i> , <i>Jér</i> , so named from a large river also called <i>Abá</i> or <i>Omm Teimám</i> , (the father or mother of <i>Teimám</i> .) It may possibly be the <i>Gir</i> of Ptolemy. This and all the other streams	DAR-FÜR Baharee, ahead, or White River.
Cúrs.			
Reel.			
Shobah.			
Corod.			
Oedid.		Afnas.	
Adjoining States.			
Kordofan.		Bergue.	

* Browne has given a short vocabulary of the language of the first of these Provinces.

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DAR-FUR on this side of Dār-Fūr run towards the West. The country is flat and dry except in the rainy season, when it is much inundated. Some parts, however, are hilly; as the *taital*, a kind of chaamois, is found there. A wild ox, called *Abū bŕf*, and the *jalad*, another horned animal, seem peculiar to this Country. The tree named *Hegill* is probably the *Hegili* or *Eglét* (*Balanita Aegyptiaca*), which bears a sweet fruit something like a date. The power and influence of Borkū was owing to the worth and talents of Abd-el-kerim, son of Sāliḥ, son of Jādeh, who was on the throne in 1808. In 1804, in obedience to the orders of the Sultān of Bornū, (Seetzen, p. 153; Burckhardt, 485; Denham, 139.) he attacked Bāgirmeh, because its King had, in defiance of the prohibition in the *Cordān*, married his own sister. This incestuous intercourse was mentioned to Mr. Browne when in Dār-Fūr, ten years after. Sābūn (for so Abd-el-kerim was commonly called) completely vanquished this unprincipled Chieftain, but instead of annexing Bāgirmeh to the territories of his liege-lord, the Sultān of Bornū, he kept it for himself. Hence, doubtless, the inveterate wars between those two Countries, which had been long raging when Messrs. Clapperton and Denham were at Kiskā, (in 1822.) Sābūn, though excessively rigorous in exacting the Civil and Religious obedience of his subjects, was renowned for his justice, and seems to have been universally respected throughout a long reign. He died in 1813, and was succeeded by his son Yūsuf, under whom the people of Wādāi lost all repute for the few good qualities they had ever possessed. They are represented, and it appeared not untrue, as the most faithless murderers and banditti on the face of the earth, and Col. Denham's offer of a very ample reward was not sufficient to tempt any of the Arabs in Bornū to undertake a journey thither. Kānem, which lies between Borkū and Bornū, is the bone of contention for which these States are always fighting; and Bāgirmeh, in the meantime, has recovered its independence, for we find that in 1823 it was at war with Bornū as well as Wādāi. From the latter Country it appears to be separated by a large and deep valley, once watered by a considerable stream, and therefore called the *Bahr-el-ghazāl*, (Antelope's River.) (Seetzen, p. 140; Burckhardt, 478, 479.)

Bāgirmeh or **Bāgirmeh**, of which Mr. Browne heard little more than the name, lies to the East of the Bahr-el-ghazāl, and is probably separated from Dār-Fūr by a part of Bergir, against which, as he understood, (p. 573.) it was not able to contend; and, in fact, in less than twenty years afterwards it was conquered by the King of that Country, (Burckhardt, 479, 485.) Its inhabitants are all Musulmans, and are celebrated for their manufacture of cotton cloths, which they dye there with native indigo, (*nili*.) The Bāgirmawies speak a peculiar language, not bearing any apparent affinity to that of their neighbours; vocabularies of it may be found in Vater's *Proben*, p. 348, and Denham's *Travels*, p. 179, No. xviii. Besides its original inhabitants it is the shade of several Tribes of wandering Arabs, such as the Salāmāh, Aūdā Abū Dūdū, Fullātem, (Fullatāh?) Aūdā Ahmūd, Aūdā All. The Bahr-el-ghazāl is said to be five days' journey from the Bāgirmeh, probably from the Capital, Kerkā; and between the Bahr-el-ghazāl and the Southern

part of Bornū lies the Dār Katākā, through which the Shārī flows. Katākā, once a part of Bāgirmeh, is now subject to Bornū. Afū, or Hādā, is said to be from twenty to twenty-five days' journey from Bāgirmeh, (Burckhardt, 479,) and as the Shārī and Lake Chād are between them, the confines of Bāgirmeh cannot be more than four or five from those of Bornū. The Sultān of Bāgirmeh, when Col. Denham was travelling in the adjacent country, was named *Borgomanda*, and his son has the title of *Cheromah*, or hair apparent. The people of Bāgirmeh are represented by their enemies as most ferocious; but such reports can be little trusted, and the resolution of the Bāgirmawies in resisting the incursions of their powerful Mohammedan neighbours, shows a firmness of character which speaks strongly in their favour, and it is therefore the more to be lamented that they are so entirely cut off from all intercourse with civilized and Christian nations.

The Eastern and Southern boundaries of Bāgirmeh seem to be quite undetermined, but near, if not bordering on them and Dār-Fūr, is the Country called *Dār Kullah*.^{*} It is one of the Southern or South-Eastern Countries frequented by the Fūr-wies in quest of slaves. Salt is the article they hold in the greatest request, glass-beads and tin have the next place in their esteem, and a boy of sixteen may be purchased for twelve, a girl for fifteen pounds of salt; three pounds being added, because they allow, according to their pleasant way of reckoning, one for her eyes, another for her nose, and a third for her ears, (Brown, 354.) The natives of Kullah are said to be partly Negroes, partly copper-coloured; they speak a simple and easy language, are peculiarly honest and cleanly, and have ferries on the Great River, which runs through their Country; they therefore are probably more civilized, and are certainly more estimable than many of their Northern neighbours; but they either are, or are accused of being idolaters, and therefore are deemed by the true believers in Dār-Fūr fit objects for *seldtiyyah* (the *ghaziyehs* of the Mogrebians,) i. e. plundering incursions for the sake of catching slaves; but their own institutions, like those of most Negro States, tend to rivet these shackles upon them; for almost every delinquency, however trifling, is punished by slavery, not only the offender but his whole family being included in one sweeping sentence; and in all doubtful cases recourse is had to an ordeal like the Red Water, used near Sierra Leone, by which the suspected person is almost sure of being condemned. The soil is a deep clay, producing a luxurious vegetation, and abounding in the *Cembah*, the *Æthiopic* pepper of our older Botanists, and the *Uvaria aromatica* of Lamark, a spice much esteemed and used throughout Africa. One portion of Kullah is governed by a King, but the greater part of it is divided into petty States, ruled by one Chief who happens to obtain popularity. The Bahr Kullah, or River of Kullah, divides into two branches, one of which, called Ambirkei, is said to make a bend near Dār Rūnga, and then flow through Dancāh (Dincāl or Dongah) till it falls into, or receives the name of, the Bahr-el-shayd. This account was received by M. Koenig from a native of Bāgirmeh, (*Bulletin de la Soc. de Géogr.* vi. 171.) Another Bāgirmawi gave a somewhat similar account, but placed the division of the stream into two branches near the Gabal Goumri,

* Masis, according to M. Koenig, *Bulletin de la Société de Géographie*, vi. 170.

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* Or Kullah, *ed'* being pronounced like a hard g by the Mogrebians or Western Arabs.

DAR-FUR. (Jebél Cumri.) These two accounts, as M. Jomard observes, (*loc. cit.* p. 174.) do not accord well with each other: they may, like all the Negro and Arab reports which derive the main stream of the Nile from the West, be explained by the supposition, that these ignorant and careless observers conclude that all the large streams they meet with come in some way or other from the same source. They know that there are such rivers, but respecting their course and origin they have never made any inquiries and are wholly ignorant; being, however, unwilling to acknowledge this ignorance, and desirous of satisfying the inquirer, they supply the defect in their knowledge by inventing such circumstances as they think probable.

Gum-
gum, Yem-
yem, Lam-
lem.
"There is a remote part of the Pagan Country," says Mr. Browne, (p. 356,) "from which slaves are brought, which the Arabs distinguish by the term *Gum-gum*, whose inhabitants eat the flesh of the prisoners they take in war. I have conversed with slaves who came from thence, and they admit the fact. These people are also in the habit of stripping off the skin of the hands and faces of their slaughtered foes, which afterwards undergo some preparation, and are worn as a mark of triumph. Their arms, a spear or javelin, are of iron wrought by themselves;" and the wounds inflicted by them are generally mortal, in consequence of the poison

in which the metal has been steeped. It is probable that Mr. Browne gave to the *gn* in this name the sound which that combination of letters has in French and Italian, and then it will become N-yum-n-yum; much resembling the Yem-yem* mentioned by Hornemann, (p. 172.) Lyon, (p. 142.) and Clapperton, (p. 28.) On comparing their different accounts together, little doubt can remain that the Yem-yems are cannibals, (Browne and Clapperton Lyon are very decisive as to that point;) and that their Country lies in or near Bushi, between Adamawa and Yacuba, from 8° to 9° North and 12° to 13° East. Of these Tribes we shall probably have more information if we have the happiness of seeing Captain Clapperton again return, after braving the perils of Súdán.

Browne's *Travels in Africa*, 2d Ed. London, 1806; Hornemann's *Voyage, Traduction De Langles*, Paris, An. xi. (1803); Burckhardt's *Nubia*, London, 1819; Lyon's *Fezan*, London, 1821; Denham and Clapperton's *Bornu*, London, 1826; Adelung's *Mithridates*; Vater's *Proben Volkswissenschaften*, (containing most of Seecken's *Vocabularies*); Forskall's *Flora Egyptiaca*; Delille's *Ægyptiaca*; Caillaud's *Voyage à Méroé*, Paris, 1826; Von Zach's *Monatliche Correspondenz*, 1810; *Bulletin de la Société de Géographie*, Paris, 1826. vi

DAR-FUR.
FURCO-
CERCA.

FURRELOW, *v.* *Sp. farfata* or *farbala*; *It. Furax*, *p.* *farbala*, which Dufal derives from the *Ger. fald*, *fold*.

To plait or fold, in many folds; to supply, to overlay with plait or foldings; met. to overlay with ornaments.

When arguments too barely please,
You calm them with a milder air;
To break their points, you turn their fire,
And furfew the plain discourse.

Prior, Alma, can. 2.

But thou, vain man! beguiled by Popish shows,
Dostest on ribbands, bounces, furfews.

Gop.

A furfew of precious stones, a hat buttoned with a diamond, a brocade waistcoat or petticoat, are standing topics.

Spectator, No. 15.

Her keys he takes; her doors unlocks;
Through wardrobe and through closet bounces;
Peeps into every chest and box;
Turns all her furfews and bounces.

Prior, The Dove.

FURBISH, variously written Frobish, frubish, furbush. *Fr. fourbir*; *It. forbire, detergere, polire, nitorem conciliare*, to wipe or rub, to polish, to give brightness to. Skinner derives from *Ger. farb*, colour: Menage traces it from the *Lat. purus*.

To rub, to polish, to give brightness or polish to, to rub till bright; to rub up.

The 2d day he commended them to scour and furbish their businesses and weapons before their test.

Holland. Livina, fol. 624.

Certes, not by filing and sharpening the edge of his sword; not by grinding and whetting the point of his spears head: not with scouring and furbiting his head-piece or morion.

Id. Phitarch, fol. 809.

His he caubered presently and chased from among the other bands, as being a rashly soldier, and not worthy to have place in any company, who would be so furbiting and bruising his weapons at the very instant when there was need to use them.

Id. B. fol. 339.

The second day, there was carried upon a number of carts, all the fairest and richest armour of the Macedonians, as well of copper as also of iron and steel, all glistening bright, being newly furbitand, and artificially laid in order.

Sir Thomas North. Phitarch, fol. 219. *Pausan. Alcibiades*.

— Hang your bread and water,
I'll make you young again, believe that, lady,
I will so furbitish you.

Bonmont and Fletcher. The Custom of the Country, act i. sc. 3.

Again they furbitish up their holy trumpery
Relics, and wooden working Saluts,
Whole loads of lumber and religious rubbish.

Rowe. Lady Jane Grey, act iii.

Their ancient houses running to decay,

Are furbitish'd up, and cemented with clay.

Dryden. The Hind and the Panther.

Which being furbitish'd up, patched and varnished, serves well enough for those who, being unacquainted with the conflict which has always been maintained between the sense and the conscience of mankind, know nothing of the former existence and the ancient refutation of the same fallacy.

Barth. Appear from the New to the Old Wigs.

FURCATION, *Lat. furca*, a fork, *q. v.*

Division like a fork.

But when they grow old, they grow less branched, and first do lose their brow antlers, or hencest furcations next the head.

Sir Thomas Brown. Vulgar Errors, book iii. ch. ix.

FURCOCERCA, in Zoology, a genus of *Infusorial* animals, established by Lamarck.

Generic character. Body oval, oblong, slightly compressed, not jointed, naked, not sheathed, ending in a forked tail.

The type of the genus is *Forficella furcata* of Muller, figured in the *Ency. Method.* pl. xxii. fig. 24—27; found in the Infusion of hay. It is the *Furcularia furcata* of Lamarck.

* A *canal* or *os* is commonly prefixed as a sort of article to a great variety of African languages.

FURCU-
LARIA
—
FURLONG

FURCULARIA, in *Zoology*, a genus of *Infusorial*, *Rotifera* animals, formed by Lamarck, and placed by him with the *Ciliated Polypus*.

Generic character. Body free, contractile into an oblong sheath, ending in an articulated tail.

These animals are nearly allied to the *Urcularia*, but are distinguished by their jointed tail.

The type of the genus is *Forficella Larva* of Muller, *Infus.* pl. xl. fig. 1, 3; copied into the *Ency. Method.* *Fers.* pl. xxi. fig. 9, 11; which is found in sea water, and resembles a small Caterpillar. Bory St. Vincent refers to this genus some of the *Tricocerca* of Lamarck.

FURDLE, } To fardle, (q. v.) i. e. to bundle or
FURLING, n. } pack up.

Not to urge the thwart enclosure and furling of flowers, and blossoms, before explication, as in the multiplied leaves of pimper.

See Thomas Brown. *Cyrus Garden*, ch. iii.

The rose of Jerico, being a dry and ligneous plant, in preserved many years, and though crumpled and furdled up, yet if placed in water, will swell and display its parts.

Id. *Macrell*, p. 34.

FURIA, in *Zoology*, a genus of animals formed by Linnaeus, and placed by him between *Gordius* and *Lumbricus*. He gives as the *generic character* body filiform, equal, having on each side a series of reflexed and depressed hairs.

He names the species *F. infernalis*, and says, that it lives on trees and plants in marshes; that it springs on men and animals, penetrates their flesh, and causes dreadful pains which usually end in death. It is now generally believed that the great Naturalist was misled by a popular superstition, and that no such animal exists.

FURL, *velum contrahere seu complicare*, to draw together or fold the sail. Lye says, He knows not whether from the verb to *curl*. It is probably a contraction of *furdle* or *fardle*, (q. v.) It is written *Farle* by Beaumont and Fletcher. *Farle*, noun, in the *Mirror for Magistrates*, may mean, the flag, q. d. the flag of triumph; the palm.

To bundle or pack, to roll, fold or wrap up.

Promising that what virtuous were in his ships, or other things that might do us pleasure until the end, we should have the one half of it, offering us if we would to *furl* his flags and to be at our commandment in all things.

Hobbes, *Voyage*, &c. vol. ii. part ii. fol. 37. *M. Will. Twiss*.

My father light Sir Edmund Mortimer,

True Kite of March, whence I was after slain,

By just descent these two my parents were,

Of which the one of neighbourhood has the fourth,

Of womanhood the other was the fourth.

Mirror for Magistrates, fol. 273. *Roger Mortimer*.

Down with the main mast, lay her at hull,

Furl up her larboard, and let her ride it out.

Beaumont and Fletcher. *The Sea Voyage*, act i. sc. 1.

Dismissing, furl his mane and tress the ground,

His eyes enfanning all the desert round.

Dryden. *Albion and Achitophel*.

Along the coast he shoots with swelling gales,

Then lowers the lofty mast, and furl the sails.

Tickell. *Brad*, book i.

For, while aloft the order thence attend

To furl the mainsail, or on deck descend;

A sea, up-sprung with stupendous roll,

To instant ruin seems to doom the whole.

Falconer. *The Shipwreck*, can. 2.

FURLONG. A. S. *furlang*; Low Lat. *furlongus*, quasi, (says Spelman,) a *furrow* long, that is, bounded or terminated by the length of a *furrow*; i. e. *id quod uno progressu aratrum describit antequam regreditur*; and this, he adds, equals 40 perches, (or poles, each =

2174 feet,) or the eighth part of a mile. And see the **FURLONG** Quotation from Bale.

It is likewise, as Minshew says, the eighth part of an acre.

Ac ich can fynde in a feld, and in a *furlong* an hare.
Piers Plouman. *Tram*, p. 111.

When they were come almost to that clive,
But if it were a two *furlong* or three,
A yonge clerke roming by himself they mette,
Which that is Latine thurifly ben gentie.

Chaucer. *The Franchises Tale*, v. 11483.

The small path, the large street,
The *furlong*, and the long mile,
All is but one for thicke while.

Gower. *Conf. des*, book v. fol. 95.

A *furlong* is the eighth parte of a myle and containeth a hundred and xiv. paces, which is in length vi. hundredes and xiv. fote.
Bale. *Image*, part iii. sig. m. u. 8.

This said, they both a *furlong*'s maintenance

Retir'd their steeds, to ronne in even race :

But Beagadocchio with his bloody lance

Once having torn'd it, no more retir'd his face.

But left his horse to loose, and fled himselve a pace.

Spenser. *Faerie Queene*, book vi. can. 8.

Hee affirmeth that Saturn gave warning to Sisyphus of this danger, and willed him to prepare a great vessel or ship, wherein to put convenient food and to save himselfe and his kindred and acquaintance, which he builded of length five *furlongs*, of breadth two.

Purche. *Pilgrimage*, book i. ch. vii.

Pliny and Herodotus say, the narrowest part of the channel [Hellespont] is about seven stadia, or *furlongs*.

Fishes. *Hera and Lander*, note on v. 23.

FURLOUGH, Dutch, *ver-lof*, leave or permission to go forth, out, or away.

Leave of absence.

Captain Irwin, whom I believe you know, son to the old General, given by the next packet-boat to Holland, he has got a *furlough* from his father for a year, during which time he intends to see as much as he can abroad.

Chesterfield. *Maximianus Works*, vol. iv. p. 70. *Letter* 42.

FURMENTY, see **FAUMENTY**, *anté*; and the first Quotation from Pliny.

When maltemen make us drink no *fournente*.

Guingant. *The Sicke Glas*.

And ye shall see neither bread, nor parched corn, nor *fournente* of newe corne, until the selfe same daye that ye have broughte an offering unto your God.

Bible, *Leviticus*, ch. xxiii.

And to speake generally of all graine, there are two principall kinds thereof, to wit, first *fournente*, containing under it wheat and barley, and such like: secondly, pulse, comprising beanes, peas, chickens, &c.

Holland. *Willis*, vol. i. fol. 357.

Some there bee who take of *spring-corn*, millet, pasticks, lentils, chick peas, and the graine whereof *fournente* is made.

Id. B.

He'll find you out a food

That needs no teeth, nor stomach; a strange *fournente*.

Beaumont and Fletcher. *Bonducs*, act i. sc. 2.

I can't endure to have a perfumed air

Stand cringing in the haire, licking his lips

Like a spaniel over a *fournente*-pot, and yet

His not the belittlers to come on, or offer

What they know we expect.

Manenger. *The Bonducs*, act i. sc. 3.

FURNACE, v. } *Fr.* *fournaise*; *It.* *fornace*; *Sp.*
FURNACE, n. } *hornaz*; *Lat.* *fornax*, from the
ancient *fornus*, *calidus*; *Gr.* *θερμα*, from *θερμα*,
to heat.

That which heateth; usually applied to an enclosed fire, burning on that account with greater force.

FURNACE
FURNISH

To which imago bothe young and old
Commaunded he loe louts, and have in drede,
Or in a furnace, full of flames redde,
He should be brent, that wolde not cheye.
Chaucer. The Monkes Tale, v. 14166.

And the Lord said vnto Moses and Aaron : take youe handle full
of ashes oute of the furnace he let Moses spraye it up into the
ayre in the sight of Pharaos, and it shal turne to duste in all the lande
of Egypte.
Bible. Anno 1531. Exodus, ch. ix.

He furnaces
The thicka syles from him : whyles the lolly Britaine,
(Year Lord I meane) laughes from's free langes.
Shakespeare. Cymbeline, fol. 375.

Therein an hundred ranges were plight,
As hundred furnaces all burning bright ;
By every furnace many firds did lyde,
Deformed creatures, horrible in sight,
And every feard his busy paines appoyde
To melt the golden metall, ready to be tryde.
Spenser. Faerie Queene, book ii. can. 7.
Earth kindling inward, melts in all her caves,
And hissing fouds with fierre metallie waves,
As iron fouds from the furnace flows,
Or molten ax with keen effulgence glows.
Brome. The Battle of the Gods and Titans.

Where convey'd
To the fierce furnace, it is better heat
Melts the hard mass : which flows an iron stream,
On sandy bed below.
Dodley. Agriculture, can. 3.

FURNISH, v. } *Fr. fournir ; It. fornire ; Sp.*
FURNISH, n. } *furnir.* Menage derives the
FURNISHEDNESS, } French from the Italian, and the
FURNISHING, } Italian from the Lat. *ornare ;*
FURNITURE, } *ornatum armis, furnished with*
FURNIMENT. } *arms.*

To supply, to administer, to accoutre, to provide, to
fit, suit, equip or accommodate with, ac. certain articles
of usefulness, convenience or ornament.

Neither the man nor the horse glittered so with golds nor precious
furnishments, but only with the brightness of their harness.
Brende. Quintus Curtius, book iii. fol. 24.

And beyng in a heate entered naked into the water in every mans
sight, thinkinge it should be a contumelious to hys counteyners, to see
that the furnishments about hys bodye were none other but rache as
they commonly used to weare.
Id. Bk. book iii. fol. 27.

Like when Apollo leaveth Lycia
His winding place, and Xanthion floods like wine,
To visit Deion his mother's mansion,
Repairing oft and furnishing her quire.
Spenser. Virgil. Eclog. book ii.

Thus all three went to a strong castell standage on a hygge
mountaynes, called Chastocastus : ther was thetoure of Bitynyon ; it
was furnished with men of warre.
Lord Berners. Froissart. Cranyce, vol. i. ch. lxix.

These of Neuens laye thus styll at Venysse, for his cettill was out
to departe these tyll every thyng was payed and discharged : for the
furnishing of this fynance Su Dyne of Responda toke great payne.
Id. Bk. vol. ii. ch. 224.

Lo, where they spide with speedy whirling pace,
One is a chariot of strange furnishment,
Towards them driving like a storme out sent.
Spenser. Faerie Queene, book i. can. 3.

Next these, Newcastle furnished the fleet
With nine good bayes, of necessary use.
Dryden. The Battle of Agincourt.

In such a sense it was [attributed] to the ternary in respect of the
fulness and well furnishing of the earth.
Mure. An Appendix to the Defenses, ch. iv.

— What hath his meece,
Either in stouffes and packings of the Duke's,
Or the hard reine which bothe of them hath borne
Against the old kinde King ; or something deeper,
Whereof (perchance) these are but furnishinges.
Shakespeare. Lear, fol. 296.

FURNISH
FURROW

When all men had with full satietie
Use satten and dronke their appetites sullied,
To dreales of armes and proof of chivalrie
They gaw themselves adreare, full rich and quide,
As each one had his furrowes draw'd.
Spenser. Faerie Queene, book v. can. 3.

Herupon he [Remulus] commaunded to proclame these games
over the country adjoining ; and was as an equal preparation and furni-
ture, as in these daies either their skill or shillie might afford, the y
celebrate the same, and to make the show more goodly and worthe
of great expectation.
Holland. Livius, fol. 5.

Not content with the simplicity and plainness of the Gospel, which
could possibly furnish no materials for sterile and contentious, vain
men soon began to mix their own conceits opinions with the doc-
trines of Christ.
South. Sermons 14. vol. iii. p. 197.

And some gave out the Dutchess of Lauderdale as a restorer of
Anglie vices his furniture, and a furnisher of him with money.
State Trials. Charles II. Anno 1677. Trial of J. Mitchell.

It [the Gospel] does not dwell in the mind like furniture, only
for ornament, but for use, and the great concernments of life.
South. Sermons, vol. vi. p. 80.

Soon after, viz. Feb. 12, the King sealed his [Wesley's] pardon,
and three days after restored him to his bishoprick of York, and sent
him money, plate, and furniture for his house and chapel.
Stowe. Memorials. Henry VIII. Anno 1589.

The palace erected in the reign of Elizabeth by the memorable
Constant of Shrewsbury, Elizabeth of Hardwicke, are exactly in this
style. The apartments are lofty and airy, and they knew not
how to furnish them.
Walpole. Anecdotes of Painting, vol. ii. p. 2.

The Protector was magnificent, and had he lived to complete
Somerset-house, would probably have called in the assistance of these
artists, whose works are the richest furniture.
Id. Bk. vol. i. p. 284.

FURROW, v. } Dutch, *voeren ; Ger. furchen ;*
FURROW, n. } A. S. *fyrgan, proceedere, sul-*
FURROW-FACED. } *care, to cleave or cut haunder.*
FURROW-FRONTED, } To cut or cleave saunder ;
FURROW-WEED. } to cut or mark out in hollowed
lines ; to hollow out, to indent locally.

A long idle thou art assigned to bere ;
Long to furrow large spaces of stormy sea.
Spenser. Virgil. Eclog. book ii.

O that the raging surges great that lecher's bone had wrought
When first with ship he forward sent, and Lacedaemon sought.
Puerelline Actus. Prologue to Uliana.

How can she weep for her sines, that must bare her skin there-
with, and furrow her face ?
Frederic. The Instruction of a Christian Woman, p. 4.

She leav'd the charliss ax and twybill to prepare,
To steel the cottler's edge, and sharp the furrowing share.
Dryden. Polyolicon, act 18.

Though his attire were miserably bare,
And tane had were deep furrows in his face,
Yet, though cold age had frosted his fair hairs,
It rather need'd not sorrow thus with years.
Id. The Legend of the Good Duke of Normandy.

When they have tread out all the mid place where the walls
should stand, they measure out so much ground as will serve for the
gates, but take out the plough-share, and so pass over that space
with the bare plough, as if they meant thereby, that all the furrows
which they can up and send should be sacred and inviolable.
Holland. Plutarch, fol. 703.

[1] anyone who ships
To threatnings of the furrow-faced sea.
Ben Jonson. The Flax, act i. sc. 1.

Ray. See my Philippi, her rich colors fled, and that she soile
The furrow-franted Fates have made in an ill
To large discourse on ; she's lost herself
With her best beauty.
Rowland. The Rebellion, act ii. sc. 1.

— Why he was met even now
As mad as the rest are, singing aloud,
Crown'd with rankes feuitar, and furrow-wards.
Shakespeare. Lear, fol. 301.

FURROW.

FURTHER

His lamp, his bow and quiver, laid aside,
A rustic wicket o'er his shoulders ty'd,
Sey Capid, always on new mischief bent,
To the rich field and furrow'd tillage went.
Pease. Caput termid Ploughman.

Joyous the impatient husbandman perceives
Releasing Nature, and his busy steers
Drives from their stalls to where the well-worn plough
Lies in the furrow, loose'd from the front.
Thomson. Seasons. Spring.

That brow in furrow'd lines had fix'd at last
And spake of passion, but of passion past.
Byron. Lara, can. 1.

— And false reports
While he broke up new ground, and to'd his plough
In grassy furrows, the torn earth disclos'd
Helmets and swords, (bright furniture of war
Sleeping in rust) and heaps of mighty bones.
Watts. Lycius Poem, book ii. Factory of the Poets.

FURSTENBERG, a District in Swabia, which at one time formed an independent Principality; it is about 100 miles in length, stretching from the Margrave of Baden to the Imperial City of Ulm; it comprises a surface of 860 square miles, with about 83,000 inhabitants. This Country is in general mountainous and woody, offering some good pasturages but very little tillage; it has, however, some mines of iron and copper. The chief manufactures are straw hats and time-pieces of all kinds. The inhabitants are generally Catholics. The Princes of Furstenberg are among the most ancient of the German Nobility: their residence is at Donau Eschingen. The ancient family Town of Furstenberg is a small place with a castle, situated in the Schwartzwald, or Black Forest. In 1806, when the old German Constitution was broken to pieces, the Grand Duke of Baden obtained possession of the greater part of this Principality; the rest was divided between Württemberg and the House of Hohenzollern Sigmaringen.

FURTHER, *adv.* A. S. *forth-ian, ge-forthian, promoveo, juveo*, to promote, further, advance, assist or help. D. *voorden*; Ger. *befuerdern*; from *forth, g. v.* See also **FAR**. **FURTHERANCE**, *n.* Further, or further, (improperly written *Farther*.) is the regular comparative of *forth*; and the English verb is formed upon this comparative.

To move or cause to move *forth*, on the way, away, to a greater distance; to remove; to promote, to prefer, to advance, and thus, to aid, assist or help.

And thence comes by the castle whither that wester: and he made countenance that he wold go *further*. *Wiclif. Luk, ch. xiv.*

But *further* that schelen not profit, for the wisdom of hem schal be known to alle men as here was. *Id. 2 Timothy, ch. iii.*

But wisteth it is my will (qd. she)
To *further* you, so that ye that sit die
But turren round home to yet the same line.
Chaucer. Of Wyfepich and Medes, fol. 205.

In thy story to thou wistest
And earnestly of loss endit
In honour of hem and praisings
And in his folkes *furtherings*.
Id. The Second Booke of Fane, fol. 278.

Ther speeketh many a man of marriage,
That wot so there of it than wot my page,
For which comes a man should take a wife.
Id. The Merchant's Tale, v. 5316.

And *furthermore*, ther as the law sayth, that temporal goddes of household ben the goddes of hir lord.

Chaucer. The Pervener's Tale, vol. i. p. 351.

Receiv and take a new feik,
Whiche shall be *furthering* of thy life,
And also so worshipful a wife,
The daughter of an emperor
To wedde, it shall be great honore.
Gower. Conf. Am. book ii. fol. 31.

Next vete this pleasure of leon
The bright some stout shous
Which is the husband of the night,
And *furtherer* of the daies light,
Id. B. book ii. fol. 146.

And *furthermore* with good courage
He saith, he so be maie hir haue,
That Christ, that came this world to save,
He wold beleue, and thus recorded
Then bes on either side accorded.
Id. B. book ii. fol. 31.

For when I wende next have be
(As I by my weynyng case)
Than was I *furthered* at laste.
Id. B. book i. fol. 19.

Here that thyng hindred the matter of the Ghospeil, which ought to have *furthered* it.
Ulad. Matthew, ch. xii.

And had made him to beleue that he should take the towne in thre dayes, or a month at the *further*.
Hobbs. Fugate, &c. vol. ii. part i. fol. 85. The Lea of Rhodes.
What thickest thou that if I wold require it of hym, I could not have more than twelve legions of Angells? and that oute of hand by and by withoute anye *further* delaye?

Sir Thomas More. Works, fol. 1393. Upon the Passion.

When I gave it my commendment, makinge dorens and barres for it, sayinge: hither it shall then come, but no *further*, and have shall then laye downe thy proude and hye wylle.
Id. Anno 1551. Job, ch. xxviii.

For though that man's law, and ordinance make not a man good before God, neither intide him in the hart, yet are they ordained for the *furtherance* of the ciuill wealth, to mainteine peace, to punish the euill, and to defend the good.
Id. Anno 1535. Tyndall. Works, fol. 49. Prologue to Romanyes.

In this myghty pace tynde, for the *furtherance* of this purpose, the Lord of Brey with a chosen company of knyghtes, lodged hym in boushment nere vnto the towne, towards the gate of Seynt Andrew.
Id. Anno 1546. Polyan, vol. ii. Anno 1546.

There were also as *furtherers* of the matyer, the cardynall of Cyprus, &c.
Id. Anno 1535.

Mingreded huse I beene
And trayned all by trust,
And how was forger of the fraude,
and *furtherer* of my lust.

Turberville. The Penitent Lover.

Whom when I saw assembled in such wise,
So desperately the battail to deure:
Then *furthermore* thus sayd I vnto them.

Id. Anno 1535. Surrey. Epitaph, book ii.

They ran vp and downe the cille, wroght about to wrest open the gates of the temples: the right *furtherer* of their crudelmities, and in the darke every man more ready to affraye.
Id. Anno 1535. Greene. Tactica, fol. 60.

Therof. You gripe it too hard, sir.
MAYE. Indeed I do, but have no *further* end in it
But love and tenderness, such as I may challenge,
And you must grant.
Id. Anno 1535. The Unnatural Combat, act ii. sc. 3.

Therefore God, to the intent of *further* besting man's deprav'd mind, to this power of the magistrate, which contents itself with the restraint of evil doing in the external man, addeth that which we call censure to purge it, and remove it clean out of the inward soul.
Id. Anno 1535. The History of Church Government.

I will to prompt his power with me to act
Into those secrets got so deep a night,
That nothing lastly to his *furtherance* lack'd.
Id. Anno 1535. Drayton. The Legend of Thomas Cromwell.

FURTHER For next God's providence, surely that day was, by that good Father's means, *dux natus* to me for the whole foundation of the future journey I have, and of all the *furtherance* that hitherto elsewhere I have obtained.

Atcham. Works. School-Master, book ii. fol. 316.

Be resolute, thy foot
Is guided by a power, that, though unseen,
Is still a *furtherer* of good attempts.

Rowland. The Religion, act iv. sc. i.

And, in midst of untold injuries, and inward curse, to increase there withal, good Sir Richard Sackville died, that worthy gentleman; that earnest favourer and *furtherer* of God's true religion.

Atcham. Works. School-Master, book i. fol. 196.

And *furthermore*, the leaves, body, and boughs, of this tree, by so much exceed other plants as the greatest men of power and worldly ability surpass the meanest.

See Webster. History of the World, book i. ch. iv. sec. 3.

They are her *furthest* reaching instrument,
Yet they no beams unto their objects send;
But all the rays are from their objects sent,
And in the eyes with pointed angles end.

Davies. The Immortality of the Soul, sec. 14.

Nature gave him a child, what men in vain
Oft strive, by art though *further'd*, to obtain.

Dryden. The Death of Lord Hastings.

As the last year appeared above a declaration of the mass, so about this time, still for the *further* humiliation of that Popish service, came forth an examination of the mass made by Dr. William Turney, a physician, about this time living in the Duke of Somerset's family, afterwards Dean of Wells, a wily as well as learned man.

Styrie. Memorials. Edward VI. Anno 1548.

He *further* said, he did not say, "The King had shed the blood of the saints at Charing Cross this time twelve month."

State Trials. Charles II. Anno 1651. Trial of John Jones.

Our Saviour in these words suggests to us, that it is more difficult for a rich man than for a poor man to get to heaven; and by consequence that his riches are *not furtherance*, but rather an *hindrance*, in his way thither.

Bishop Beveridge. Sermon 137.

The first [will] was to represent his lordship's acceptance of that employ as an argument that he had undergone a political regeneration, and that he was not only satisfied with his Majesty's measures, but ready to *further* them to the utmost in his power.

Chesterfield. Memoirs, by Moly. Works, vol. i. p. 238.

In the short account that is given of the other Apostles in the former part of the history, and within the short period which that account comprises, we find, first, two of them seized, imprisoned, brought before the Sanhedrim, and threatened with *further* punishment.

Foley. Evidence, vol. i. ch. v. p. 91.

FURTIVE, *Fr. furtiv; It. and Sp. furtivo; Lat. furtivus*, from *fur*, a thief.

• Obtained by theft, stolen.

Or do they (as your schemes, I think, have shown)
Dust *furtive* beams and glory not their own,
All servants to that source of light, the Sun.

Pope. Sionian, book i. Knowledge.

FURY, *v.*

Fr. furie; It. and Sp. furia;

from the Lat. furor; for which Vos-

sus proposes four different etymo-

logies. It is probably from the

Gr. $\phi\upsilon\rho\acute{\alpha}\nu\eta\varsigma$, ferri, impetus quodam

ferri et abrupsi, whence (as Vossius

remarks) $\phi\upsilon\rho\acute{\alpha}\nu\eta\varsigma$, qui nuncupat

effluentur, quales dicuntur furere.

Fury is applied to

A violent act, energy or exertion of malevolent feeling, of anger, of rage, of madness, of raving passion, of fervid enthusiasm; also, to persons. See **EUMENIDES**, *and*.

Of suchlike matter made he moony boys,
Senexes, complaints, roundels, virenyes;
How that he deeste not his sorrow telle,
But languisheth, as doth a *furie* in helle

Chaucer. The Frankeleyns Tale, v. 1192.

What is the cause, if it be for to tell,

That ye be in this *ferial* price of hell?

Chaucer. The Spenser Tale, v. 10762.

All faith and love, I promitted to thee,
Was in thy selfe feckel and *ferous*,
O false Cressida, and true knight Trissilus,

Id. The Complaint of Cressida, l. 107.

For two thousands whom the *fury* of the slaughter had left on
lyse, were afterwards hang'd upon crosses along the sea coast.

Brende. Quintus Curtius, book iv. fol. 63.

When with such words she gan my hart remove:
What helps to yield unto such *ferous* rage;
Sweet spouse, quod she, without will of the Gods
Thus chaunced out.

Surrey. Virgil. Eclog., book ii.

So sties the stream, when *ferocious* it south,
And silas the dikes where it had wont to swimme,
Vntill by force it breakes above the brims.

Gaucigny. Don Bartholomew of Bath.

But malicious scorie grette the vpper hand of this their decree or
conwayle, and *ferociousness* in them, shooke of all feare.

Udall. Acta, ch. v.

Thou shalt stretch forth thine hande vpo the *ferociousness* of nice
enemies, and thy right hande shall save me.

Bible. Anno 1551. Psalm 138.

As I would not neglect a sodain good opportunity; so I would not
ferly myself in the search.

Filtham. Resolves. Of Fainesse and Engagem.

O! fly from wrath; fly, O my dearest lord!
Sud be the sight, and bitter fruits of warre,
And thousand *ferus* wait on our sword wound.

Spenser. Faerie Queene, book ii. can. 2.

Anna, Plato, what dost thou think of Diogenes?

Plat. To be Socraticus, ferus, let us say.

Lely. Alexander and Pompey, act i. sc. 3.

I do not find yet that ought for the *ferous* incitements which have
been us'd, hath im'd by your appointment, that might give the least
interruption, or diaregity, either to the author, or to the book.

Milton. Of Nullities in Marriage.

With that so *feriously* at him he flew,

As if he would have neervan him straight;

And with his huge great gunn he gat hew

So blithely upon his armour bright,

As he to pieces would have chop't it quite.

Spenser. Faerie Queene, book v. can. 11.

I'll rend the miscreant into a thousand pieces,
And gnash his trealking members 'twixt my teeth;
Drinking his live-warm blood to satisfy
The boiling thirst of paine and *ferousness*

That thus exasperates great Polyphemus.

Brewer. Lingua, act v. sc. 6.

Forthwith began these *ferus* moving sounds,

The notes of wrath, the music brought from hell;

The rattling drums (which trumpet's voice confounds)

The cries, th' encouragements, the shouting shrill,

That all about the heave air rebounds.

Shaw. History of the Civil War, book ii.

Oppos'd in arms not long they idly stood,

But thrice they clow'd, and thrice they charge renew'd,

A *ferous* pass the spear of Ajax mid,

Through the broad shield, but at the caroleat stay'd.

Pope. Homer. Iliad, book xxiii. v. 965.

The clergy must be brought out of their ignorance by degrees,
and then the people to be better instructed; but to drive *feriously*,
and do all at once, might have spoil'd the whole design, and totally
disannoyed those who were to be drawn by degrees.

Burnet. History of Reformation, Anno 1536.

Come, gentle God of soft desire,
Come, and possess my happy breast;
Not, *ferus-like*, in flames and fire,
In rapture, rage, and uncessant, drest.

Thomson. Song

FURY. When Alexander had in his *fury* inhumanly butchered one of his last friends and bravest captains; on the return of reason he began **FUSCOUS**, to conceive an horror suitable to the guilt of such a murder.

Burke. A Vindication of National Society.

You have, indeed, winged ministers of vengeance, who carry your bolts in their banners to the remotest verge of the sea. But there a power steps in that limits the arrogance of raging passions and fierce elements, and says, "So far shalt thou go, and no farther."

Id. On Conciliation with America.

Test it, Julian never attempted to rebuild the Temple; an inference on *furiously* sceptical, as would overturn the whole body of civil history.

Wishart. Of Julian's Attempt to Rebuild the Temple, book i. ch. v.

Four out on every side the fierceness of his wrath.

Lowth. Lectures by Gregory, vol. i. p. 358. From Job, ch. xl.

FURZE, } A. S. *firs*, genitive *spinax*, *rux-*
FURZEN, } *cus*, *furs*, *gorae*, *whinne*, *furzen*
FURZY, } *bushes*, *thorne broom*, *butchers'*
FURZE-BUSH, } *broom*. Sommer. Perhaps (says
FURZE-CLAD, } Skinner) from *firs*, because this plant, from a dryness peculiar to itself, is especially fitted for *firs*.

Geat. Now would I give a thousand furlongs of sea, for an acre of barren ground, long heath, brown *firs*, any thing.

Shakespeare. Tempest, vol. i.

For we must not choose choice that which is easy to be had and willing to be gotten; as we put by *gorae* and *whinne* bushes: we tread underfoot briars, and brambles, though they catch hold of us.

Holland. Plutarch, fol. 196.

No *fury* tith, thick wood, eat breaks of thornes
Shall harbour woe, nor is this into shall breed,
Nor live one of that kind if what's decreed
You keep inviolate.

Browne. Britannia's Pastorals, book ii. song 5.

Thick with entangling gore, or prickly *furs*,
With silence lead thy many-colour'd bands,
In all their beauty's pride.

Somerville. The Chase.

Wide through the *fury* field their route they take,
Their bleeding bosoms force the thorny brake.

Gop. Rural Sports, can. i.

These thorny, *fury* hills should ne'er be trod
With legs ungarded, and by feet unshod.

Fowler. Theocritus. Idyl. 4.

Damn'd rascal shrub, quoth he, whom hedge-stakes scorn,
Beneath a *furs*-bark, or the second horn.

Yalden. The Fox and Bramble, Fable 6.

While round them stubborn thorns and *furs* increase,
And creeping briars.

Dyer. The Fleecy, book v.

O'er the fields of waving bloom
Slowly shoots the golden bloom;
And, but by fits, the *furs*-coloured dale
Tinctures the transitory gale.

T. Warton. Ode 10.

FUSANUS, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: calyx superior, four-cleft; corolla none; style almost obsolete; nigrum four; drupe one-seeded.

One species, *F. compressa*, native of the South of Africa, a tree with compressed branches.

FUSCOUS, *Fr. fusus*; *Lat. fuscus*; *sapè* *trè* *fois* *noir*, *ut* *scorche*.

Having the appearance of any thing scorched, browned, or burnt.

In buildings, when the highest degree of the sublime is intended, the materials and ornaments ought neither to be white, nor green, nor yellow, nor blue, nor of a pale red, nor violet, nor spotted, but of sad and *fusca* colours, as black, or brown, or deep purple, and the like.

Burke. On the Sublime and Beautiful, sec. 16.

FUSE, *v.* } *Lat. fundere, fusum*, to pour.
FUSILE, } To melt, to reduce to a liquid or
FUSILIT, } fluent state; to liquify. See the
FUSILE, *adj.* } Quotation from Sir Thomas Browne.
FUSION, }

FUSF.

FUSIL.

And also of his induration,
Oiles, alutions, metal *fusile*,
To teller alle, what *fusum* say bide,
That e wher is.

Chaucer. The Chancon Yennowse Tale, v. 16325.

The ancients, observing in that material [flint] a kind of metallic nature, or at least a *fusibility*, seem to have resolved it into solder use.

Reliquie Wistoniense, p. 20.

From which [liquid ore] he form'd,
First, his own tools, then, what might else be wrought
Fusi or giv's in metal.

Milton. Paradise Lost, book xi. l. 573.

Common *fusio*, in metals, is also made by a violent heat, acting upon the volatile and fixed, the dross and the humid parts of those bodies.

See Thomas Browne. Vulgar Errors, book ii. ch. i.

The consistent phosphorus is *fusible* enough.

Boyle. Works, vol. ii. p. 475. New Phenomena, by an Icy Nucleus.

By Pallus taught, he frames the wondrous mould,
And e'er the silver pours the *fusile* gold.

Pope. Homer. Odyssey, book vi.

The chemists define salt, from some of its properties, to be a body *fusile* in the fire, coagulable again by cold into brittle globes, or crystals.

Arbuthnot. Of Aliments, p. 25. The Explanation of Chemical Terms.

The ground he builds upon is not his own;
I know the quarry where he had the stones;
The forest, too, where all the timber grow'd,
The fuge wherein his fund mistle flow'd.

Byron. Verses introduced to have been Spoken at the Free School in Manchester.

Philosophers have taught, that the planets were originally masses of matter, scorch'd off in a state of *fusum* from the body of the sun, by the percussion of a comet, or by a shock from some other cause with which we are not acquainted.

Paley. Natural Theology, ch. xviii. Astronomy.

FUSÉE, } From the *Lat. fusus*, a spindle,
FUSÉ-WHEEL, } that around which any thing is
FUSIL, } spun, winded, or wound.

Fusil, in *Heraldry*, *Fr. fuséus*, a charge either resembling a spindle, or somewhat longer than a lozenge.

For instance, it is indeed a very great evidence of an artist that can make a wheel of a watch, or the spring, or the balance; but the destination of the spring to the string, and the string to the *fusée*, &c. is so great an evidence of an intellectual being, that works by intention, by design, and appropriation, that nothing can be opposed against it. *Hale. Origin of Mankind, sec. 4. ch. iv.*

Thinking men considered how it [a clock] might be made portable, by some means, unanswerable to a weight; and so instead of that, put the spring and *fusée*-wheel, which make a watch.

Grew. Compendia Scienæ, book ii. ch. vi. sec. 86.

Hemids have not omitted this order or imitation thereof, whilst they symbolically adorn their sculptures with *avens*, *avens*, and *avens*, and whilst they disposed the figures of ruins, and varied coars in this quincunx method.

Sir Thomas Browne. Cyrus Garden, ch. ii.

Thus referring the spring to the wheels, he (an observer) sees in it that which requires and upholds their motion; in the chain, that which transmits the motion to the *fusée*; in the *fusée*, that which communicates it to the wheels; in the central figure of the *fusée*, if he refer back again to the spring, he sees that which corrects the inequality of its force.

Paley. Natural Theology, ch. xv.

FUSÉL, } *Fr. fusil*; *It. focile, fusile, igni-*
FUSIL, } *-arium*. Caseneuve, from *foecilis*, a
FUSILLER, } diminutive of *fusus*. Menage, *fusus*,
foci, fociles, focile, and fusile. Cotgrave calls it, a fire-

FUSEL
—
FUSS.

steel for a tinder-box. *Ménage, igniarium*; or any thing easily fired or ignited.

They have raised the artillery at Ipswich, and have made proclamation for King James. The regiment of *fusiliers* is at Harwarick; they say, they will declare with them.
Parliamentary History. William and Mary. 1688-9. Debate on a Motion in the Army.

A small anonymous *Military Treatise*, printed in the year 1680, says the *fusil* or *firelock* was then in use in our army, especially among the *fusiliers* and grenadiers: in all likelihood the appellation of *fusiliers* was given to those troops who were armed with *fusils*.
Great. Military Antiquities, i. 159.

A *FUSE*, *fusile*, Fr. is a wooden tube (generally made of very dry beech-wood,) about a quarter of an inch in its inner diameter; not perforated at both ends, and concave at that end which is open. The tube is filled with a composition of three parts saltpetre, one sulphur, and three, four, or five of mealed gunpowder. The whole is carefully driven into it, the last shovelful being entirely of mealed gunpowder: two strands of quick-match are then laid across each other, and driven in, the ends being folded up into the concave top, and covered with a cap of parchment till the Fuse is wanted. When about to be used, it is driven into a loaded shell, the lower end having been previously sloped off. Its time of burning must be so calculated, which is readily done by its length, that the powder in the shell may be ignited at the very moment at which it touches the ground, so as to produce an instantaneous explosion.

A *FUSIL* is a short light musket. In the English service are three Fusilier regiments: the 7th, or Royal Fusiliers, raised in 1685; the 21st, or Royal North British Fusiliers, raised in 1678; and the 23d, or Royal Welsh Fusiliers, raised in 1688. These regiments always ranked high in the service, and are distinguished by some peculiar privileges. At the time in which other battalion officers carried spontoons, the officers of Fusiliers, like those of light companies, carried Fusils. They have no ensigns; but their lowest officers rank as second Lieutenants, and in the 7th, as Lieutenants: all the officers wear two epaulettes. Grose, in addition to the passage cited above, says, that originally their especial duty was considered to be the protection of the artillery; in James II.'s camp at Hounslow, as we learn from a draught of it printed in the *Antiquarian Repository*, (iv. 235,) the Fusiliers were encamped in the rear of the line, and in several parties about the store-carriages. The guns were planted about 100 paces before the line, guarded by a party of Fusiliers. They were in all 600 men, and their uniform is described as red lined with yellow, grey breeches, and grey stockings. They carried with them *turnpikes* (*chevaux de frises*), which in a camp were placed in front of the battalion, and on a march each soldier carried one short pike, and two, by turns, the spar through which it was to be thrust.

FUSS, A. S. *fus, promptus*, ready, very prompt, ready, quick and nimble. *Sonner. Fye-an, agere, abigere, fugare, festinare*, to hasten, to hurry, to drive hastily away.

A hurry; an unnecessary haste or bustle, undue importance. *Fussy* is a common word in the North: A *fussy* fellow; a busy, self-sufficient fellow.

With your humanity you keep a *fury*;
But are in truth worse brutes than all of us,
We prey not on our kind, but you, dear brother,
Most heartily of all beasts, devour each other.

London. The Wild Boar's Defence.

FUS.
—
FUSTIAN

From those conceited gentlemen, perchance,
That rush to hail him with such complaisance;
Ay—that's the reason of this fawning *fuss*;
I like him not—he never stole from us.

Byron. Verses intended to be spoken at the School in Manchester.

FUST, n. see FOIST.

Meeting them at the Cape of Negros, the Admiral of Arracan, Marsch, was with his *fust*, taken and slain.

Pursh. Pilgrimage, ch. vi. book v.

FUST, v. } Fr. *fuste*; *fusty*, tasting of the
FUSTED, } cask, smelling of the vessel wherein
FUSTY, } it hath been kept. Cotgrave. The
FUSTILABIAN, } Fr. *fuste*, a cask, Skinner thinks,
FUSTILLOS, } may be from the A. S. *fust, firmus*,
g. d. *was firmus*. See FOISTY, FOISTINER.

To taste or smell of a foul or mouldy cask; to be or become mouldy or musty.

Fustilings may be found in Sherwood and Cotgrave: the former explains it *Cocher, femme bien gracie*; and the latter explains *Cocher, a fustiling*, a woman grown fat by ease, and laziness.

Sure, he, that made us with such large discourse,
Looking before, and after, gave us not
That capability and godlike Reason
To *fust* in us now.

Shakespeare. Hamlet, act iv. sc. 5.

But Nemesis sm'd the needy gallant's care
With a bare bargain of his blown away
Of fusted hops, now lost for loss of sale.

Hud. Satire 5. book iv.

At last, and in good hour, we are come to his farwel, which is to be a concluding list of his jobberies in law, the *fustian* that ever corrupted in such an unwill'd head.

Milton. Doctrine, ch. of Divorce.

Tuo. Hang him, *fustie* Satie, he smells all goat.

Ben Jonson. Poetaster, act iii. sc. 4.

PAGE. Away you scullion, you rascalion, you *fustian*er.

Shakespeare. Henry IV. Second Part, fol. 79.

For if I stay, till I grow grey,

They'll call me old maid, and *fusty* old jade;

So I'll no longer tarry.

Fanbragh. Song by Mr. Carey, in the Fourth Act of the Provoked Husband.

You may daily see such *fustilings* walking in the streets, like so many huns, each moving upon two pottle pails.

Jonson. Sir Dymond, (1639.) p. 39.

FUSTET, or young Fustic, the wood of the *Rhus cotinus*, or *Ficus sumach*; a shrub growing in Italy and the South of France: it yields a fine, but by no means durable, orange colour.

FUSTIAN n. } Fr. *fustaine*; It. *fustagno*;
FUSTIAN, adj. } Sp. *fustan*; Low Lat. *fustianus*;
FUSTIANIST n. } *mun*, which, Bochart thinks, is
FUSTIAN-WEAVER, } so called from *Fustat*, a city of Egypt, whence the cloth, called *fustian*, was first introduced into Europe. Applied met. to

A style of speaking or writing affectingly fine, or inflated; mere stuff, bombast.

Hard to make ought of that is valued sought

This *fustian* smokes and this *pyrope* gas

Shelton. The Croaker of Laurel.

This was it which had damp'd the glory of Italian writ; that nothing had been written now these many years but *fustian* and *fustian*.

Milton. Of Unlearned Printing.

— He does not mean

To rub your points with a rustic acro;

Not soil your brains, to find the *fustian* sense

Of those poor lines that cannot recognise

The points of study. *Mey. The Heir, Prologue.*

Frs. Pul! any *fustian* invocations, captives, will serve as well as the best, so you rant them out well.

Anonymous. The Puritan, act iii. sc. 4.

FUSTIAN In their choice preferring the gay rankness of Apuleian, Arctavian, or any modern fountain, before the satiric latitudes of Cicero.

FUTILE

And what are those that do contend with him?

Tax. Marry, my noble lord, a *fustian-wraver*, &c.

Middleton. The Mayor of Quinsborough, act iii. sc. 2.
A wrennet was sent to Humphrey Orms, keeper of the standing wardrobe of the Tower of London, to deliver to Thomas Chappel, the king's bed-maker, one bed and a bolster of *fustian*, filled with down; which, I suppose, was the king's travelling bed.

Seymour. Memorials. Edward VI. Anno 1552.

Let *fustian* parts, with their stuff be gone,
And suck the mists that hang o'er Helicon;
When Poesy or Thyrsus faint they write;
And for the mouthing actors verse indite.

Dryden. Perona. Satire 5.

Let dull, unfeeling pedants talk by rote
Of Cato's soul which could itself subdue;
Or idle scraps of Sotic *fustian* quote,
And heavily hear the pump they never knew.

Whithead. On the Death of a Relation.

But if she frown, why frown all she
With all her medley tumprey,
With all her *fustian*, forced conceit,
And imping rhymes, and would-be wit.

Verney. Addressed to Mr. Condergh, by Henry Berkeley.

FUSTIAN is a cotton manufacture ribbed on one side. It is very largely made at Manchester, and in the West Riding of Yorkshire. The commonest sort is called pillow *fustian*. Besides this are corduroy, jean, velveteen, velvet, and thickset.

FUSTIC, old *Fustic*, *bois jaune*, the wood of the *morus tinctoria*, a native of the West Indies and American Continent; it yields a permanent yellow colour.

FUSTIGATE, } Fr. *fustiger*, to cudgel, from
FUSTIGATION, } Lat. *fustis*, a cudgel or stick.

Falling out with his steward Rivaldo de Modern an Italian, and fustigating him for his faults, the angry Italian poisoned him. [Cardinal Bessarion.] Fuller. *Worthies. Westminster.*

That is to say, six *fustigations* or disciplines about the parish church of Aldborough aforesaid, before a solemn procession, since several Sundays, &c.

For. Merivale. fol. 609. The Displines of Thomas Pye and John Mordaunt.

FUSUS, in Zoology, a genus of *Spiral*, *Uniculae* shells, belonging to the family *Muricidae*, and allied to *Pyrgula*, *Fasciolaria*, and some species to *Buccinum*; first named by Lamarck, but long before indicated by Lister and Gualtier.

Generic character. Shell spiral, fusiform, channelled in front, middle spread out, spire long, lanceolate; aperture ovate, outer lip thin, without any notch at the hinder angle, or thickened external edge; columella smooth; operculum horny.

This shell is distinguished from the *Pleurotomæ* by wanting the slit of the outer lip; from the *Fasciolaria* by the smooth columella; and from the *Buccina* by the long, front channel.

The type of the genus is *F. colus*, the *Murex colus* of Linnaeus, figured in Lister, *Conch.* pl. 918.

FUTILE, } Fr. *futilité*; *it. futilità*; Sp. *futi*
FUTILITY, } *lidad*; Lat. *futilitas*, that can or may
FUTILENESS, } pour forth, from obsolete *futere*, to pour forth; and thus, to pour forth nonsense, to talk overmuch, to blab, talk silly.

Silly, trifling, nonsensical; talking overmuch, loquacious.

As for talkers and *futile* persons, they are commonly vain and credulous without.

Bacon. Essay of Simulation and Dissimulation.

VOL. XXII.

FUTURE.

FUTURE.

The possible (Prov. xix.) (It seems) especially correct, not the *futurity* of vague promises, which easily utter, as well might may be spoken, as what should be secreted; not the bold running language of such as without all discretion and judgment flie upon all eyes and matters; not garulity, whereby they fill others even to a surfeit; but another view, more close and retired; namely the government of speech, of all adventures the least prodigious and politiquous.

Bacon. On Learning, by G. Watts, book xiii. ch. ii.

I received your answer to the *futurity* pamphlet, with your desire of my opinion touching it.

Hewell. Letter 46. book ii.

Mankind hath an appetite of posthumous memory, which would be useless, and to no purpose if there be no life but this; now God implants an instinct in his creatures that are *futurity* and in vain; and therefore hence also we may conclude, that there is a future being.

Glouster. Sermon 6. p. 267.

He was prepared to shew the malices of their declaration of the pretended rights of man, the childish *futurity* of many of their maxims; the gross and stupid absurdity, and the palpable fallacy of others.

Burke. Appeal from the New to the Old Whigs.

Contrary qualities can never subsist together in the same substance, without one destroying the other. Hence we understand the *futurity* of Mr. Locke's superaddition of the faculty of thinking to a system of matter; conceived, by that excellent writer, in the modest fear of circumscribing Omnipotence.

Warburton. The Divine Legation, (notes on book i.)

FUTTY-POOR, **FATEH-PUR**, (the City of Victory) in latitude 26° 6' North and longitude 77° 34' East, is a village surrounded by a stone wall, which encloses a great extent of ground. It is situated in the Province and district of Agrá, and owes its celebrity to the Tomb of Sháh Selím Chisai, a Muminian Saint, to whose prayers Akber ascribed the birth of his son, after the favorite who bore him had been for many years barren. The child was named after the Saint Selím, but, on coming to the throne, he took the title of Jehángir, (World-subduer.) Hamilton's *Hindustan*, i. 367.
FUTURE, *n.* } Fr. *future*; It and Sp. *futuro*;
FUTURE, *adj.* } Lat. *futureus*, from the ancient *fui*;
FUTURALLY, } Gr. *ph-e-nexi, nanci, fieri, esse*.
FUTURITION, } That which is to come, which is
FUTURITY, } to be, or to happen in time to come, hereafter.

That but afore her she may see
In the future some new
To lighten her of her delour,
In great her time of repentance,
For her sins to the penance.

Chaucer. The Romaunt of the Rose, fol. 139.

Swiche supping and hope is sharp and hard.
I wane you wel it is to usen ever,
That future trespas hath made mes discover,
In trust thereof, from all thi ever they had.

Id. The Chaucer Treasonary Tale, v. 16343.

And her requieth in so great peace and tranquillite, that if his successors follow the same course of purposed reformation, there is no likelihood of future sedition or perturbation in any of the kingdoms.

Hakluyt. Voyages, &c. vol. iii. fol. 860. State of Cerus

Him God beholding from his prospect high,
Wherein past, present, future he beholds,
Thus to his oonly Son foreseeing spake.

Milton. Paradise Lost, book iii. l. 78.

But if we shall deliver the trifling doubts and jealousies of future acts to preclude the fair beginnings of purposed reformation, let us rather fear that another proverb of the same wise man be not upbraid to us, that the way of the wicked is as darkness, they stumble at they know not what.

Id. The Reason of Church Government, &c.

It more imports me
Than all the actions that I have foregone,
Or futurely can cope.

Beaumont and Fletcher. The Two Noble Kinsmen, act i. sc. 1.

3 H

FUTURE.
—
GA.

Had we been at first establish'd in an impossibility of laying into evil; then many choice virtues, excellent branches of the divine life had never been exercis'd, or indeed have been at all. Such are patience, faith, and hope; the objects of which are, evil, *future*, and uncertainty.

Oliver. Providence of Souls, ch. vii.

Oh, blindness to the future! kindly given
That each may fill the circle mark'd by heaven.

Pope. Essay on Man.

As for Dencombe's argument of building ships *futurely*, money may be had; the East India Company had it at 4 per cent. for the prizes. *Parliamentary History. Charles II.* 1673. *The Commons refuse a Supply.*

The future too I shall make of it is to come directly to the point in question; for when it is certainly known what the drift, design, and meaning of an author is, much pains may be spared, and a dispute shortened.

Waterland. Works, vol. I. part ii. p. 160. *A Defence of some Quarters*, p. 15.

It is imaginable, that the great means of the world's redemption, should rest only in the number of possibilities, and hang so loose in respect to its *fulfilment*, as to leave this event in an equal point, whether ever there should be such a thing or no.

South. Sermons, vol. I. p. 324.

This seems to me to be the great art of Divine Providence, so to adjust the two worlds, human and natural, material and intellectual, as seeing through the possibilities and *fulfilments* of each, according to the first state and circumstances he puts them under, they should all along correspond and fit one another, and especially in their great crises and periods.

Burnet. Sacred Theory of the Earth, book i. ch. viii. vol. i. p. 132. Ed. 1759.

Aed thou, O sacred mind! inspir'd to see
Th' event of things in dark *future*,
Give me, what Heaven has promised to my fate,
To conquer and command the Latian State:
To fix my wandering Gode, and find a place
For the long exile of the Trojan race.

Dryden. Virgil. Æneid, book vi.

Gentlemen who are, with me, verging toward the decline of life, and are apt to form their ideas of kings from kings of former times, might dread the anger of a reigning prince; they who are more provident of the future, or by being young are more interested in it, might tremble at the resentment of the successor; they might see a long, dull, dreary, unwearied vista of despair and exclusion, for half a century before them.

Burke. On the Economical Reform.

FUTURE.
—
GAB.

So when remote *future* is brought
Before the keen inquiry of her thought,
A terrible sagacity informs
The Poet's heart; its looks to distant storms;
He hears the thunder ere the tempest howls;
And arm'd with strength compassing human power,
Seizes events as yet unknown to man,
And darts his soul into the dawning glass.

Campbell. Table Talk.

PUZZ, } Skisner says, *Fusball, quasi fust* or
F'UZZ, } *fist* balls, a species of fungus; whence
F'UZZ-BALL. } *fuzzy* is applied to any thing fungous
and light. See FYZICAT.

As touching all the sorts of metaphors, toadstoles, puffin, *fishale* or *future*, these particulars following are observed.

Holland. Plinie, vol. 6. fol. 7.

I enquire, whether it be the thin membrane, or the inward and something soft and *fuzzy* pulp it contains, that raises and represents to itself these arbitrary ligments and chimeras.

Dr. Henry More. Appendix to the Aristotelian against Atheism, ch. 2.

FUZZLE, is probably a corruption of fuddle, q. v.

The first night, having liberally taken his liquor (as in that country they do) my fine scholar was so *foaled*, that he no sooner was laid in bed, but he fell fast asleep, never waked till morning, and then much abashed.

Burton. Anatomy of Melancholy, fol. 600.

FY, see FON. The imperative of the Goth. and A. S. verb *fian*, to hate.

Hate this, abhor this, shame upon this.

He aste, wat hit costenode? þu sylþing þe oþer sylde,
Fy a deabte, quæ þe kyng, we ær so vyl deað,
kyng to weorpe æn clyk, bote vyl costenode more!

R. Gloucester, p. 390.

Of all swiche cursed stories I say fy.

Chaucer. The Man of Lawes Prologue, v. 4500

What kynde of disease did he crye *fy* upon or turne his face from? not leprosy.

Udall. Lute, ch. xxiv.

Fy, my lord, for, a scoldier, and after'd? what need we feare who knowes it, when none can call our power to account.

Shakespeare. Macbeth, fol. 148

G.

G is of double force in our tongue, and is sounded with an impression made on the midst of the palate. Before a, o, and u strong or hard, or before the aspirate A, or the liquids l and r; or in the ends of words, except the qualifying e follow it; and then the sound is weak (or soft.) Before u the force is double, (or twofold;) as in *guile*, and *lan-guish*. Before e and i the powers are confus'd; and uttered, now strong, (or hard), now weak, (or soft.) See Beo Janson's English Grammar, ch. iv.

GA, i. e. go, q. v.

GAB, v.

GAB, n.

GABBER, n.

GABBER, n.

GABBER, n.

GABBER, n.

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GABBER, n.

GABBER, n.

A. S. *gabban, deridere, ludere, illu*
dere, to scoff, to mock, to delude, to
flout, to gibe or jest. Hence, per-
haps, the French *gaber*, (It. *gabbare*.)
Dutch, *gabberen*, our own *gabbe*,
gabbler, *nugari*, *fool*. Hence also,
GABBER, n. I take it, our gibberish. Sommer.
Mr. Tyrwhitt says, "Gabbie, Fr. to talk idly, to lye.
gabbie i of this? book ii. p. 5. *Nom id mention?* Gab,
the noun, is still in vulgar use: "to have the gift of the
gab," i. e. the gift of speaking plausibly, and fluently; of
making the best of a bad cause. Hence, to *gabble*,

GAR-
—
GABAR-
DINE

To talk quickly, rapidly, noisily, and thence, senselessly; to make a confused noise; similar to rapid, indistinct utterance. See to JAMBER.

Holland translates, *exereti* (sc. *dentis*), *gabbings* teeth and *gabbid* tanks, standing forth or out of the mouth. It is difficult to say what he meant.

Wol you wot wotly, bote if you wolle *gabbid*
Thou hast hanged on mine hale.

Pierre Pinchman. *Fusion*, fol. 40.
With gloughes and with pabbings, be gyle? be people.
Id. B. fol. 398

That felthw felliche the felth, and non other fables
Withosten *gabbid* of gloze, as the Godspelles toldeith.
Id. Crede, s. c. ii.

And evens in the same book I rede,
Right is the oaste chapine after this,
(I gabbid not, so have I joye and blis.)
Chaucer. *The Nonne's Precious Tale*, v. 15073.
I swore you, sir, it is *gabbid*.
Id. *The Remant of the Rose*, fol. 151.

My some,
That I shall take, god nought,
But tell, &c.

Gower. *Conf. Am.* book ii. fol. 38.

For, as Seint Iddith saith, he is a japer and a *gabbid*, and not very repentant, that erd doth thing for which him owest to repent.

Chaucer. *The Prioress's Tale*, vol. i. p. 222.

Sir Edric, wile the kyng,
That we gabbid nothing,
With gile and wyth anykeden,
Thou lettest the lord to dethe doo,
That the fode washe honor,
And thou were kin traitour.
Chronicle of England, in *Nelson*, vol. ii. p. 306.

It teeth there be three sort: for either they be framed like sawes, or else set flat, even and level, or last of all stand *gabbid* out of the mouth.

Holland. *Piers*, vol. i. fol. 337.

None have *gabbid* tanks standing forth of the mouth, whose teeth are fashioned like a saw.

Id. B.
He doth not perceive what is fitting or decent for euerie season, or *gabbid* more than he hath commission to doo.

Holmes. *Description of Ireland*, ch. i. vol. vi. p. 7.

Choughes language, *gabbid* enough, and good enough.

Shakespeare. *All's Well that Ends Well*, fol. 245.

Forthwith a hideous *gabbid* rious lead
Among the builders; such to other calls
Not understood; till hoarse, and all in rage,
As mock they storm.

Milton. *Paradise Lost*, book xii. l. 56.

The talkativeness of those who have the liburne of conversation made them turn into assemblies of goss, their lips handied to bills by eternal saying, they *gabbid* for diversion, they blunder in wandal.

Guardian, No. 56.

Barbarians, who are in every respect scarce one degree above brutes, having no language among them, but a confused *gabbid* which is neither well understood by themselves, or other.

Spectator, No. 369.

When'er she trod primally pur'd around,
The squeaking pigs her bosom o'er'd;
Nor to the waddling duck or *gabbid* goose
Did she glad sustenance refuse.

Smollett. *Barbarous Ode*.

The noisy geese that *gabbid* o'er the pool.

Goldsmith. *The Deserted Village*.

Whether the Muse the style of Cambr's sons,

Or the rude *gabbid* of the Huns,

Or the broader dialect

Of Caldeas she affect,

Or late, Hibernia, thy still reeking tongue.

Lloyd. *Ode* i.

GABARDINE, Fr. *gallverdine*, *galeardine*; *It. zavarina*; Sp. *gabardina*; Fr. *gabon*; It. *gabano*; Sp. *gabana*. Gaban is derived, by Menage, from *cappa*; *cappannum*, *gappannum*, *gabon*, (see CAPE.) By Skinner,

from Fr. *cabane*; Sp. *cabanna*, a cabin, a cot, *q. d.* a cottager's garment; perhaps (he also says) from the Ger. *gabe*, a gift, *q. d.* a garment given annually by masters to servants and dependants: by us called a *livery*, from the Fr. *livier*, to deliver.

An upper garment; a loose coat or frock; thrown over the other clothing.

My cote is bare,
my *gabbid*garment amiss,
These testes at me: I marshall muche
what sport thou fyndest at this.
Ercot. *Hiccup*. *Epistles to Marston*.

You call me misbeliever, catholike dog;
And spat upon my Jewish *gabbid*,
And all for use of that which is mine owne.
Shakespeare. *Merchant of Venice*, fol. 168.

They had also about this time a kind of gown called a *git*, a loose jacket like an herald's coat of arms, called a tabard, a short *gabbid*, called a court-gie.

Cowden. *Remains*. *Apparel*, fol. 234.

The shot, let by
At random 'mong the company,
Pier'd Talbot's *gabbid*.

Baile. *Hudibras*, part i. can. 3.

GABEL, Low Lat. "gabella, gabellum, gabulum; *vergilianum, tributum, exactio, census*, from the Sax. *gaf-ol* or *gaf-ol*." Speelman. See also *Vossius*, de *Fittis*, lib. ii. c. 8. "Gaf-ol, tribute, toll, customs; a subsidy; yearly rent, payment or revenue." Somner. "Fr. *gabbeler*; to pay custom for; also, to impose a custom, lay an impost, on." Cotgrave. German, *gab*; from *gabe*, *donum*, (says Wachter,) and this from the A. S. *gafe*, *gylfe*, a gift. Skinner also derives the A. S. *gaf-ol*, (i. e. *gaf-del*), from the A. S. verb *gif-an*, *dare*, to give.

A portion given; and hence, a tax raised or levied; (in England) with common consent by Act of Parliament. And such taxes were commonly called, *gifts*, and benevolences.

The three estates ordained that the *gabell* of salt should run through the realm.

Lord Berners. *Froissart*, *Crangede*, vol. i. ch. cix.

They wote that these impacions, subsidies, and *gabell* should be layde downe in all Parys.

Whispering in his ear,
If he would have their fear, an oon should dare
To bring a salad from his country garden,
Without the paying *gabell*.

Momper. *The Emperor of the East*, act i. sc. 2.

To their tumultuous haring the *gabell* goods I think I may,
not unaptly, compare our haring the Pope.

Wright. *View of the late Troubles*, (1685) Pref.

Which they could not levy upon meat and drink, as they were wont, there being already so many new imposts and *gabell*, beside the ordinary excise, as the poor commons were not able, and worse willing, to bear it.

Seymour. *Memorials*. *Edward VI. Ann* 1552.

The GABELLE, or Duty on Salt, was so detested in France, that the Etymologists gladly traced the word itself to a Hebrew root. *Cet impost*, says Mezeray, with more than customary warmth, *qui fait vendre si cher l'eau et le Soleil, est de l'invention du Juif, ennemi mortel du nom Chretien*. Accordingly, some have found a derivation in *gab* to receive, and in other words of a still less agreeable meaning. Be this as it may, *Gabella*, in the sense of a Tax, generally, is found in a Charter of Roger, King of Sicily, (A. D. 1129), and *Gabulum* and *Gaulum* are similarly used by the mediæval writers. The French appear to have paid a *Gabelle* on Wines, on Cloth, on Drugs, on Spices, and one

GARAR
DINK
—
GABELLE

GABELLE *de Tonnais, or Tonnais, on the sale of Cattle.* It is said that their *Gabelle* on Salt was first imposed by Philip le Bel in 1286. Philip le Long in 1318 issued an Edict which shows that it then existed as an extraordinary aid; Philip de Valois in 1344 renewed the tax; and from an anecdote told by Mezeray, it would seem as if the last-named King was considered the first who had fixed this odious impost on an established basis. He built magazines for salt, and appointed Commissioners for the receipt of duties upon it; so as to provoke a sarcasm from Edward III., who, with much humour, called him *l'auteur de la Loy Salique*. Within a year, however, so loud was the popular outcry, that Philip was compelled to promise by an Edict (February 15, 1345) that, as soon as his apprehensions of war were removed, he would repeal this Tax. It amounted at that time to four *deniers* per *livre*. It appears after this to have been suspended till 1356, when John was empowered to levy it for the expenses of his war; and, during his captivity, after the battle of Poitiers, the Parisians granted it as one of the funds by which his ransom might be raised. The Dauphin Charles was permitted to collect it for one year (1358) within the district of Paris. Two edicts were issued in that year, by the first of which 60 crowns of gold, by the second 100, were imposed upon every bushel within these limits; and this duty was increased during the year following. So rigidly was this contribution levied, till the ransom was discharged, (*la taxation fut si horrible*, are the strong words of the Historian,) that many families emigrated from France in order to escape its tyranny.

It was continued by Charles V. in 1366, suppressed after his decease, and revived by Charles VI. in 1381; from which time, with certain exemptions, it may be considered as a fixed branch (the second) of the Revenue of the French Monarchy. Louis XI. raised it to 12 *deniers* per *livre*. Francis I., in 1542, to 24 *livres* per *muil*. Henry II., in 1558, found so much difficulty and expense in levying it in Guyenne, that he abandoned it there, though not without compelling the unhappy people of that Province to pay 1,200,000 crowns in commutation. (Mezeray.)

This duty was farmed in three divisions: one embracing Languedoc and Languedoc, another Dauphiné and Provence, and a third the remainder of the kingdom. Its produce was computed to afford a fourth of the whole Revenue; and latterly the duty was so exorbitant that a *minot* of salt paid 52 *livres*, 8 *sol*, 6 *deniers*. Fortescue (*de laudibus LL. Anglie*, 35.) has well expressed the grievousness of this exaction: *Præterea non patitur Rex (Francie) quæquam Regni sui Salem edere quæ non erat ob ipso Regis, pretio ejus solum arbitrio assensu; et si inaleum pauper quævis mæcul edere, quam salem exæteris pretio comparare, mox compellitur ille tantum de Sale Regis ad ejus pretium emere quantum congruet tot personis quot in sua domo fœcet.* In the *Testament Politique* of Richelieu a conviction is expressed, founded upon the assurances of the *Surintendants*, that this tax, if levied at the Pitt, would produce a revenue equal to that which the King of Spain derives from the Indies. It was abolished by the National Convention in 1790. Napoleon revived it in 1802; and in 1807 its produce was stated to amount to 40,551,333 francs. The History of this impost before the Revolution is detailed at much length in the *Enc. Méth. Finances*, vol. ii. ad v.

GABEL in English is frequently used synonymously with Tribute. *Gablatores* occurs in Domesday Book for payers of Rent; and Cassan (*de Connet. Burgund.* p. 119.) distinguishes it from Tribute, making the latter apply to immovables, the former to movables.

It may be added, that such a Tribute on Salt was not unknown to Classical Antiquity. Athenæus (iii. 1.) has stated that Lysimachus, King of Thrace, whom he elsewhere (vi. 12.) describes as a very avaricious Prince, imposed a duty upon the Tragasæan Salt made in the Thracian. The Salt disappeared, to the surprise of the King, as long as the Custom was levied; the cause of his surprise was, most probably, rendered plain enough when he found that as soon as he remitted the tax the product was as plentiful as ever. Among the Romans we read of Salt-works (*Salinæ*) formed at Ostia in the reign of Augustus Martius; (Liv. i. 83.) of the monopoly of Salt being taken into public administration out of private hands, in consequence of abuses, during the second year after the expulsion of the Tarquins. (id. ii. 9.) During the second Punic War (u. c. 548) in the Censorship of M. Livius and C. Claudius, an additional tax was imposed upon Salt, (*vestigial novum ex solarid annond.*) Livius sometime before had suffered under an unjust popular sentence; and he was supposed to have revenged himself by this measure more especially upon the Tribes which had condemned him. He did not escape such retaliation as they had it in their power to offer, by the cheap and ready affluence of a characteristic *soubriquet*; and he has come down to posterity as M. Livius Solutarius; (id. xxii. 87.)

GABION, n. *Fr. gabion; It. gabione; Sp. Gabion, n. gabion, corbis terræ opertus*, a basket filled with earth, from the *It. gabbio*, which Menage derives from the Lat. *cavea*, a cave; for (Skinner adds) it is like a large cave; but see **CAGE**.

Baskets filled with earth for the defence of cannoniers, (Minshew and Cotgrave.)

The other side which was toward the river was inclosed with a pallisade of planks of timber after the manner that gabions are made. *Hablogt. Voyag.* 4to. *M. Rome L'antiquité*, vol. iii. fol. 318.

The fourth day were planted under the guard of the cloister two deny-cannon, and two colourings against the tower, defended or gabioned with a crone wall, thence the which our battery lay.

Id. It. The Portugal Voyag. vol. ii. part ii. fol. 140.

GABLE, i. c. cable, q. v.

But the reason of their foolishness in striking up their drums before they were come nearer them, the Canaks discouraging the boats, cut their gables and put out to sea.

Hablogt. Voyag. 4to. *Geffrey Ducket*, vol. i. fol. 397.

For that they had neither oars, masts, sails, gables, or any thing else ready of any kind.

Id. B. John Fane, vol. ii. fol. 134.

GABLE, } Ger. *gibel*; D. *gred*; Sw. *gafvel*;
GABLE-ENO, } Low Lat. *gabulum*; *summitas vel frontispicium domus*. Of which (says Wacher) three origins have been proposed: one German, by Kilian, from *heben*, to raise upwards, as if properly written *gehevel*; a second, the Gr. *αφελή*, the head; by Junius; and a third, Hebrew, by Helwigius. The Goth. *gibla*, Junius explains, *summo structure totius extremitas*; the highest extremity of the whole building.

Glase is *gabte*, and *grave* is *gabte* name.
Ferr. Fluckman. Pison, fol. 40.

— That we may go,

And break in hole on high upon the gable

Unto the garden wall, over the stable.

Chaucer. The Millers Tale, v. 3571

GABLE. The houses stand sideways backward into their yards, and one's
— GABON. sideways with their gables towards the street.

Fuller. Worthies. Exeter.

I affect not these high gable-roofs, these Tuscan tops, nor your
coronets, nor your arabes, nor your pyramids.

Ben Jonson. Forster, act ii. sc. 1.

All the said frysinghe and performing of the said towns with frys-
ing, rreast, goldsmiths, batiments, ovens, or crone quarters, and every
other thyng belonging to the same to be well and workmanly
wrought.

Wolpole. Anecdotes of Painting, vol. ii. Appendix.

GABON, or GABON, is the name of a River on the
South-Western coast of Africa, probably called Gabá
by the Natives, to which the Portuguese added a nasal
termination, and formed Gabam and Gabao; * changed
into Gabón by the Spaniards and other European
nations. It is an estuary formed by the streams of two
rivers of some magnitude, which unite about forty-five
miles from its mouth, the Northern point of which is
Cape Santa Clara, in 30° North and 8° 42' East of
Greenwich. That Cape is a moderately high and level
point of land, about 25 miles in an oblique line from
Cape St. John, (San José, called Sandy Point by our
seamen;) but the mouth of the River, at its entrance
into the sea, cannot be more than 18 miles, says
Bowdich, (p. 422,) and his estimate agrees very nearly
with that of Dapper, (ii. 140,) who makes it four
German, equal miles. About 25 miles further up the stream, there are two islands called
King's (Koning's) and Parrot's Island, the first named
Dambé, the other Embini by the Natives. A large
bight on each side here gives the River a width of nearly
thirty miles, but it narrows to about eight just below,
and forms an inner basin of 12 miles in diameter just
above. There are some large creeks, such as Gún-
gírè and Gúmbina, and some points of considerable
extent, as Owéndo and Egririg, in this part of the
River, which abounds, according to Dapper, in croco-
diles and hippopotamuses. The two streams forming
the Gabón come from the North-East and South-East;
one being about four, the other about two miles broad.
At Nángo, or George Town, on the Creek of Abága,
only a few miles from Parrot Island, Mr. Bowdich ob-
tained much information from the Headman, an intel-
ligent Negro who had been a great traveller. This
Kingdom, which is called Empúnga, extends no
further than the fork, about 40 miles from the sea, and
comprehends 15 miles on each side of the River, which
the Natives call Arúnga. On the Eastern side of the
North-Eastern arm live the Shikans, called Bálas, i. e.
strangers, by the people of Empúnga, and beyond
them a cognate Tribe called Jomé. For 40 or 50 miles
up the River, and considerably to the North of it, is
the Country of Kell, or Kélé, a people apparently more
civilized than those on the coast, as they smelt the iron
ore which abounds in this country, and make knives,
arrow-heads, &c., which, with neat manufacture of
bambú cane, they barter for European goods brought
from the coasts. They are represented as tremendous
cannibals, but the account given to Bowdich is too
much overdone to be true, (p. 427.) Salt is extremely
scarce in this country, which is mountainous and
woody. About 30 miles North of Kell is Imbiki on
the Múnda, or Danger River, (Rio da Angra or D'Angra
Creek River.) In the same direction (i. e. North or
North-East) are the States of Budehi and Ungumo, of

which last Matadi is the Capital. These are mentioned
as a month's journey, (about 350 miles,) but in such
distances Negro itineraries cannot be trusted. Six
journeys further North they come to Pámwé and Shébi,
to the North of which is Bédé, through which the
mighty flood of the Wóla runs to the East. All the
Tribes mentioned above are said to be cannibals, but the
Pámwés least so, because they have a fine breed of
dogs, the flesh of which is in an great repute as that of
men. Whatever may be the truth respecting the canni-
balism of these Negroes, there is no reason for doubt-
ing of their taste for dog's flesh, as that is a favourite
dainty in Africa.* Most, if not all, of these Tribes speak
dialects of the same language, as appears from their
numerals given by Bowdich, (p. 506;) which also show
its affinity to that of the Ibos, Mokkos, and Kalabaris,
whom Oldendorp (p. 344) supposed to live near the
River Kalabar. The Ibos, he was told, are continually
at war with the Igboas, a name not entirely unlike that
of the Shikans, and the Bibis, a race of cannibals.

The South-East arm of the Arúnga or Gabón, is South-East
formed by the junction of several small streams, about 60
miles from its confluence with the North-East branch.
At rather more than half that distance from the same
point it is about 40 miles North-West of the Ográwa,
a River as wide and deeper than the Gabón; the inter-
mediate country is an open savannah, called Wángu-
wángu. Ten or fifteen miles up the Ográwa is a small
territory called Ajámá; and ten miles to the North-
East of it a Kingdom called Gélwa, or Gáclwa, ex-
tends over a space of 40 or 50 miles. Adjoining to it
is the populous State of Eninga, and throughout all
this country the Empúnga language is used. Twenty
journeys (200 miles) from the frontiers of Eninga
is the Kingdom of Ashlír; between them lies Okoto,
a small State; and ten journeys beyond Ashlír is
Okandi, the largest Kingdom known by the Negroes on
the coast. None of these nations are said to be canni-
bals. In Okandi cleanliness prevails, and no man can
be sold as a slave. On the confines of this Kingdom
the Ográwa is said to join or issue from the Wóla.
Between the Empúnga and Múnda, near the Sea, are
the Tribes called Nókó, Apók, and Kómbi; and be-
tween the Múnda (Rio da Angra) and Ográwa are the
States named Sappalish, Kumákémalo, and Okéké;
all an extensive savannah. Dáha is a large Kingdom
near the Wóla. Mours and Mohammedans are un-
known. In the territory of Ajámá the Ográwa divides;
and the Anze, one of its branches, passing through the
Kingdom of Ográwa, runs into the sea near Cape
Lopez. Between the State last named and Ajámá is
Ungubi; the language of which appears from its
numerals to have a remote affinity with that of Shikan,
&c.† The larger branch of the River Ográwa takes
a South-Western course; and, passing through the
country called Tawny, flows into the Zaír, or Congo,
between 150 and 200 miles above its mouth. Amnché

* It is especially mentioned by Des Marchais in his account of
Whidah, and was one of the indulgences which the converts of the
late worthy Mr. Johnson, at Sierra Leone, used to stickle for most
resolutely. Surely this good new world has done better in conveying
a taste which is neither immoral nor unreligious.

† Ungubi. Shikan. Kéli. Ungumo. Kambéri. Do. Mókko.
1. rep-ik. il-wáto. wáto. wáto. otó. otó. kye.
2. ran-bwín. ibá. ibá. ibá. abelam. abelam. ibá.
3. mittad. bitakh. bitakh. bitakh. otó. otó. ita.
4. biend. biend. biend. biend. biend. biend.
5. bitas. bita. bita. bita. bita.

* Gabao signifies a gabardine, or smock-frock, in Portuguese.

GABON. now prevails on the banks of the Gabón. Every village Chief calls himself a King, but the Headman of Nángo seems to have a sort of acknowledged supremacy. The brother succeeds as heir in preference to the son. Murder is punished by the death of the offender, except in the case of a wife or a slave, when a fine is imposed, or the criminal escapes punishment. Any thing like incest is treated with great severity, and adultery subjects the culprit to the loss of all his goods, but the mutual loaths of wives is a common accommodation. They believe themselves peculiarly in danger of "the evil eye" while drinking, and therefore turn their backs on the company. The house is shut up for seven days after the death of its master. Braided locks and brass anklets are the favourite decorations of the women, and in front their hair is made to project like horns. With respect to Relligion their notions seem to be very vague and confused. No distinct ideas of creation or a future life can be traced. Their superstitions appear to resemble those common on the banks of the Zaire; each family has its peculiar object of adoration, (*fétich*, *fetich*), and its peculiar observances. One article of food is prohibited to one person, and another to another. Nappalsh, a territory near the upper part of the Múnda, is the Country from whence the most esteemed Fetich-men, or Priests, come. They delude this ignorant and superstitious people in various ways, professing to be invulnerable themselves, and to have the power of so rendering others.

Dapper, whose account if taken from Biomet's papers, (*Anden Leser*, p. 2.) was borrowed by the latter from Artus, (*De Bey's Ind. Orient.* ii. 6.) represents the character of the natives in a less favourable light than Mr. Bowdich. "They are wonderfully inclined," he says, (*Beschryving der Afrikaansche Gesinden*, ii. 140.) "to fraud and theft, but more towards strangers than towards their own countrymen. They are in disposition extremely blood-thirsty, wild, savage, and uncourteous, especially to strangers; but their women, on the contrary, are soft-spoken and loving to foreigners, and think it an honour to be known by them. They pay no regard to consanguinity in their marriage, for a mother may marry her son, and a father his daughter." Their drunkenness is mentioned by Bosman (p. 403, 405) as excessive, and when drunk their disposition to quarrel immediately shows itself. Of their treachery, the Spaniards and Dutch had fatal experience in 1601, when they seized one Spanish and two Dutch vessels, and murdered their crews; and it was by such means that they fortified one of the islands in the river,* strong both by nature and by the quantity of guns upon it, brought out of ships taken from the Dutch, French, and Portuguese. "At their meals," says Dapper, (ii. 140.) "they lie stretched out upon the ground; and the common people use earthen jugs, but persons of distinction tin pots. Their common food is batatas, yams (*ingames*), roast or boiled, other roots, sugar and bananas, together with fish and flesh, smoked or dried in the sun, all mixed together in the same dish. They do not drink at their meals, but afterwards swallow large draughts of water, palm-wine, or mead, which they call *metagfo*. Their clothing is a kind of matting made of the bark of the matombe-tree, or skins of monkeys,

fishes, or wild beasts, round their waists, with a little belt in the middle. Their hair is strangely twisted and braided; some wear hats made of bark or the rind of coco-nuts; others, plumes of feathers bound round the head with iron wire. Some stick a piece of ivory in a hole in their upper lip, others perforate the lower lip, and think it very graceful to thrust their tongue through it. Large silver rings, or pieces of wood, ivory, or horn, are worn in the nose and ears. They paint their bodies red, with decoration of taktel-wood; make two or three streaks on their face, colour one eye red, and the other white or yellow; and wear a girdle of buffalo hide, to which a knife, hanging by an iron chain, is appended in front. They score their bodies in various fashions, staining the place with certain dyes; and many have little boxes or cases hanging about their necks, which they never will open, no doubt because they contain amulets. The men never go out unarmed; and the women wear aprons made of flags, and are adorned with iron, copper, or tin rings on their legs and arms.

The Dutch used formerly to carry slaves from the Rio dos Camaraú and the Terra alta dos Ambos to Gabón, where each slave would fetch four elephants' teeth, or about 500 lbs. of ivory. Elephants' tails also and skate-skins were obtained there, and sold with great advantage on the Gold Coast. The poverty and wretchedness of this people in the beginning of the last century was very striking. King's and Parrot's Islands were then uninhabited; so little appearance of cultivation was there at that time, that Bosman (*Besch.* van Guinea, p. 401—405) supposed the inhabitants depended on hunting for their subsistence.

The intense heat and moist atmosphere of Empúnga renders Nángo, its Capital, an unhealthy abode, notwithstanding the width and cleanliness of the single street of which it consists. Bambú houses with spacious and lofty rooms, and beds protected by bambú mosquito-curtains, are luxuries hardly to be expected in a Negro town; and, in spite of these, agriculture and manufactures are scarcely known. The natives depend upon their trade for every thing, and here, as elsewhere in tropical Africa, civilisation is at a much lower ebb on the coast than further in the interior. The language of Empúnga is peculiarly soft. The numerals are as follows:

- | | | |
|------------|--------------|-------------|
| 1. Himúdi. | 5. Nchanf. | 8. Enanaki. |
| 2. Mhan. | 6. Orúha. | 9. Inogám. |
| 3. Ncharú. | 7. Raginómu. | 10. Higúm. |
| 4. Nahl. | | |

They do not appear to have any affinity with any other African language yet known.

The *inchofo*, or *orang-utan*, (*Pithecos Troglodytes*), Animals, and the *injinga*, a much larger animal of the monkey genus, *inchofo*, tribe, are the most remarkable quadrupeds; and pelicans the largest birds found near the Gabón. Chameleons are extremely common; their colour varies from a dark green to a bright yellow, nor do they ever acquire a red or blue tint. Mr. Bowdich does not say whether their skin is smooth or rough,* and from his silence it may be conjectured that they never change to a dark olive, with black spots, like the species common in Asia Minor, Egypt, and Barbary, (*Chamæleo vulgaris*). Among the trees indigenous about Nángo, the wine-palm (*Sagua*, or *Rhaphia vinifera*) and the *Intinga*, or

* Not King's, or Poogo, Island, according to Dapper. (p. 141.) though Bowdich speaks (p. 422) as if the ruin of a Portuguese fort, the fortification probably meant by Dapper, were there.

* But in his Appendix, No. ix., there is a description of the *Chamæleo Dufrenoyi*, which is probably the species here mentioned.

GABON. iron-wood, which grows in the water, are some of the most remarkable. "The woods are so covered beneath with shrubs and plants, that they seem impenetrable. Immense runners, twisting together, drop from the branches like large cables, they are generally covered with parasites, but sometimes shooting across to the branches of neighbouring trees, seem to connect the forest in a general link. The climbing plants, interlacing their tendrils among the trees, enwreath them with the most beautiful flowers, or drooping in festoons, form a splendid drapery to the sober green of the canopy;" among these, the *Cahira* *Convolvulus* (*C. Cahirica*) is conspicuous from the variety of its colours, passing from a dark brown through shades of blue, pink, lilac, buff, yellow, and white. (Bowdich, p. 443.) The *Cosa Cosa*, apparently an orchideous plant, forms a tree ten feet high; the juice of which is used as a cure for inflammations in the eyes. The *Enddgu* (*Cyperus articulatus*); *Owallifa*, with prickly leaves, *Ejumba*, (a species of *Urtica*); *Eninda Abuni*, (*Lera Sambucina*); *Ukulankoli*, (*Azalea bracteolata*); *Econda Bimba*, (a species of *Bidens*); *Shiwawano*, (with pinnate leaves), used to cure rheumatism; and tobacco, probably introduced by the Portuguese, are some of the medicinal plants noticed by Mr. Bowdich. Among those supposed to possess supernatural powers are the *Evelledi*, (called *Aweramdu* by the people of Anhanti), a species of pepper resembling the *Piper umbellatum*, and a fungus called *Irga*, which grows on the Okambú tree. *Niunda*, the nut of a large leguminous tree, (possibly a *Stenalia*), is used as a successful remedy for the gravel, and is one of their most esteemed medicines. *Inkwi-inkwi*, (a kind of *Arum*), and the berries of the *Jecan-aguan* afford a milky juice, which is highly deleterious. The fibres of the Pine-apple, *Ezini*, (*Triumfetta elliptica*), and *Nangu*, (a kind of *Urtica*), supply them with thread. The leaves of the *Egugu* (a kind of fig-tree), are as rough as emery paper, and used for similar purposes; and those of the *Abrus precatorius*, (wild liquorice of the West Indians), are chewed by the natives. The *Entindo* has a beautiful red pod and small black seeds, tasting like cardamoms. The juice of the *Olambu* forms excellent India rubber. It is spread in its fluid state like a plaster over the arms and breast, (previously shorn), and peeled off when hardened. *Oyá-wood* furnishes torches, and *Odika* chocolate. The *Odango** (one of the *Sapotee*) affords vegetable butter. Its nuts are boiled and then pressed, and the matter thus obtained has an excellent flavour. The *Kola*, or *Guru-nut*, (*Sterculia acuminata*), is extremely common. The *Inchina* has an orange-coloured fruit, containing a sweet and very delicious pulp. Red and yellow ochres are found at the distance of three days' journey to the South-East; and, about as far due East, there is a high mountain, which the natives believe to be composed of diamonds. A sort of mandoline, or guitar, called *Enchamdi*, is the only musical instrument peculiar to the people of Enpingwa. Its tones are sweet, but have little variety. Long ballads are sung to it, especially on moon-light nights; and the

* Plants of this family (*Sapotee*) producing a butyrous substance are not uncommon in the warmer regions of Asia and Africa. The *Buana Butyracea*, which grows in the Almôrah hills, (in 28° North and 70° East,) seems to bear a close resemblance to the *Shôk-tâ-tâ* of Park, pronounced *Gô-tâ-tâ* in some Mandingo dialects, and called *Kodagô*, or *Koddyng*, in English and Borné.

history of the stratagems by which the Sun gained the victory over the Moon is a favourite subject.

See Dapper, *Modern Universal History*; Bowdich, &c.

GABRIEL, גַּבְרִיֵּל, compounded either of גַּב, man, or גַּב, strength, and יֵל, God, the ministering Spirit employed to exhibit visions, typical of future events, to the Prophet Daniel, and to expound them to him. He was sent also to Zachary to announce the future birth of John the Baptist, (Luke, i. 11,) and still later for a like purpose to the Virgin Mary on her conception of our Saviour. (*Id.* iv. 26.)

The Cahalists say that Gabriel was Preceptor to the Patriarch Joseph; and the Mohammedans assign him a large connection with their Prophet. As the Old Testament has described him especially to be the Angel of Revelation, (Daniel, viii. 16; ix. 21.) it is pretended that through his ministry the Impostor received the *Corda*. (e. 2.) When the Jews inquired by whom the revelations of Mohammed were delivered, and were informed by Gabriel, they answered that he was their enemy, and the messenger of wrath and punishment; but that, if it had been Michael, they would have believed, for he was their friend, and the messenger of plenty and peace.

Gabriel miraculously assisted Mohammed in the second year of the Hejra, in a victory which he won over the idolatrous Meccans, headed by Abo Soffian, in the valley of Bedr. It was his first successful battle, and one against great odds, 1000 to 319; so inconsiderable were the forces upon which the failure or establishment of a Religion depended which was to sway so large a portion of mankind. This victory is more than once boasted of in the *Corda*. In order to obtain it, Mohammed, by the direction of Gabriel, took a handful of gravel, and threw it towards the enemy, saying, "May their faces be confounded," upon which they instantly fled. This action was apparently performed by the Prophet, but in truth, as we are informed in the VIIIth Chapter of the *Corda*, by God himself; who first sent 1000 and then 3000 Angels to the assistance of the Faithful, headed by Gabriel on his horse Hiazim. These allies gained the battle, which the followers of the Prophet all the time imagined was the fruit of their own valour.

On another occasion, Gabriel destroyed five noble Koreish, inveterate enemies of Mohammed, who were contumaciously persecuting and insulting him. The Angel made a sign towards each of them in succession: and first, as Al Walid Ebn Al Mogheira passed by a bundle of arrows, one of them caught in his trowsers, and he, out of pride, not stooping to take it out, but walking on, the head cut his heel, so that he died of hemorrhage. Next, Al As Ebn Waiyel was killed by a thorn which stuck in the sole of his foot, and caused his leg to swell to a monstrous size. Oda Ebn Kais died of violent sneezing; Al Aswad Ebn Abd Yaguth ran his head against a thorny tree; and lastly, Al Aswad Ebn Al Motalleb was struck blind.

Again, in an expedition against the Jews of the Tribe of Koreidha, the forces of Mohammed, finding that their enemies had retreated, returned to Medina, and laid down their arms. Upon this the Angel Gabriel upbraided him, for permitting his troops to lay aside their arms when the Angels had not done so; and, ordering him immediately to march, promised that himself would lead the way. Mohammed obeyed, and 'ust

GABON.
GABRIEL

GABRIEL

GAN

before he reached the settlement of the Koreidhites he asked some of his men, whether any body had passed them. They answered that Dohya Ebn Kholeifa, the Calbite, had just gone by, mounted on a white mule with housings of satin. "That person," replied the dexterous Impostor, "was the Angel Gabriel, who is sent to the sons of Koreidha to shake their castles and to strike their hearts with fear and consternation." The Koreidhites soon after were put to the sword.

Gabriel, however, was very chary of his appearance in person; for such a vision, although Mohammed was a Prophet, could not have been frequently supported by the powers of man. Twice only did he see the Spirit in his natural form, as God created him, and in the Eastern part of the sky. Once, when he received the first revelation of the *Corda*, (ch. liii.) and a second time in his night journey to Heaven, "by the lote tree beyond which there is no passing." (*Ibid.*)

GAD, } A. S. *gād, cūpū, stiga, stimulus*, the
GAD-FLY, } point of a weapon, a spear or arrow-head, a sting, prick or goad. *Gad, gadd, gadr, i. e. gad.* Hence (happily) our *gad* of Steele or iron, *i. e. manus chalybeis vel ferri*. Sommer. And *gad-fly, q. d. good-fly, quia instat stimuli punctis*; because it pricks, like a *goad*. See Skinner and Lye (in Junius:) Minshew, because she makes the cattle *gadde* up and down with stinging them. See *Gan*, the verb, and *Goat*.

Before they were fastened altogether within the grounds scotterlyngs every where with a littell space betwixt them, makes of a foot long stick full of iron hookes, and these they called *gaddes*, [*quo stimulis monentur*].
Arthur Goldguyng. *Canter. Gemmariorum*, book viii. ch. lxxv. fol. 278.

You are a young huntman, Marcus, let it alone;
And come, I will goe get a leafe of brasse;
And with a gad of Steele will write these words
And lay it by.

Shakespeare. Titus Andronicus, fol. 44.

GIO. Kent here's 'd that? and France in choller parted?
And the King goes to night? Prescind's his power,
Cousin'd to exhibition? all this done
Upon the gad?

M. Lear, fol. 296.

All the medicines before-named which are to be taken warme ought to bee best with a *gad* of Steele, quenched in the liquor.

Nicholas. Plaine, vol. ii. fol. 259.

Th' laweing dogs some times I gae a bone,
And fling some scraps to such as nothing had;
But in my hands, still kept a golden gad.

Mirror for Magistrates, fol. 517.

Like some young
Heifer, (which by a furious gad-fly stung,) *Shakespeare.*
Quitting the field, to shady forests strays.

Light by his slumbers, if perchance a flight
Of angry gad-fly's fumes on the hair;
That startling scatters from the shallow brook,
In search of lavish streams.

Thomson. Summer.

In the *astron*, or *gad-fly*, the wimble draws out like the pieces of a sprig; the last piece is armed with three hooks, and is able to bore through the hole of an ox. Can say this more be necessary to display the mechanism, than to relate the fact.

Paley. Natural Theology, ch. xii.

GAD, v. } Probably formed upon the past
GAD'DER, } participate of the verb to go or gad,
GAD'DING, v. } go-ed, gode, or ga-ed, gade.
GAD'DINGLY, } To go, to go about, in and out, up
GAD'ING, } and down, to be frequently, con-
stantly going; to stray, wander, rove or ramble about.

GAD.

Ac þys is þær gædlyng, þat þys gode kyng so slou
Te kyng Kæost wende ænon glæde ym. *R. Gloucester*, p. 311.

That eþi gætes þen gæte for gadflynes ænon halde
And fals feike and fondelighnes, fæstures and lyges.
Peter Plouchman. Platon, p. 181.

This likede lyf and fortune þas læmann
And gætes in hire glorie, a gadflyng æte laste
On þat mucche wurdle, sleuthe was þas name. *M. R. fol. 600.*

Then bowen two birds Swets Laking
That seemed like no gadflyng.

Chaucer. The House of the Alce, fol. 150.
N they were widewes, yet was the sight vnicomely and the example
vaguely, specially among the Gentyles to gadde after men in so long
a tourneys, as is Corinth from Hierusalem.

Boke. Apology, p. 131.

It was about Easter at what time maidens gaddad abroad, after
they had taken their Makers, as they call it.

Wilton. The Arts of Logick, fol. 84.

Gadders, pilgrymes and ydall sekers. *Boke. Apology*, fol. 98.

The superstitious idolstrous of all generations the most execrable,
as manne mongers, beads babblers, salt seckers, image lyghars,
gadders to Compostel, Rome, &c.

Id. Image, part iii. p. 127.

Gadgryngs, gadgryngs, ydall seazengys, & water charyngys, with
many other sine toys, whych all came from Rome.

Id. Apology, p. 169.

Ha that dothe beech out pallinges rymen,
and gadgodyng doth strays,

Is like the Fowler, who to catch
his birdes, as olde men say,

Gae backe for moore, into a bruche, &c.

Drant. Horace. The Arts of Poetry, p. 27.

The wandering gadflyng in the summer tide,
That finds the adder with his recluse foute,
Startes not dismayde so suddenly alone;
An insulene despite did, though there were no boote:

When that he saw me sitting by her side,
That of my health in very good route.

Wych. Of the Jalous Man, &c.

A quiet mind, a patient mood,
And not disdaining any;
Not gylting, gadgylting, gadgylting; and
Her faculties were many.

Warner. Athene's England, book iv. ch. xx.

Whereas on the shores stoods closely together great numbers of
Rytelians, and among them womenes gadgylting vpe and downe
frutlessly in mourning wodes, they hayre hanging about their
eares, and shaking frebrazles.

Stow. The Remaines. Anno 62.

Then, shepherd, thou the woods and desert caves
With wild thyms and the gadgylting vine o'ergrowen,
And all their echoes moore.

Milton. Lycidas, l. 40.

In the mean while the priestes within Rayland had provided them
a false and counterfeited prophet called Peter Wakefield, a York-
shireman, who was a barmie, as little gadder about, and a prailing
matchcock.

Grafton. King John. The Merchant's Tale.

Finally thus he concluded, saying; that in case in this his request
he be not heard, he will so provide by the sea, that there shall be
no such gadgylting nor courting cure any more to Rome, suffering
the riches of the lande any more to be exported cure, whereby he should
himself be the lesse able to withstand his enemies.

Id. R. The Merchant's Tale.

One would be apt to think, that, as some have conjectured, their
keeping up their fondness for this fashion were a stratagem of the
men's, to keep them from gadgylting and gadgylting, and to con-
fine them at home.

Dampier. Voyages, Anno 1687.

Whilst we are exulting with assiduous outward objects, which,
smiling on us, give our gadgyltings to them, the temptation of an in-
viting welcome; how inclined are we to forget, and wander from our
great Master?

Boyle. Occasional Reflections, sec. 3. ref. 3.

GAD.
—
GADUS.

Hee thou, poor pilgrim, to yon neigh'ring howl,
O'er which an old oak spreads his awful arm,
Mantled in brownest foliage, and beneath
The ivy, gadding from th' untwisted stem,
Curtains each verdant side.

Mason. *Elfrida*.

Could any certain lectures bring
To decency no fine a thing?
In short, by night, 'twas his or fretting;
By day, 'twas gadding or coquetting.

Goldsmith. *The Double Transformation*.

GAD.
—
GADUS.

G A D U S.

GADUS, Lin.; Cod, Willughby, Pen.; in *Zoology*, a genus of animals belonging to the family *Gadoidea*, order *Malacopterygii Subbrachii*, class *Pisces*.

Generic character. Scales and fins soft; seven round rays to the gills, which are large; ventral fins attached under the throat, pointed.

This important genus has the body tapering, and slightly compressed; the head smooth and not scaly; the jaws are furnished with rows of teeth, and besides these a pair of processes on the front of the vomer are covered with numerous sharp-pointed teeth, with their points directed backwards, and very much resembling the card employed in manufacturing wool; the dorsal fins are generally either two or three, but sometimes running into each other, so as to form a single fin. These fish are furnished with a large air-bladder, which is commonly known as the *Sound*. The structure of their teeth indicates their predatory habits, and they are accordingly found living upon worms or small fish of their own or other kinds. They form an important article of commerce, more especially when dried. They are divided into subgenera, from the number of their dorsal fins.

a. *Coda*.

Three distinct dorsal, and two anal fins, the lower jaw bearing a single barb, or little process of the common covering of the body.

G. Morrhua, Lin.; *le Morue*, Daub.; *Common Codfish*, Pen. Is from two to four feet in length, and weighs from 14 to 40 pounds; the largest ever taken on the English coast was caught at Scarborough, it measured five feet eight inches in length, and five feet round the shoulders; its weight was 71 pounds. The larger fish are generally coarse, and those of moderate size are most esteemed for the table. As to colour, the back and fins are ashy, spotted with yellow, and the belly white; the lateral line straight, broad, and white to the vent, but becoming curved as it approaches the tail. Cod are most remarkably prolific; according to Lewenboeck's patient examination, a middling-sized fish contains nine millions, three hundred and eighty-four thousand eggs: one among the many proofs we possess of the kindness of Nature, in amply supplying us with those animals which are of the greatest use to us. The Cod is found only in the Northern Seas; it is most numerous off Newfoundland, Cape Breton, Nova Scotia, and New England; it is also common on the Norway coast, about the Orkneys and the Irish Sea, particularly about Nymph Bank on the Southern coast of Ireland, as also on the Eastern coast of England, about Scarborough, Yarmouth, &c. Its numbers decrease towards the South, and beyond the Straits of Gibraltar it is not found.

As Cod is a very important staple in Commerce, and the men employed in the Fisheries afford no inconsider-

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able number of sailors to our Navy, it may not be out of place here to speak of

THE COD FISHERIES.

The period at which the Cod Fisheries, more especially for salting, first commenced, is, like that of other cured fish, involved in much obscurity; it seems, however, probable that before the year 1290 the Scottish Fisheries had acquired considerable importance, more especially with reference to Salmon. That Cod or Ling also afforded employment to the fishers and curers, may be fairly inferred from the memoranda given by Rymer, (*Coll. Man.* vol. ii. p. 287.) of the provisions with which a ship sent from Yarmouth to Norway, to fetch the infant Queen of Scotland, was victualled; among which are mentioned 200 Stockfish, valued at rather less than a penny apiece.

Earliest Cod Fisheries.

In earlier times the Western Isles of Scotland, Iceland, and other of the Danish Isles, were resorted to for the purpose of taking Cod. With regard to the latter islands it appears, that the English became involved in disputes with the natives to such extent, that in 1415 our Henry V., in order to satisfy the King of Denmark, issued a Proclamation forbidding his subjects to resort to the Isles of Sweden and Denmark, especially Iceland. This appears to have been insufficient; for in the reign of Edward IV. the subject again came under consideration, and the English were excluded by Treaty from those districts, under pain of death and confiscation of property. Edward, however, does not appear to have stood closely to his engagements, as he licensed a ship from Hull to Iceland for the express purpose of taking in fish. Subsequently, in 1465, the Danish King made it a capital offence for any Englishman to trade in the ports of Iceland, and their exclusion was complete, except when driven in by stress of weather. It seems, however, that the Danish right to these Fisheries was generally allowed, as Queen Elizabeth condescended to ask leave of Christian IV. of Denmark, for her subjects to fish; though she afterwards repented her request, and insisted on her own right to that which she had previously sought as favour. In the reign of James I. however, the English Fishery on the Danish coasts was very active, as many as 150 ships being employed in the Iceland Seas, except in the Port of Westmøny, which was reserved for the special supply of the Danish Court. Whether this tolerance depended on the submission of the English to the regulations of the King of Denmark, or on favour, in consequence of the marriage of James with the King's sister Anne, is not certain, but perhaps it may have originated in both.

But the time was fast approaching when the Fisheries of Denmark were to be set aside for the more lucrative employment afforded by the coasts of Newfoundland.

Coasts of Western Isles of Scotland and Danish Isles first fished.

GADUS.

Newfoundland Fishery.

The Island of Newfoundland was discovered by John Cabot, a Venetian, and his sons, in the pay of Henry VII., on the 14th of June, 1497, during the Mayoralty of John Tate, in the same year in which the continent of America was discovered by Columbus. It is, however, insisted, that Newfoundland, or at least the Cod Fishery on its bank, had been known to the Biscayno Whale fishers at least a century previous to the visit of Cabot. It does not seem clear, that the English made any great use of this discovery, but the advantages it afforded were soon participated in by the Spaniards, Portuguese, and French; of these the French were the most enterprising, as in the year 1577 they employed 150 vessels, the Spaniards 100, the Portuguese 50, whilst the English had no more than 15. However, according to Hackluyt, the English had the best ships, and notwithstanding the paucity of their numbers, managed to give law to, and to protect the rest; in acknowledgment of which it was customary to make them presents, such as a boat-load of salt; he also states, that the small number of English vessels employed, depended on the extent of the Iceland Fishery.

English Colonies settled.

In 1583, 1610, and 1615, English colonies were settled on Newfoundland, but the sterile nature of the soil precluded its being used other than a fishing station. In the beginning of Charles I.'s reign, 1626, the Newfoundland trade was very brisk; it occupied about 5000 persons on the island, and many thousand more at home in preparing ships and equipments for the voyage. Wood, in his *Essay on Trade*, 1718, believes that above 200 English ships were annually employed in the trade between that time and 1618; and that our fishers supplied the European market. In the 15th of Charles I., 1635, the French were allowed to cure fish on the island by payment of an annual duty of 5 per cent.; and the settlements they then made led them, early after Charles II.'s restoration, to invade Newfoundland, where they fortified themselves in Placentia, and gradually increased their territories in the reigns of William and Anne: from which circumstance may probably be dated the decline of the British Fishery to 80 ships in the year 1670, although the duties charged upon the fish caught had been taken off seven years before. The enterprising spirit of our merchants, however, rose superior to the shameful favoritism exhibited by Charles II., in regard to the French; for in 1676, Anderson mentions, that 102 ships, each carrying 20 guns, 18 boats, and 90 men, sailed from England to the Newfoundland Fishery, convoyed by two ships of war, and the value of the fish and oil which they procured was estimated at £396,400. In the eleventh year of William III., 1699, Government appears to have taken some interest in this important trade, and an Act was passed regulating the Newfoundland Fishery, which was then freely thrown open to all British subjects, and directing that the three first vessels which arrived in the creeks or harbours of that Island, should be considered as admiral, vice-admiral, and rear-admiral, with power to settle all disputes occurring on the fishing grounds. It was also enacted, that every bye-boat keeper should carry two fresh men in every six with him, one of which had never been at sea before, and the other who had made but a single voyage; that every inhabitant of the Island should employ two such men for each of his boats, and that each fishing ship should take out one fresh man, who had not been previously

French permitted to fish on payment of duty.

Act of Parliament 2 William III. to regulate Newfoundland Fishery.

at sea, for every five men in her company. The war between England and France being concluded, the whole of Newfoundland was ceded by the Treaty of Utrecht, in 1713, to the English, who were fairly outwitted by the French; they having stipulated, not only for the Island of Cape Breton, which completely interrupted the Fisheries, and the communication between Newfoundland and our North American colonies, but also liberty to fish from Cape Bonavista to the most Northern point of the Island, and thence running South to Point Riche, and permission to build huts and drying stages for the season. In the same year, the King of Spain laid claim to the right of fishing on certain grounds, said to belong to the Guiposians, his subjects; these were allowed, but the claims have not since been made out. The shortsightedness of the policy which allowed the French Fisheries on the coast of Newfoundland, soon became apparent; for in 1721 they employed annually about 400 ships in that trade, and not only supplied themselves, but became our rivals in the Spanish and Italian markets. In the early part of George III.'s reign, (June 1762), Newfoundland was taken by the French; but in the September following they were again driven from it. And in the following year, by the Treaty of peace, they gave up all claim to Nova Scotia, Canada, and their dependencies, and Cape Breton, with the Islands at the mouth of the St. Lawrence, on condition of having the Islands of St. Pierre, and Miquelon, for shelter to their fishermen, (but without fortifications or military possession) and with liberty to fish, and cure their fish at Newfoundland, as in the stipulations of the Treaty of Utrecht. But this did not settle the disputes which continually arose between the fishers of the two nations; for in 1764, on the representation of the French Ambassador, stricter orders were sent out to the Governor of Newfoundland, directing him to protect the French, and settle any disputes which might arise. In 1773, Parliament, in order to encourage the Newfoundland Fisheries, offered premiums of £40, to the first 25 vessels, of £20, to the next 100 vessels, and of £10, to the next 100, which should on or before the 15th of July land on the coasts of Newfoundland, between Cape Ray and Cape de Gut, a cargo of at least 10,000 fish, and proceed to the banks for a second cargo: the vessels to be British built, and of 50 tons or upwards. At the peace with France and Spain, in 1763, it was agreed that the French should enjoy a distinct Fishery from Cape St. John to the North point of the Island, and thence along the West to Cape Ray. In the year 1786 the bounty already mentioned expired, and it was then enacted, that for ten years, each of the first 200 vessels landing 10,000 fish, ought entirely by their own crew, before the 15th of July, and proceeding again to the Fishery banks, and returning to the Island with a second cargo, should receive

GADUS.

Capture of Newfoundland by the French; taken the same year.

1773. Bounties offered by Parliament.

Each of the first 100 vessels carrying		
	On wages.	Wholly on shares.
Twelve or more men	£40.	£30.
Seven or more men	£25.	£35.
Each of the second 100 vessels carrying		
	On wages.	Wholly on shares.
Twelve or more men	£25.	£18.
Seven or more men	£35.	£21.
And nets of less mesh than four inches were prohibited,		

GADUS. under a penalty of £100., in order to save the smaller fish. The tonnage of these vessels was unlimited. Various other enactments were made to meet the necessities of the Island, which seems to have gone on well till the French Revolutionary war, when in 1796 the French attacked it, burnt the drying stages, and did considerable mischief. The bounty, on its expiration, was continued as before, till 1802.

Decline of Fisheries. Notwithstanding the bounties, however, the Newfoundland Fisheries appear of late years to have been falling off. In 1805 the American vessels employed in the Fishery on the coast of New England amounted to 1500, and carrying about 10,000 men, who took from 800,000 to 900,000 quintals of fish, whilst the whole produce of the Newfoundland Fishery did not exceed 500,000 quintals, and the vessels and men not half the number employed by the Americans. The causes of this failure are said to be, 1st, the prohibition against making suitable local laws. 2ndly. The restriction against building permanent dwellings, which had existed for many years, and being still continued, deprived the inhabitants of comfortable and even necessary residences in a most inhospitable climate. 3rdly. The restriction against enclosure and cultivation of the land. 4thly. The disallowance of importing from the United States of America any other provisions than bread, flour, Indian corn, and live stock; in consequence of which the inhabitants are restricted from benefiting by the nearest and most convenient markets. "From such a system it is not surprising that the inhabitants of Newfoundland are not able to maintain a competition against the American fishermen." (*Considerations on the Expediency of adopting certain Measures for the Encouragement or Extension of the Newfoundland Fishery*, 1805.)

Having thus given a general History of the Newfoundland Fishery, it may not be uninteresting to notice the

Mode in which the Fishery is conducted.

The Great Bank of Newfoundland lies on the Southern and Western sides of the Island, extends about 200 leagues from North-East to South-West; and besides this there are other smaller banks. Sailors know when they are approaching the Great Bank by the heavy swell and the fog which hangs over it. The depth of the water is from 22 to 50 fathoms.

Seasons. There are two seasons of fishing: the *Shore fishing*, which commences about the 20th of April, and ends on the 10th of October; during this time the boats fish in from 4 to 30 fathom water. The other, and most important, is the *Bank fishing*, which begins on the 10th of May, and terminates on the last day of September; it is carried on in 30 or 40 fathoms water. In winter there is no fishing, on account of the severity of the weather.

Bait. At first pork or birds are used as baits, but after having caught fish, they are furnished with a shell-fish called a *Clam*, which is found in the Cod's belly; next to this they use Lobsters, then the Herring and Sand-Lance, which lasts till June, when the Capelan, (or *Poor*), the best bait, comes on the coast; in August the Squid is made use of, and afterwards the Herring again.

Boats. The boats employed are 40 feet in the keel, worked by three pairs of oars, and a single one, which the steersman skulls over the stern; and furnished with a

fore and mainmast, and lug sails. Each man is provided with a pair of lines, one of which he throws out on each side of the boat. From five to ten quintals (a quintal is 112 pounds) are considered a good day's work, but occasionally they will bring in thirty.

When taken ashore, the fish are carried to the *stage*, Mode of curing. which is built with one end over the water, for the greater convenience of discharging the boats, and for throwing the offal into the sea. A boy hands the fish to the *header*, who cuts off its head, and guts it, by pressing the back of the head against the edge of a table made purposely sharp, whence it and the guts fall through a hole in the floor into the water, but the liver and sound are saved. It is next handed to the *splitter*, who splits the fish, first making an incision from the head to the tail, and then with another, taking out the back bone, which falls through the floor; having done this, he pushes it off the table into a hand barrow, which when full is conveyed to the salt pile. On the salt pile the fish are ranged upon each other, a layer of salt being interposed, and having been left there sufficiently long to take the salt, they are removed, and washed by throwing them off shore into a kind of float, which is called the *Pownd*. They are next dried by exposure to the sun, on a slight wattle, supported on poles of 10 or 20 feet high from the ground, and at night, if the weather be bad, are piled in heaps of five or six, with a large one to cover, and shoot the rain off them. They remain till dryish on the wattles, if the weather be fine in about a week, and are then collected into round piles of eight or ten quintals, covered at the top with bark, to sweat for three or four days, after which they are spread again, and when perfectly dry collected into larger heaps, and covered with canvas till taken aboard.

Such is the manner of preparing them for the Mediterranean market, where they are much esteemed, but they do not suit the English palate; for which they are cured in a different way. They are only split open as far as the vent, and then put in salt, as the others, but after washing are barrelled in a salt pickle.

From the liver is obtained train oil, to distinguish it from the fat-oil of the Whale and Seal, than which it is more valuable. It is chiefly used by curriers. It is made by placing the livers in a half-tub with a hole in its bottom, into which a layer of spruce boughs is thrust. The barrel is put in as sunny a place as possible, and as the livers rot the oil drains through the boughs, and, passing out at the hole, is received into a vessel beneath.

The *sound*, or air-bladder, of the Cod is also made use of, either for the table, in which case it is salted, and sent home in barrels, or it is converted into isinglass. An account of this manufacture has been given by Mr. Humphrey Jackson, in the *Philosophical Transactions* for the year 1773. The sound is carefully removed from the backbone, either by cutting, or beating the bones on a block with a stick, till the portions placed between the ribs, (which are called by the fishermen the *Pockets*), come out. It is then laid on a block, or table, to one end of which is attached a small hair-brush, for the purpose of cleansing a saw-knife, with which the membranes on the sides of the sound are scraped off. The pockets are next cut open, and their interior cleaned of the mucus adherent to them with a coarse cloth, after which they are thrown into lime-water, to get rid of the oil: and lastly, they

GADUS.

Mode of curing.

Manufacture of Isinglass from Cod-Sounds

GADUS are laid on the nets to dry in the air. Cod-sounds can only be manufactured into *book ings*, but those of the Ling into either that or the usual shape. The thicker the sounds the better the ingsless, with the exception of colour, which, however, matters little to the brewer, by whom they are principally used.

Scotch Fisheries.

In the Scotch White-Fishery, Cod, Ling, Whiting, and Haddocks, which all belong to this genus, are caught, besides Herrings, and other fish. The Eastern Coast Fishery extends between Berwick and the Pentland Firth, upon the banks called the Long Forty's. The North-East Fishery, at the Shetlands, and the North-West at the Hebrides, of which the principal is at the Mother Bank, between Mull on the East and Barra and South Uist on the West. The Shetlanders fish either in boats, alone, of two tons each, manned with six persons, and at the distance of seven to 15 leagues from land, in the summer season, during the months of June and July; the larger boats carry about a hundred lines, each of 50 or 60 fathoms length, and furnished with hooks at 20 feet distance; but in winter they use hand-lines. Or decked vessels, with boats, are sent beyond sight of land, into water of 90, 100, or 120 fathoms, where the lines are joined together, till from 600 to 1200 hooks are on a single course.

Irish Fisheries.

The Irish Fisheries might be made extremely productive, as all the bays and creeks of the Irish coast teem with fish; but, unfortunately, they are much neglected, or, to say the least, not prosecuted as they ought to be. The principal station is on the Nymph Bank, on the Southern coast. They fish with hand-lines, in boats which are called Hookers, and served by four men and a boy. A proposition was made some years since to the Irish Fishers, strongly recommending the use of a kind of trammel-net, which would take more fish in two hours than the hookers could catch in a night, and which had the further advantage of costing but little money, even including the boat itself; whereas the hookers cost from £120 to £150, each. The fishermen, however, could not be persuaded that any advantage was to be gained, and combined to destroy all the trammel-nets they could find.

It is certainly much to be regretted that these Fisheries are not better encouraged, as they would find a ready market on our Western coast, and at the same time that they became a source of great profit to Ireland, would also provide a supply of sailers, who might be easily obtained for the Navy on any emergency. Indeed it is doubtful, whether the observations of Sir John Borloughs, in Queen Elizabeth's time, might not now be justly applied to the Irish Fisheries, if not to our own. "It maketh much to the ignominie and shame of our English nation, that God and nature, offering us so great a treasure, even at our own doores, wee doe, notwithstanding, neglect the benefit thereof, and, by paying money to strangers for the fish of our own seas, impoverish ourselves to make them rich."

G. Eglefimus, Lin.; *le Gade Egelfin*, Læcep.; *Haddock*, Pen. About a foot in length, and from two to three pounds in weight, generally; but occasionally have been taken of fourteen pounds; body long, and more taper than the Cod; upper jaw longer than the lower; behind the first dorsal fin the back is ridged; back brownish, lateral line black; belly silvery white; a large black spot on each side behind the gills, is the

traditional mark produced by St. Peter's finger and thumb, when our Saviour desired him to take a fish for the tribute-money.* They are in season from June to February, but after that time, at which they cast their spawn, are poor and unfit for the table. They are bred and live in the North Seas, whence about December they migrate Southward, in immense shoals, occasionally three miles in breadth, and reaching from Flamborough-head to Timmouth Castle, according to Pennant; who has made the interesting observation, that all kinds of fish, except Mackerel, visiting the Yorkshire coast, approach the shore when in high season, and after that period immediately quit it. They are taken in large quantities, and often salted and dried: Dutch-dried Haddocks are considered the best. During summer they live on small fish, but in winter on a peculiar kind of sea worm, which is commonly called *Haddocks' meat*.

G. Callarias, Lin.; *Dorsch* of the Baltic Sea; *Dorse*, Shaw. Resembles the Cod, but is of smaller size; body spotted, lateral line broad, curved, and spotted; fins unspotted; scales very small. Is the best species of the genus for eating when fresh. Found in the Baltic and North Seas.

G. Minutus, Lin.; *le Capelan*, Daubenton; *Poor*, Pen. Not more than six inches in length; back light brown, belly dirty white. Its flesh is poor, but the fishers search after it, knowing it to be pursued by shoals of Cod, Haddock, and Dorse. It is remarkable for being the only species of this subgenus taken in the Mediterranean, and is known among the Venetians by the name *Mollo*. It is common in the North Seas.

G. Barbatus, Gmel.; *le Tasand*, Læcep.; *Whiting*, Pout, Ray; *Pout*, Pen. Rarely exceeds a foot in length, but is of great depth; on each side of the lower jaw are six or seven punctures, and the mouth is small; body much arched, and keel-shaped; colour generally white, but inclining to brown, tinged with yellow on the back, lateral line black, arched at its origin; edges of the fins tipped with black. Common in the North Seas, and migrates to us. At Scarborough is called a *Kleg*.

G. Macrocephalus, Thesius; *Wachnia*. Belongs to this division.

β Whiting.

Fins as in the Cods, but the chin without beards.

G. Merlangus, Lin.; *le Merlan*, Daub.; *Whiting*, Ray, Pen. Generally about a foot long, but sometimes attaining twenty inches; of elegant form; head and back brownish, belly and sides silver, the latter streaked longitudinally with yellow; lateral line white. Native of the European Seas; are found in large numbers in Spring time about half a mile from our coasts, and extend about two miles beyond; are caught with a line and afford good sport.

G. Carbonarius, Lin.; *le Cotin*, Daub.; *Coat Fish*, Pen. About twice the size of the Whiting; the under jaw longer than the upper, and the head small; they differ much in colour, some are dusky, others brown, and the older fish blackish on the nose, back, dorsal and tail fins; the lateral line and the belly white. The fry are known at Scarborough by the name of *Parr*, and those of a year old as *Billets*. They appear on the

* Unfortunately, however, for this legend, Haddocks are not to be found in the Mediterranean, and, probably, not in the Lakes or seas of Asia.

GADUS. Yorkshire coast in July, and, although coarse, are often salted and dried.

G. Pollackius, Lin.; *le Lien*, Daub.; *le Merlan jaune*, Cuv.; *Whiting Pollack*, Ray; *Pollack*, Pen. Rarely exceed six or eight pounds in weight; under jaw longest; back dusky, inclining to green; belly white, striped with yellow; lateral line black; are often seen sporting on the surface of the sea during summer, and easily taken with a Gorse feather; are good eating. At Scarborough are called *Leets*. Found in the Baltic and British Seas.

G. Virens, Gmel.; *le Sey*, Daub.; the *Sey*. Resembles the Pollack, but is distinguished by the equal length of its jaws; the back and dorsal fins greenish; lateral line straight, white. Very common on the coasts of Norway.

γ Hake.

Dorsal fins two; anal single; no beards.

G. Merluccius, Lin.; *le Grand Merlu*, Daub.; *Hake*, Ray, Pen. From eighteen inches to three feet in length; of a slender shape, the back pale ash, and the belly dirty white; lateral line straight, broad, and near the ridge of the back; head broad, teeth large, mouth wide. It is caught in abundance on our coasts, especially about Galway Bay in Ireland, which is often called Hake Bay, and in the Mediterranean, as well as the North Sea, where it is salted and dried; it is then known by the name of *Stok fish*. In England it is often called *Poor John*. Its flesh is coarse and little valued.

δ Ling.

Have the same fins as the Hakes, but the chin is bearded.

The fish of this subgenus have been formed by Schneider into a distinct genus, by the name *Enchelyopus*, from the rounded shape of their bodies resembling that of an eel.

G. Molva, Lin.; *le Lingue*, Daub.; *Ling*, Willughby, Pen. Is the longest in comparison with its breadth of all this genus, and, according to Pennant, its name has originated from the corruption of the word "long." The head is flat, and the upper jaw longest, in which the teeth are small and numerous, whilst in the lower they are few and strong; in some instances the back is olive, in others ashy, with a white belly; the dorsal and anal fins edged with white, as is also the tip of the tail, which itself is barred transversely with black. Is very common in the English Seas, and to perfection on the Yorkshire coast from February till the latter end of May. When in season the liver is white and very oily, but at other times red and not affording any oil. This is also salted, but unless it measure 26 inches from the shoulder to the tail, no bounty is received for its exportation, and such fish is called a *Drizzle*.

G. Leda, Lin.; *la Lette*, Daub.; *Burbot*, Pen. Rarely in England exceeds two or three pounds; head

flatish, and toad-shaped, with two barbs on the nose, and one on the chin; body resembling an eel, from one to two feet in length, colour dusky or green, and spotted with black or yellow; lateral line straight; belly whitish. A fresh-water fish found in the Lake of Geneva, in the Lago Maggiore and Lugano, and in England in the Witham and the East Fen in Lincolnshire. It is very voracious, preying on the fry of other fish; is considered good eating, especially the liver, which is very large.

Rocklings.

First dorsal fin very small, almost imperceptible.

G. Mustela, Lin.; *la Mustelle*, Daub.; *Five-bearded Cod*, Pen.; *Five-bearded Rockling*, Jago. Very similar to the Burbot in the slender form of its body, and the small size of its scales; yellowish brown above, spotted with black, whitish beneath, and silvery violet on the head; jugular and pectoral fins reddish, the others brown, marked with oblong spots, except the tail, in which the spots are round; the upper jaw has four barbs, and the lower, one. Native of the European Seas.

G. Mediterraneus, Lin.; *Three-bearded Cod*, Pen.; *Mediterranean Rockling*, Jago. This fish is considered by Lacepede to be the same as the last species, varying however in the number of the barbs; body dusky and spotted; two barbs to the upper, and one to the lower jaw; lateral line curved. Found on the rocky shores of the British and Mediterranean Seas. In Cornwall it is known as the *Whittle Fish*.

G. Cimbrius, Lin.; *le Cimbre*, Lacep.; *Jutland Rockling*. About a foot long; nearly resembles the last species, but distinguished from it by the first or second ray of the dorsal fin terminating in two filaments, which extend laterally like the branches of the letter T. Found to the Atlantic, and especially on the coasts of Sweden and Jutland.

Toraks.

Distinguished by the two dorsal fins running into a single long fin, which reaches near to the tail.

G. Brome, Gmel.; *le Broome*, Lacep.; *Torsk*, Pen. About twenty inches in length; head small, upper jaw longer than the lower, but both furnished with numerous small teeth; a deep furrow extending from the head to the dorsal fin; belly from the throat very prominent to the anal fin, which reaches close to the tail; head dusky, back and sides yellow, belly white; pectoral fins brown, the edges of the others whitish. Native of the Orkneys. In Shetland it is called the *Tusk* or *Bismark*; when dried and barrelled it forms a great article of commerce.

G. Lub, New Mem. of Stockholm. Is very similar to the last fish, but larger.

See Linnæi *Systema Naturæ* & Gmelin; Lacepede, *Histoire Naturelle des Poissons*; Bloch, *Ichthyologia*, & Schneider; Pennant, *British Zoology and Introduction to Arctic Zoology*; and Macpherson, *Annals of Commerce*.

GERT-
NERA.
—
GAG.

GERTNERA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*. Generic character: calyx five-parted; corolla, petals five, border torn; filaments slightly cohering at the base, one longer than the others; keys one-seeded, four-winged, wings unequal.

One species, *G. racemosa*, native of the East Indies. Roxb. *Corom.*

GAFFER, "A. S. *ge-fader*, *compater*, *nusceptor*, a *God-father*. Hence happily, *our Gaffer*." Sommer. See **GAMMER**. Junius thinks it may be corrupted from the A. S. *gæfer*; "a fellow, a companion, a mate." See **FÆLE**. Lye (in Junius) a corruption of *good-father*.

They'll break up school to bear thee company,
Thou wilt be such a pasture, and wheat at thee,
And call thee bloody bones, and spade, and spin-fire,
And gaffer matins.

Rivensand and Fletcher. The Captain, act iii. sc. 5.

And once the loving pale sigred
By this same system to proceed
And through the parish, with their bow d'ye,
Go to each gaffer and each goody.

Fletcher. On a Country Fair.

GAFFLE, Minshew says, *A gaffell* for a cross-bow. *Sp. gafa*, from the Dutch *gaffel*, a fork; (in A. S. *gafas*.) Delpino calls *gafas*, the bender of a cross-bow. The *gaffell*, Mr. Nares asserts, is the lever by which the bow was drawn. Cotgrave renders, *Bandage, the gaffle* of a cross-bow.

My cross-bow in my hand, my *gaffe* on my rack,
To lend it when I please, or if I list to slack.

Drayton. Murel Elphum. Nymphal 6.

GAG, *v.* } From the A. S. *gag-gian*, *obscure*
GAG, *n.* } (Tooke) to shut fast or lock.
GAGGER, } To shut up, block up, (sc. from speak-
ing,) to confine from speaking.

Musicians in England have used to put *gaggles* in children's mouths, that they might pronounce distinctly, but now with the loss and lack of music, the use also is gone of bringing up children to speak plausily.

Wilson. The Art of Rhetorique, fol. 223.

Who being moved at this strange report,
That one above the monster should awake,
And gag him with an snake in such sort
To make his strength, and life, and all to fail,
Then draw him to the shore as ship to port
Is low'd with ropes, without or oars or sails.

Herrington. Orlando, book xi. at. 48.

Procuring a command from him (his Majesty) to prohibit all writing or preaching about those points, having thereby gagged their adversaries, did let the press and the pulpit loose more than ever to propagate their own doctrines.

Marvell. Works, vol. ii. p. 76. *Mr. Smirke, or the Divine in Mode.*

— *Twit*
But touch, thou shalt in that tapine shine
Wherein they stand and burn; whose own foul smoke,
And a sharp gag under their throat half-choke.

Holiday. Juvenal. Satire 1.

When I first undertook to answer that very worthless author, the *gagger* of all Protestants' mouths for ever, I did it with a firm purpose to leave all private opinions, and particular positions or oppositions whatsoever, unto their own authors or abettors, rather to stand or fall of themselves.

Montague. Apparels to Caesar. Epist. Dicit.

Is it peace, because the man is gagged and cannot, or overruled and dares not, cry out of oppression?

South. Sermons, vol. i. p. 169.

GAG.
—
GAG-
NEBINA.

Under the professed design of confuting and decrying the usurpations of a Popish hierarchy, they virtually deprived the church of every power and privilege, which, as a simple society, she had a claim to; and on the matter, delivered her up gagged and bound, as the rebel-creature of the state.

Warburton. Divine Legation, book iv. *Dedication.*

GAGE, *v.* } Fr. *gager*, *gager*; It. *gagio*; all,
GAGE, *n.* } Skinner asserts, from the Lat. *gag*, *radix*. Tooker, from the A. S. *gag-gian*, *obscure*, (to shut up, to confine,) and he defines *gag*, "that by which a man is bound to certain fulfillments," ii. 375. See to **ENOGAGE**.

To bind to certain performances or fulfillments; to pledge, to stake.

And if there be any man wyll saye (except your person) that I wold saye thynge otherwise than well to you or to your people, here is my *gauge* to the citrins.

Lord Rivers. Plainness. Crayke, vol. ii. ch. iv.

Nam *ille oppugnatore* *Alban* *mon* me *invit* *paul*? Myght he say my daughter is pledge, or to *gag* whether I wold or not?

Udall. Flowers of Laine Speeches, p. 173.

Considering also with how many benefits and special *gages* of love we are bound both to God and Christ.

M. Romaine, ch. viii.

Against the which, a neyly competent

Was *gaged* by our King.

Shakespeare. Hamlet, fol. 153.

— — — — — But my cheefe care,

Is to come fairly off from the great debt

Wherin my time something too prodigall

Hath left me *gag'd*.

Id. Merchant of Venice, fol. 160.

Sir John Philpot, citizen of London deserves great commendations, who wth his own money relieved the utmost which the soldiers had *gaged* for their vicinalls, more than a thousand in number.

Stow. Anno 1380. Richard II.

There take my *gag*, behold I offer it

To him that first accused him in this cause,

Or any else that dare, and will maintain

That for his pride the Prince was justly slain.

Farfax. Godfrey of Bouillon, vol. i. at. 58.

In any truth that gets not possession of our minds by the irresistible light of self-evidence, or by the force of demonstration, the arguments that *gag* it silent are the roughest and *gag* of its probability to us.

Locke. On Human Understanding, book iv. ch. xix.

The sheriff is commended to attach him, by taking *gag*, that is certain of his goods, which he shall forfeit if he doth not appear; or by making him find safe-pledges or sureties who shall be answer'd in case of his non-appearance.

Blackstone. Commentaries, vol. iii. p. 280, book iii. ch. xiv.

GAGGLE, *v.* } D. *gaghen*, *gaghen*; Ger. *ga-*
GAGGLE, *n.* } *gen*.

To *gaggle* like a goose, from the sound or noise, (says Minshew) which they make, *gag*, *gag*.

But when the priest is at service no man slight, but *gagle* and *duck* like so many geese.

Hobart. Voyages, &c. *Richard Chamberlain*, vol. i. fol. 241.

And land birds, also, (many of them) delight in bathing, and must also, for the same reason also, many birds do praise their feathers; and geese *dot gaggle*; and cranes seem to call upon noise; all which is but the comfort they seem to receive in the relieving of the skin.

Barnes. Natural History, Cent. ix. sec. 823.

Once they were like to have surprised him by night, but being discerned by the *gagging* of geese, M. Manlius did awaken, and keep them from entrance.

Raleigh. History of the World, book iv. ch. vii. sec. 1.

If I have company they are a parcel of chattering magpies; if abroad, I am a *gagging* goose.

Gooden, No. 132.

GAGNEBINA, in *Botany*, a genus of the class *Diadelphous*, order *Decandria*, natural order *Legumi-*

GAG-
NEBINA
GAIN.

nom. Generic character: calyx five-toothed; corolla, petals five, oblong, linear; style long, filiform, deciduous; pod flat, margin of both sutures winged, cells one-seeded.

Two species, elegant shrubs, natives of the South of Africa. Decandolle.

GAINIA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Gramineae*. Generic character: calyx, glume one-valved, two to five-flowered; corolla, glume two-valved, two to five-flowered; style dichotomous; one seed.

Two species, natives of the South Sea Islands.

GAIN, *v.* Skinner says, from the Fr. *gagner*, *v.* *gagner*; Menage and Junius derive the Fr. *gagner*; Sp. *ganar*; It. *guadagnare*, from the Ger. *gewinnen*, *lucrare*. (See also *Winnen*, in *Wachter*.) And Tooke: "Gain, i. e. anything acquired, is the past participle *gessen* of the verb *Gewinnen*, *acquirere*," to acquire, that is, to seek for, to labour to obtain; and, consequently, to obtain.

The A. S. *ge-ainful*, (*gainful*), is, striving, labouring or contending for; and thus, in Beaumont and Fletcher, may signify, full of strife, contention or resistance: and *gain*, used adjectively, is consequently, diligent, active, expert, apt, fit, suitable, convenient, ready.

See Ray, Grose, Brocket, Moore, and Nares, and also *Gain* in Jamieson. All the provincial usages noted by the four former come easily within this consequential application. To *gain* is

To acquire; and thus, to attain or obtain, to reach, to get, to procure, to win.

I trowe the *gainsay* of the ground, is a gret thye,
Nold sparille ther place, un poynt tyl other ende.

Piers Planchman. Credo, sig. B. 3.

But for all this, when that he seeth his time
He held his poise, and other hote him *gained*.

Chaucer. The First Book of Troilus, fol. 154.

God loved his boies with alle his herte
At alle times, were it gawe or merte,
And than his neighbor right as himselfe.

Id. The Prologue, v. 536.

They passed thowen Pole and Chawmyn,
Even speryng ther *gays* gawe

Unto the cyte of Rome.

Le Bone Florence of Rome (in Rime), v. 149.

The Emperowre calde Syr Egarayn,
And Syr Sampson, that was byn *gyn*;
Alowed well and ryght.

Id. B. v. 491.

Yes, though he *gaine* and cram his purse with crownes,
And therewith scape the forman's force in feldes,
He sought fowther what treason dwells in townes,
No what mishapen yll got goods may yelde.

Gascoigne. The Fautes of Warre.

But wote, I say, so gold thee helpe and spede,
That is this case then be not so unwise,
As Panlor was in such a like dede,
For he the foole of conscience was so nice,
That he no *gaine* would have for all his paines.

Wycl. How to use the Court and himselfe thevoun.

Amongest so many good checoons, some oull be acconted to fill and happen, or else the *gains* will not knowe themselves.

Hall. Henry VI. The twelfth Yere.

We have this saying, the force of England hath and doth, surmount the force of France; but the engynours with the Franchemen excell the dull buyones of Englishmen; for in al battles we have been the *gainers*, but in leagues and treaties, our wittes have made you losers.

Id. Edmund IV. The thirteenth Yere.

But so do good to them that have little or nothing that is worth thanks, therefore pay they the last [legacy] before the best, for that there intent seemeth rather to be verinous than *gainful*.

Holingsh. Fynges, &c. Reports of Chace, part ii. fol. 74.

And therefore, whereas men lived brutally in open fields, having neither house to shrowe them in, nor attire to clothe their backs, nor yet any regard in seeking their best attire: these appointed of God called them together by vicerousness of speech, and persuaded with them what was good, what was bad, and what was *gainful* for mankind.

Wotton. The Arte of Rhetorique. Preface.

God which counteth that to be doons unto hym, which is for his love bestowed upon sinners, is sufficiently able, albeit ye recuse so much recompence of means, to make your sinnes *doles* *gainfully* to returne unto you.

Edm. Coriathian, ch. ix.

So, ladies, now to you I doo complaine

Against your sinns, that sordid I may clemise

Spenser. Sonnet 12.

For so the wise man sayth, he which sheweth mercy to the poore, doth by his money in banks to the Lord, for a large leturand, and *gaine*: the *gaine* being chiefly the possession of the life everlasting, through the merits of our Saviour Jesus Christ.

Homilies. Homily of Alms-deeds, &c. towards the Poor, &c. part i.

p. 154.

Here is the triall of a loyal heart to God, to prefer virtue before vice then, when in humane reason vertues shall be the lesser, vice his *gaine*.

Mede. Works. On Treats of Scripture, Discourse 33. book i.

And yett fell low, which followeth him I see

For vertue's bare regard advanced bee,

But either for some *gainful* benefit,

Or that they may for their owne sinnes helpe.

Spenser. Mother Habblerd's Tale.

New concerning David, it is not unlikely, but that those captives which were not employed in husbandry, were many of them used by him in all sorts of *gainful* professions, as the ancient Romans in like manner used their slaves.

Roloff. History of the World, book ii. ch. art. sec. 9.

JER. He will be very rough.

MAR. We are as'd to that, Sir.

And we as rough as he, if he give occasion.

JUL. You will find him *gainful*,—but be sure ye curb him,

And get him, if ye can fairly, to his lodging.

De Witt and Fletcher. The Pilgrim, act iv. sc. 3. fol. 528.

He was inflexible to any money, unsuitable in his *gains*, exactly attaching at small and great things, so much that he went thence with the *theras*.

Usher. Annals. Anno Mundi 4068.

Dear, tell me where thy purchase lies, and show,

What thy advantage is above, below;

But if thy *gains* do surmount expression,

Why doth the foolish world scorn that profession,

Whose joys pass speech?

Dante. To Mr. Titian after he had taken Orders.

Why has he four knees, and his hinder legs bending inwards, as also a prostrancy under his breast to lean on, but that, being a tall creature, he might with ease bend down, and so might the more *gainly* be loosed?

Henry More. An Antidote against Atheism, book ii. ch. x.

Let Maestricht's siege enlarge your name;

And your retreat at Chertsey;

Warriors by flying may *gain* fame,

And Parthian-like, their lives destroy.

Walter. To the Prince of Orange.

Luxurious Caesar shamefully suppose,

Pardons his *gain*, and for a kiss or smile

Sells the dear purchase of his martial soul.

Hughes. Lucan. Pharsalia, book x.

Besides the Lord Saint-John, and Colonel Ross, the names of the rest of that party were so obscure, that neither the one side seemed to be *gainers*, by having taken or kill'd them, nor the other side to be losers by being without them.

Chronicles. History of the Rebellion, vol. ii. part i. book vi.

No *gainful* offer gives him the pretence

To grieve the subject, or delude the king

Dryden. The Hind and the Panther.

GAIN

GAIN. A gentleman who farms a part of his own estate, after paying the expense of cultivation, should gain both the rest of the land and the profit of the farmer. He is apt to denominate, however, his whole gain, profit, and that confounds rest with profit, at least in common language.

Smith. Wealth of Nations, book I. ch. vi.

Many important advantages have incidentally arisen from the agitation of the question, [Slave-trade,] and the cause of humanity has won the whole here a considerable *gainer* by the conflict.

Porteus. Sermon 17. vol. I. Appendix.

This workman is human nature give occasion to a party of men to make such *gainful* markets as they have done of our credulity.

Goldsmith. The Vicar, No. 8.

The raising of so very small a sum, or even the *gaining* of another, which could not well be much larger, are objects too inconsiderable, it may be thought, to deserve the serious attention of government.

Smith. Wealth of Nations, book iv. ch. vi.

GAINCOME, coming again; return.

But when he saw passed both day and hour

Of her *gaincome*, in *seren* can oppress,

His woful heart, in care and heaviness.

Chaucer. The Tale of the Friar, fol. 135.

Soos they throwne up theyi drowe,

And thei stedis strong ynowe,

And made thei schyppes tome; [i. e. m.]

Thei lefte a burges fyre and wherme,

All this schyppes for to yeme, [i. e. care of]

Unto this *gayne-come*.

La Rose. Fiercye of Rome, in Ralston, Metrical Romances, vol. iii. p. 7.

GAINGIVING, a giving against; giving way against; misgiving.

HAW. It is but foolery; but it is such a kinde of *gaingiving* as would perverteth a woman.

Shakespeare. Hamlet, fol. 290.

GAINSAY, v. } 'Gainst, and say, *contra*, and
Ga'nsayer, } *discre.*

To contradict, to deny, to oppose, to object.

If he it *ga'nsay*, I will prove it on him.

R. Brune, p. 154.

His brother Henry is heire of all his tennement,

Of alle Normandie, withoute *ga'nsaying*.

Id. p. 104.

Haf alle þu ge waa withouten *ga'nsaying*.

Id. p. 184.

Yet I will *ga'nsay* matrimonye,

But woot not under quene er.

Chaucer. The Remedie of Love, fol. 324.

That is, to determine sodesly in hard thyngs of *ga'nsay*, as if ye had studied for it a thousand yeris; and if any *ga'nsay* you, ye take him as a mortal enemy.

Golden Boks. Letter 14. sig. 14. iii.

They after a few dayes trespas, brought in a great masse of greue out of the countrey of the Gubois, who partly were willing to help them therewith, and partly did not *renew* their takinge of it, because they were not able to make their part good against them.

Arthur Golding. Caesar. Commentaries, book viii. p. 261.

The fearful churl darst not *ga'nsay* nor dooe,

But trembling stood, and yielded him the pray.

Spenser. Faerie Queene, book iii. can. 8.

If St. Paul had not foreseen that there should be *ga'nsayers*, he had not neede to have appointed the confutations of *ga'nsaying*; was there ever yet preachers, but there were *ga'nsayers* that spured, that wist, that whinnied against him, that blasphem'd, that *ga'nsayed* it.

Lattimer. The Third Sermon preached before King Edward.

Since that which time God's people hath always in all ages, without any *ga'nsaying*, used to come together upon the Sunday, to celebrate, and honour the Lord's blessed name, and carefully to keep that day is holy rest, and quietness.

Heminges, vol. ii. p. 125. Of the Place and Time of Prayer.

The *ga'nsaying* or resisting mentioned in the text, may either signify the bare acts of *ga'nsaying* or *resisting*, or the success and perseverance of the said acts against the persons so *ga'nsayed* or resisted.

South. Sermons, vol. v. p. 427.

GAIT.

It is most probable, that Gad (to prevent controversies, occasions of doubt, and excuses for error about so grand a matter) would not have failed to have declared it so plainly, as might serve to satisfy any reasonable man, and to convince any forward *ga'nsayer*.

Burrow. Treatise of the Pope's Supremacy, sup. 1.

When self-esteem, or other adulation,

Would ceaselessly persuade as we are something

Above the common level of our kind;

The Grave *ga'nsays* the smooth-complac'd flattery,

And with blunt truth acquaints us what we are.

Blair. The Grave.

You will carefully observe, my revered brethren, that when I compare the effect and fruit of study with the gift and operation of the Holy Ghost, I speak of that operation only which produced a true and valuable information of the understanding of the first preachers, and chiefly for the purpose of controversy with *ga'nsayers*.

Horsey. Charges, ch. ii.

GAINST, for against, q. v.

They marched fainly forth of sought yldred,

Both firmly arm'd for every hard assay,

With constancy and care, *ga'nsay* danger and dismay.

Spenser. Faerie Queene, book ii. can. 12.

GAINSTAND, gainst, and stand.

To stand against, to resist, to oppose, to withstand.

Darynge which Parliament, districte full stonew y' Kyng and Thomas, Archebysshop of Cantuarbury, for dynerne netis & ordynarye of the Kyng there procured to passe agens the hybernes of holy church, y' which Thomas *ga'nsaynde* & dreyed.

Polygon, vol. i. ch. 337.

This wise advice notwithstanding, destiny so driving him, he *ga'nsayed*, imputing it a part of dishonour, and not heeding a snail, (as hee always had bene,) to leave the field coward-like, when greatest glory was to be wonne.

Speed, book viii. ch. vii. sec. 33. Harad, Anno 1663.

And why? because none was found so faithful to God, that he durst enterprise to resist, nor *ga'nsayed* the manifest impiety of their princes.

The Apollon of John Knox, fol. 21.

GAINSTRIVE, 'gainst, and strive.

To strive, struggle, or contend against, to resist.

In case yett all the Fates *ga'nsayre* us not,

Neither shall we, perchance, die unreveng'd.

Now have I liv'd, O Rome, enough for me.

Nicholas Grimald. M. T. Cicero's Death, in Ellis, vol. ii. p. 79.

For on the spoyle of woful he doth lye,

Whose booke chaste, when eare in his power,

He may them catch, vnable to *ga'nsayre*,

He with his shewall but doth firste defence,

And afterwards themselves doth cruelly decore.

Spenser. Faerie Queene, book iv. can. 7.

GAIT, } Also written *Gale*. Skinner says, *Gale*, *GA'IT*, *v. via*, (i. e. the way gone), a common word in Lincolnshire; *q. d. iter, transitus*. *D. gait*; *Gier*, *gase*, from the A. S. *gan*, to go. It is not only applied to the

Way gone; but to the *going*, the motion in going; the manner of the gesture in going, whether running, walking, flying or swimming,—on earth, in air or water; also, to the scale or condition for motion or action.

Peter þu Apostel þærre-ede his gait,

And as he wate upon þu water all þu kin kærre and seide

Domne jule me wære al to.

Piers Plouman. Vision, fol. 352.

Wherein was enterprysd yf he shalde beware & have hym selfe in good gait, for the xijth & pearce wiche lately was stablished stonew the Kyng and Charlys his brother, was pryncypally to dere & wære wip hym, & to bryng hym in subyccyon.

Polygon, vol. ii. Anno 1458.

GALT.
GALAN-
GAL.

For well I wende, these cant not but errie
My wealth, compas'd to thine owne misery,
Thou art so leane and meagre wizen I see,
That scarce thy legs uphold thy feeble gate.
Spenser. Mother Hubbard's Tale, fol. 10.

With as unwearied wings, and in as high a gait
As when we first set forth, shewing every state,
The Muse from Canalic comes, with pious sum'd and sound.
Drayton. Polyolicon, song 11.

My verse with wings of skill may fly a laly gait.
Id. B. song 1.

Als. Methought thy very gait did prophesie
A royall sublimence.
Shakespeare. Lear, fol. 306.

————— Dual of tongue, and dwarfish I
What mien is in her gait? remember
If ere thou look'st on majestie. Moxa. She creeps;
Her motion and her station are no one.
Id. Antony and Cleopatra, fol. 352.

————— She had a mind as subtle as she was faire;
Not out or troubled with light lady-ways,
But kept an even gait; as some straight tree
Mord'd by the wind, so comely moved she.
Ben Jonson. Underwoods. Elegie on my Muse.

————— For I descie
From yonder blazing cloud that veils the hill,
One of the heav'n's best, and by his gait
None of the meanest.
Milton. Paradise Lost, book xi.

————— Part huge of bulk
Wallowing unweildie, stormous in their gait
Tempest the ocean.
Id. B. book vii.

Bor. Marrie, sir, you must send the use upon the horse, for he is
very slow gaited.

————— Shakespeare. *Lee's Labour Lost, fol. 126.*
But let thy spiders, that suck up thy venomes,
And heave-gutted toads lye in their way,
Doing annoyances to the trecherous feet
Which with wringing steps doe trample thee.
Id. Richard II. fol. 34.

Gay Bacchus little Cupid stong
By reckoning his devious;
And Cupid mock'd his stammering tongue
With all his staggering gait.
Parnell. Anacreontic.

He had very narrow shoulders, and no calf; and his gait might be
more properly called hopping than walking.
Fishings. Joseph Andrews, book iv, ch. ix.

GALTER, n. s. The Fr. *gualtra*, Cotgrave calls
Gualtra, v. s. "startups, high shoes, or gamashes
for country foiles;" and "Gualtra", having startups on.
Message derives from *Gamaque*; thus, "*Gamaque*,
gamastra, *gastra*, *uaidre*, *gualtra*." His Editor is con-
scious of the harshness of this Etymology, but pretends
to none better. The word is of no great antiquity in
English, but it would now, probably, be found of regular
occurrence among the items of our Military expenditure.

GALACTIA, in Botany, a genus of the class *Di-
adelphia*, order *Decandria*, natural order *Leguminosae*.
Generic character: calyx four-toothed; bracteeas two,
all the petals oblong, standard broad, incumbent;
stigma obtuse; pod round; seeds almost round.

Five species, natives of South America and the West
Indies.

GALACTITES, in Botany, a genus of the class
Syngenesia, order *Frustranea*. Generic character:
calyx imbricated with squarrose spiny scales; recep-
tacles furrowed; down plumose, deciduous.

A genus allied to *Crotalaria*, one species, *G. tomen-
tosa*, native of Barbary and the South of Europe.

GALANGAL, the root of the *Maranta Galanga* a
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native of China and the East Indies. The dried roots
are imported in pieces about an inch thick, branched,
full of knobs and joints, with many circular rings, of a
reddish brown colour on the outside, and of a pale red
within. Of the two kinds, the *major* and *minor*, the
major (*Accori radix*), which is chiefly the produce of
Java and Malabar, is little regarded. Its taste is more
unpleasant than that of the other, and its virtues are con-
siderably less powerful. In the East the *minor* is used
as a spice. It is bitter, hot and pungent, and its smell
is aromatic. It is not much employed in Medicine at
present; once it was largely administered as a warm sto-
machic bitter, to ease of palsy and all sorts of debility.
GALANTHUS, in Botany, a genus of the class
Hexandria, order *Monogynia*, natural order *Narcissi*.
Generic character: corolla, petals three, concave; sec-
taries, three small petals, emarginate; stigma simple.

Only one species known, *G. nivalis*, the Snowdrop,
native of England and the South of Europe.

GALADIA, in Botany, a genus of the class *Syn-
genesia*, order *Frustranea*. Generic character: calyx
imbricated, many-leaved, flat; corolla, radii three-
parted; receptacle chaffy, hemispherical, down chaffy,
many-leaved.

Two species, natives of Carolina. Person.

GALATHEA, in Zoology, a genus of Long-Tailed,
Ten-Footed Crustacea.

Generic character. Two hinder feet much smaller
than the others, filiform, bent; tail ending in fin-like
leaves, connivert, simply curved at the end; lateral
antennae long, setaceous, without a scale at their base;
the outer feet like jaws, not dilated at the base; thorax
ovoid or oblong, rugose; eyes large, placed on each
side of an acute beak; the two front pair of feet much
larger than the others.

This genus is nearly allied to the *Cray-fish*; their
manners are little known. By some they are said to
leave the water during the night. They strike their
tails with great violence against their chest when they
are taken out of the water; and Bosc says, that they
change their shell in a peculiar manner; but this account
is very dubious.

The species are found in the European Seas, and the
following in England:

1. *G. rugosa*, Fab. Leach, *Malac. Podoph. Brit.*
pl. xxi., is the *Lion of Roundelus*.
2. *G. squamifera*, Leach, *British Crabs*, pl. xxviii.
and the young *G. Fabricii*, Leach.
3. *G. spinifera*, Leach, *British Crabs*, pl. xxviii.
which has been confounded with *Cancer strigosus* of
Linnaeus.

Linnaeus has given the above name to a genus of
fresh-water, bivalve shells found in Africa, which had
been indicated by Bruguiere. Roiseys proposed to
replace it, as it is used by Fabricius, by the name of
Egeria, a name which had also been used by the Ento-
mologists; and therefore Mr. Bowdich proposed the
name of *Megadema*, which has been adopted.

GALATIA, originally a part of Phrygia, received its
name from the Gauls, (*Galatae* or *Celte*, as the Gauls
(Gauls) or Galli at different times were called by the
Greeks and Romans,) who were established there as
allies and tributaries by Nicomedes, King of Bithynia,
about 270 a. c. From their subsequent intermixture
with the Greek Colonists already settled in that country,
they also received the appellation of *Galligreci*, and
their territory was named *Galatia* or *Galligrecia*

GALATIA indifferently. (Livy, xxviii. 16; Memnon, *ap. Photium*.) It was likewise in after times called *Galatia Minor*, or *Hellenica*, to distinguish it from *Major*, or *Gallia*. (Socrat. *Hist. Eccles.* vi. 18; Themist. *Orat.* 23.) It was bounded on the East by *Pontus*; on the North and North-West by *Paphlagonia* and *Bithynia*; on the South-West and South by *Phrygia*; on the South-East by *Cappadocia*. The Gauls, established in it, were divided into three distinct Tribes, headed by three different Chiefs; the *Trocmi*, *Tolistobogii*, and *Tectosages* or *Tectosages*. (Livy, xxxviii. 16; Strabo, xii. 5.) Pliny (v. 12.) mentions the names of some more Tribes, or families, but they were only subdivisions of these three. Ptolemy makes *Paphlagonia* also a part of *Galatia*, and represents the Galatians as extending to the sea, in that direction. Perhaps, retaining their migratory habits, some of their Tribes had in his days overrun that Country; but there are no traces of such a migration in any earlier writers.

Tectosages 1. The *Tectosages*, *Tectosagi*, or *Tectosages*, whose present stock was settled in Transilvania Gaul, occupied the Northern and Central parts of *Galatia*, and were the most considerable of the three principal Tribes. *Ancyra*, (now called *Angora* by most European nations, and *Encureth* by the Arabs, and *Engürü* by the Turks,) was their Metropolis, and that of all *Galatia*. It was supposed to have been built by Midas, on the bank of the *Halys*, (Tzetzes, *Chilid.* i. 182.) but it was, in fact, at the distance of several miles to the West of that River. Augustus adorned and enlarged it so much that he was considered as its second founder; under the subsequent Emperors it still retained its rank, and became the residence of a Metropolitan, when the Christian Hierarchy was established in *Asia Minor*. The modern Town of *Amosna* is on the site of the ancient *Ancyra*, (as its celebrated inscription† shows,) and lies in 40° 30' North, 33° 27' East.‡ The *Tectosages* had also another town of some note, *Minizus* (*Minizus*, *Mnyzus*, *Minius* and *Rege-mnyzus*), for so the name is spelled by different writers. It was for a short time the residence of the Emperor Arcadius, as appears by some of his Laws dated there; (*Cod. Theodos.* i. 16, 33, 57.) and the Bishop of *Minizus* was one of the 360 who assisted at the Council of Chalcedon. (A. D. 451.) It was, according to D'Anville, either on or near the site of the Turkish Town of *Ayash*, 18 or 20 geographical miles from *Angora*. The other Towns of the *Tectosages* were *Corbisus*, *Manogordus*, *Sarmalia*, *Olinus*, *Acritalis*, *Fozile*, *Rhodolia*, *Ductis*, *Carima*, and *Lendocia*.

Tolistobogii 11. The next Tribe was that of the *Tolistobogii*, or *Tolistobogii*, of the same race, probably, as the *Boii* in Gaul. They possessed the Western and Southern parts

of the country, or the confines of *Bithynia* and *Phrygia* Epictetus, (Strabo, xii. 5.) Their Capital was *Pemnius*, a place of much resort on account of its celebrated image of Cybele, "which fell down from Jupiter," (*τὸ ἐγὰρ ἀπὸ τοῦ Ἰουπῆρος*) (Herod. i. 11.) "The Mother of the Gods" was called *Cybele*, says Strabo, (xii. 5.) "from Mount *Cybele*, (*τὴν Κῡβηλλαν*), as she is named *Dindymene* from *Dindymon*, a mountain overhanging this city." The sacred enclosure (*ἱεῖον*) was splendidly adorned, by the Kings of *Pergamus*, with a sanctuary and porticoes of white marble. The celebrity of the Temple was also much increased in consequence of the Romans having, in the Second Punic War, in obedience to the Sibylline Oracles, sent for the statue of the Goddess from thence. She was also called *Agdistia*, a name given to the mountain itself by Pausanias, (i. iv. 4; Liv. xxix. 10.) who adds, that *Atys* was buried there. It was near the River *Sangarius*. The Priests of Cybele were anciently the masters of the surrounding territory, but in Strabo's time their power and honours had greatly diminished. *Pemnius*, situated on the confluence of the *Gallus** and *Sangarius*, at the Ferry called *Chiangiræ* [Khangir] by the Turks, is said by Meletius (ii. sec. i. c. 15.) to be next to *Ancyra* in magnitude, and also a Metropolitan See. *Germæ*, a Roman colony, probably established in the Age of the Antonines, was for a short time the metropolis, instead of *Pemnius*, as appears from Ptolemy. Meletius says, (l. c.) it is now called *Girmasté*, and is 16 miles East of *Pemnius*. It is, in fact, called *Germah*, and is 26 miles South-East of *Sivri Hisar*, (Kinneir, *Journey*, p. 48.) Strabo (xii. 5.) mentions two strong posts belonging to the *Tolistobogii*, *Bluticum* and *Pelum*, the first of which was the Palace, the other the Treasury of Deiotarus.

111. The *Trocmi* occupied the South-Eastern part of *Trocmi*.

Galatia, and were separated from the other Tribes by the *Halys*. *Tavium* (in latter Ages called *Tabium*) was their principal place. It possessed a brazen colossal statue of Jupiter, and a sacred enclosure, which was an asylum for criminals. After the establishment of Christianity it became an Episcopal See, subject to the Metropolitan of *Angora*, and "is vulgarly named *Tabi*," says Meletius, (iii. p. 206.) "whence a kind of silk, first manufactured there, is called *Tabby*." *Apusna* or *Appana*, near the borders of *Cappadocia*, seems also to have belonged to the *Trocmi*. It is mentioned, by Ammianus Marcellinus, (xxv.) as a small town in the time of Jovian, but it was either then or afterwards an Episcopal See, (*Notitia Eccles.*, and Socrates, *Hist. Eccles.* vii. 86.) Several other places and Tribes are mentioned by Pliny and Ptolemy, as belonging to *Galatia*; but, as scarcely any thing more than their name is known, their relative positions can hardly be determined, and some of these belong to *Phrygia* or *Cappadocia* rather than to *Galatia*; it is, therefore, unnecessary to notice them further here. What was anciently *Galatia* is now a part of *Karaman* III, (*Caramania*), and *Anatolia*, (*Anatolia*.)

See Livy; Ptolemy *Nat. Hist.*; Strabo; Ptolemy *Geogr.*; Ammianus Marcellinus; Pansanias; Socrates *Hist. Eccles.*; Meletius *Geogr.*; Jibian-numa; D'Anville's *Ancient Geography*.

* If *Bej-Bekir* (*Bej Baki*) be, as supposed by Mr. Kinneir, of the site of *Pemnius*, the River *Gallus* is now called *Germæ*, or *Gerræ* (*Jibian-numa*, p. 644.)

† Engürü (*Engürü*) according to Meletius, (iii. 205. 8. v. Ed. Ven. 1897.)

‡ Published by Gruter, in the *Thesaurus Antiquitatum*, Lugd. Bat. 1697, and by James Grocovich, as an Appendix to his Life of Daniel Cosovius, *Memoirs Cosovianus*, Lugd. Bat. 1695. The History of its first Transcription, by Anthony Varianus, Ambassador from the Emperor to the Porte, may be seen in *Travels*, (Feyta, ii. 428.)

§ From the position of *Angora*, as determined by Major Macdonald Kinneir, (*Journey in Asia Minor*, p. 258.) it appears, that it was previously placed in our Maps 26 geographical miles too far South, and nearly 7 too far West.

¶ *Rege* is probably an epithet, and the difference between *Minizus*, *Mnyzus*, *Mnyzus*, and *Minizus*, is apparent, not real; for a between two vowels is sounded like *r*, and in the times of the Later Empire *a*, *i*, and *u* had the same sound.

GALAX. **GALAX**, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Saxifragae*. Generic character: calyx ten-leaved; corolla salver-shaped; capsule one-celled, two-valved, elastic.

One species, *G. aplylla*, native of Virginia.

GALAXAURIA, in *Zoology*, a genus of *Corala*, or *Sea-plants*, belonging to the family *Corallinidae*, established by Lamarck, who separated it from the *Corallines* of Ellis.

Generic character. Coral plant-like, forked, jointed, sometimes only obscurely jointed; axis corneous, covered with a calcareous crust, without any visible pores.

Gmelin and Esper placed this genus with the *Tubularia*, but it has no affinity to them: Lamarck united it to the *Liazon*, under the name of *Dichotomaria*. When fresh the animals are pale green, rarely violet, but they soon become bleached.

The type is *G. umbellata*.

GALAXEA, in *Zoology*, a genus of *Corala*, established by Ockeo for some of the *Turbinata Madreporae* of Linnaeus, which Lamarck has called *Caryophyllae*.

GALAXIA, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Iridae*. Generic character: spathe (subradial) one-valved; corolla funnel-shaped, tube long; filaments connected; stigmas three, fringed; seeds compressed, scabrous.

Three species, natives of the Cape of Good Hope.

GALAXY, *Gr.* γαλαξίας κύκλος, *lacteus circuitus*, from γάλα, *γάλακτος*, milk. See the Quotation from Derham, and *PHYSICAL ASTRONOMY*, 508.

Is (gal. be) cast up thine eye

See yonder lie, the galaxy;

The which men clepe the milky way

For it is white.

Chaucer. *The second Booke of Fame*, fol. 278.

His spotless soul did from his body fly,

And hover'd in the heavenly galaxy;

Whence he looks down, and lets the living see,

What he was once and what we ought to be.

Brown. *A Funeral Elegy on Mr. Aubrey*.

A broad and ample road, whose dust is gold,

And pavement stars, as stars to thee appear,

Seem in the Galaxy, that milky way,

Which nightly as a dwelling none thee seem

Powder'd with stars.

Milton. *Paradise Lost*, book vii. l. 579.

The *Galaxy* being well known to be the fertile place of new stars, the region in which they commonly appear, I am much inclined to be of opinion, that the whiteness there is not caused by the bare light of the great number of faint stars, in that place, as hath commonly been thought, but partly by their light, and partly (if not chiefly,) by the reflexions of their Planets.

Derham. *Astro-Theology. Observations on the Galaxy*.

But the relation and connexion between the 12th and 13th verses (Jeh. xxi.) not being observed, several eminent commentators, both Jews and Christians, were inclined to understand the crowded aspect as signifying the great constellations so named, situate near the arctic pole; or, at least, this enormous trail of light called the *Galaxy*, &c. in *lactus*.

Warburton. *The Divine Legation*, book vi. sec. 2.

GALBULA, Briss.; *Jacamar*, Lath.; in *Zoology*, a genus of animals belonging to the order *Scanzores*, class *Arca*.

Generic character. Beak slender, long, straight, or slightly bent at the point, and four-sided; nostrils lateral, close to the base of the beak, and partially covered by membrane; legs short, toes in pairs, the anterior pair closely connected by membrane; the external hind toe shorter than the inner; claws arched;

wings moderate sized, the three first quills shorter than the fourth and fifth.

This genus is connected with the Kingfishers (*Alcedo*), by the length and form of its bill, and the shortness of its legs; it frequents moist woods, and lives entirely on insects.

In some, which are natives of America, the beak is quite straight: such are

G. Longicauda, Briss.; *le Jacamar à longue Queue*,

Buff.; *Paradis Jacamar*, Lath.

G. Viridis, Lath.; *le Jacamar*, Buff.; *Green Jacamar*.

G. Ruficauda, Lath.; *Rufous-tailed Jacamar*.

G. Albirostris, Lath.; *le Venton*; *White-billed Jacamar*.

Among the Indian species some have the beak shorter, larger, and a little curved; thus connecting the genus with the *Beo-Eaters*, (*Merops*); their front toes also are more distinct. Such are *G. Grandis*, Lath.; *le Jacamiriri*; *Great Jacamar*, Lath.

See Cuvier, *Règne Animal*; Latham's *General History of Birds*.

GALE, v. } Probably from the *A. S.* *gyllan*,
GALE, n. } *gyllan*, *galan*, to yell; *fromere*, *stri-*
dere, *canere*. Applied to

The sound of a singing, howling wind; to such wind itself; also, to winds less violent.

In the two first passages from Chaucer, *Gale*, v. seems (Mr. Tyrwhitt says,) to be used metaphorically: in the third, it is used literally.

And when the sompouner herd the freeze gale.

Chaucer. *The Wife of Bathes Prologue*, v. 6414.

Now belideth forth, and let the sompouner gale.

Id. *The Friars Tale*, v. 6918.

To matens went the lunny nightingale

Within a temple shapen hawthorn wise,

He might not sleepe in all the rightwile

But *Dominus saluus* can be cry and gale.

Id. *The Court of Love*, v. 1357.

Fraunce Polinair, in how the tyden themselves couerys the fectes,
This gale by measure blowen: no heare of rest, to take is necesse.

Phaer. *Virgil. Æneida*, book v. sig. O. 4

We sailed on Monday and Tuesday till noon with contrary wind
in sight of the island, and at noon we had a fresh gale in the pounce,
which brought us over against the cottages of the Indians.

Hakluyt. *Voyage*, 3^{re} vol. ii. fol. 424. *Fernando Alonzo*.

Both shores went out to sight, when at the close

Of day a stiffer gale at East arose:

The sea grew white, the rolling waves from far,

Like heralds, first denounce the watery war.

Drayton. *Orion. Metamorphoses*, book 2.

I feel the gale, that from ye blew

A momentary blue breeze,

As waiving from their gladness wing,

My weary soul they seem to sooth,

And, reluctant of joy and youth,

To breathe a second Spring.

Gray. *Ode on a Distant View of Eton College*.

GALEA, in *Botany*, a genus of the class *Diadelphina*, order *Decandria*, natural order *Leguminosae*.

Generic character: calyx toothed, subulate, nearly equal; pod roundish, smooth, (leaves pinnate).

Twelve species, natives of both Hemispheres.

GALENA, in *Botany*, a genus of the class *Octandria*, order *Digynia*, natural order *Atriplicae*. Generic character: calyx four-cleft; no corolla; capsule nearly round, two-seeded.

Two species, natives of Africa.

GALEOBDOLO, in *Botany*, a genus of the class *Didymia*, order *Gymnospermia*, natural order 3 & 2

GALBULA

GALEOBDOLO.

GALEO-
DES.
—
GALERO-
PITHECUS.

Labiata. Generic character: calyx four-lobed, unequal, aristate; corolla, superior lip arched, entire; inferior lip trifid, segments acute; anthers smooth.

One species, *G. latens*, the Yellow Dead-Nettle, native of England. *Eng. Bot.*

GALEODES, in Zoology, a genus of *Spiders*, established by Olivier, who separated it from *Phalangium* of Fabricius.

Generic character. Body oblong, ringed, front segment the largest; jaws very strong, projecting, compressed, ending in denticulated claws; eyes two, smooth, dorsal, placed on a common tubercle; two large palpi, filiform, not forked at the end; first pair of legs filiform, palpi-shaped; legs six, filiform, each ending in a two-jointed tarsus.

These animals live in warm and sandy parts of the Old Continent, being found in Asia, Africa, and Southern Europe. They do not spin, and live in holes and dark places, running very quickly. They are usually regarded as poisonous, but the belief has never been satisfactorily proved.

The type of the genus is *Phalangium Araneoides*, Pallas; the *G. Araneoides* of Olivier; and the *Solpuga Arachnoides* of Herbst, *Monog. Solpug.* pl. 1. fig. 2.

Lichtenstein has proposed to replace the name of *Galeodes* by that of *Solpuga*, believing it to be the insect which Pliny indicated by that name. The names of *Tetragnathus* and *Lucifuga* were also given to these animals by the older Writers.

GALEOLA, in Botany, a genus of the class *Gynandria*, order *Monandria*, natural order *Orchideae*. Generic character: no calyx, except some small acute scales; corolla, petals five, ovate, spreading; nectary large, subglobose, helmet-shaped, entire; anthers oblong, two-celled, incumbent.

One species, *G. nudifolia*, native of the woods of Cochinchina. *Loureiro.*

GALEOPITHECUS, from γαλή, a Cat, and πῖθηκος, a Monkey, Pallas; *Calugo*; in Zoology, a genus of the animals belonging to the family *Cheiroptera*, order *Sarcophaga*, class *Mammalia*.

Generic character. Upper incisive teeth four, distant from each other; lower incisives four also, declining, their crowns pectinated; cuspid teeth very small, resembling the molars, the lower largest; anterior molar teeth triangular, crown very sharply pointed on a broad base, posterior bearing several points; ears small; neck, limbs, and toes enveloped in a broad, expanded membrane; fingers of fore feet shorter than fore arm; nails much hooked, and rather compressed; mamma pectoral.

The animals composing this genus have some general resemblance to the Bats and Lemurs: from the latter of which, however, they differ, in the elongation of the head, and the smallness of the eyes, and from the former, in the shortness of the fingers of the fore feet, which prevents the membrane, expanded from the anterior to the posterior extremities, from being used for flying, as by the Bats. The *Calugos* are found in the islands of the Indian Archipelago, live among trees, and feed upon insects; perhaps also on fruit and birds.

G. Rufus, Pall.; *Lemur Volana*, Linn.; *le Galeopithecus Roux*, Geoff.; *Red Calugo*. About a foot long; upper part of the body bright chestnut red; under light red; insides of the legs and the neck white. Native of the Pelew Islands: is capable of running on the ground but climbs trees like a Cat, and, in drop-

ping from branch to branch, spreads out the lateral membranes attached to the limbs.

G. Parigatus, Cuv.; *le Galeopithecus Parig*, Geoff.; *Mottled Calugo*. About half the size of the last animal; upper parts ash-brown, with occasional deeper shades, and spotted with white on the membranes and limbs; under parts greyish brown. This animal is considered by Audebert as the young of the *G. Rufus*. It is noted by Mr. Finlayson, in his account of *The Mission to Siam and Hue*, as one of the animals found at Penang. It is also found in the Moluccas.

G. Ternatensis, Desm.; *Felis Volana Ternatensis*, Seba; *Flying Maucauco*, Pen. Is a doubtful species. See Pallas, *Acta Acad. Petrop.* 1790; Geoffroy, *Ann. du Muséum*; Cuvier, *Règne Animal*.

GALEOPSIS, in Botany, a genus of the class *Didymnia*, order *Gymnospermia*, natural order *Labiata*. Generic character: corolla, superior lip subcrenate, arched; lower lip two-toothed.

Seven species; *G. ladanum*, Willd., *Tetrahit*, and *versicolor*, are natives of England. *Eng. Bot.*

GALERITA, in Zoology, a genus of *Pteromeres*, *Colopoterous* insects, belonging to the family *Carabidae*, established by Fabricius, but restricted by Latreille, who gives the following

Generic character. Last joint of the outer palpi triangular, compressed; tongue three-lobed, middle lobe acute; antennae bristle-like, first joint long; head oval, exposed; thorax short, truncated, cordate; body thick; elytra truncated; fore legs cut in on the inner side.

All the species of this genus are confined to America. The type is *Carabus Americanus*, Fabricius, which is about nine lines long; black, with the first joint of the antennae, the thorax, and the legs fulvous. Fearful in the United States.

GALERUCA, in Zoology, a genus of *Tetrameres*, *Colopoterous* insects, belonging to the family *Chrysomelidae*, established by Geoffroy.

Generic character. Antennae filiform, formed of obconic joints half as long as the body, the second joint the shortest; the two last joints of the palpi of different lengths, the last conical; mandibles short, thick; jaws bifid.

The *Galerucas* are at once distinguished from the *Chrysomelae*, by the antennae being inserted close together between the eyes.

The type of the genus is *G. Tanacetii* of Fabricius.

GALGULUS, in Zoology, a genus of *Hemipterous* insects, belonging to the family *Nepidae*, established by Latreille.

Generic character. The fore legs with placers; all the tarsi similar, cylindrical, of two very distinct joints, each ending in two forks; antennae placed under the eyes, of three joints, the last joint largest, oval.

The type of the genus is *G. oculatus*, Latreille, the *Naucoris oculata* of Fabricius; found in Carolina.

GALICIA, a Province of Spain, situated in the North-West angle of that Kingdom, is bounded on the North and West by the Ocean, and the Bay of Biscay; on the East by Asturias, and the Kingdom of Leon; and on the South by Portugal, from which it is separated by the Minho. It has about 50 leagues in length from North to South, with about 40 in breadth; and lies between latitude 41° 50' and 43° 46' North, and between longitude 6° 10' and 9° 10' West. It appears to have had formerly a much greater extent,

GALEOPI-
THECUS.
—
GALICIA.

Boundaries
and extent.

GALICIA. and to have even reached the limits of Old Castile. The ancient inhabitants of this country, called *Callaici*, were a nation of Celts, comprehending the *Amphilochi* of Juslio, the *Tamarici* and *Lacousi* of Ptolemy, and the *Lacousi* of Pliny; by Strabo and Pomponius Mela they are simply denominated *Celta* and *Celtici*. When the *Suevi* entered Spain in the beginning of the Vth century, they established themselves in Galicia under their King *Hermeric*, but were in turn obliged to give way to the *Visigoths*, who made themselves masters of that part of the Peninsula about the year 565. The Kingdom of the *Visigoths* was destroyed by the Moors, in 713, and Galicia in consequence fell into their hands; but that Country, which, in its rugged mountains and numerous defiles, afforded a refuge to the original Celtiberian and Gothic population, appears never to have been thoroughly subdued by the Saracens. At the commencement of the XIth century it was united to the Kingdom of Castile, and was held as an appanage by the heir to that throne, with the title of Count. The Nobility of Galicia, however, continued to maintain a lawless independence within their own districts, and to exercise an oppressive dominion over the bulk of the people, until the time of Ferdinand the Catholic, who checked, by the vigour of his Government, the abuses of Feudal power, and exacted from the Galicians of every rank a respectful submission to the Royal authority.

Surface. Galicia is throughout a mountainous and uneven country, with but few plains, and those of very limited extent. A chain of mountains crosses the Province from East to West, branching from the Pyrenees towards Cape Finisterre. On entering Galicia from the elevated plain of the Castiles, we first meet with deep and verdant vales, bounded by hills of no great elevation; but, as we advance towards the North, the mountains rise gradually with a bolder outline; primitive formations begin to appear, and near Corunna lofty granite ridges stretch as far as Cape Ortegal. **Minerals.** These granites, which are thought by Geologists to be a continuation of those of Cornwall, contain in abundance the common tin ore, the working of which is a laborious and not very profitable employment for the inhabitants of Galicia. This Province appears to have been visited at a very early Age by the Phœnicians, who drew tin from it, as well as from the *Cassiterides*. Gold and silver, also, were reckoned among its mineral products in former times; but at present, tin, lead, and copper, which are chiefly found on the Northern coast, and along the banks of the Minho, are the only riches of which the mines of Galicia can boast.

Climate. The atmosphere of Galicia is generally humid, and the temperature moderate; the cold and moisture continually increasing, as we advance from the mouth of the Minho, on its Southern, to that of the Miranda, on its North-Eastern boundary. More rain falls in this than in any other Province of Spain; and vegetation is proportionally vigorous and luxuriant. The deep valleys of Galicia resemble the most picturesque spots of Switzerland, or the Tyrol; the cliffs loaded with flowers, and arborescent heaths clothe every rock; the mountains are covered with forests of chestnut, oak, and other valuable timber; while towards the sea coast are found the orange, the lemon, and pomegranate, extensive vineyards, and plantations of the mulberry. The soil of Galicia is not remarkably fertile, but it is cultivated with much industry and care, if not with

skill; and yields abundantly maize, millet, wheat, flax, &c. together with excellent culinary vegetables: fat cattle form an article of exportation to the adjoining Provinces, and the mountain ridges afford wholesome and extensive pasturage for sheep; the mountain forests abound in roebucks, hinds, bours, and every species of game.

This Province is watered by innumerable mountain torrents, of which no fewer than 70 are entitled Rivers; the principal of these are the Eo, or Miranda, the Sil, the Ulla, the Tenuha, the Mandeo, and the Minho. The Miranda separates Galicia from Asturias, and, after a course of about 24 leagues, falls into the Bay of Biscay, a little below Ribadeo. The Mandeo rises in the centre of the Province, and, passing by Betanzos, falls into the sea opposite to the port of Corunna. The Minho, which derives its name from the *Minium* found along its banks, rises in the Sierra Mondonedo, and, after a course of 50 leagues in a South-West direction, meets the ocean near the port of Guardia; it is navigable by large vessels, 12 leagues from its mouth, but, owing to the rapidity of the stream, can only be ascended with a flood tide.

The coast of Galicia is everywhere bold, and may be safely approached by mariners; it is also much more broken than the coasts of Asturias and Biscay, as it is more exposed to the action of the strong Atlantic currents, which run in these latitudes at the rate of half a mile an hour; and accordingly its lofty promontories and deep inlets afford many secure havens. Ribadeo, on the left bank of the Miranda, has a safe and capacious harbour with three fathoms water. The Bay of Vivero is one mile wide and three deep, affording good anchorage throughout, to from six to eight fathoms. Still farther to the Westward, the Bay of Stangues la Verre, or inlet of Barquero, on the Eastern side of the Punta de la Estaca, is an excellent harbour, three miles wide, and six in depth, with anchorage in six fathoms. The harbour of Ferrol is said to be the best in Europe; it is ten miles in length, and from half to a quarter of a mile in breadth, with depth of water sufficient for the largest vessels to approach the town, which is five miles from the entrance, and for frigates two miles farther. The narrow and tortuous passage by which this harbour is entered, appears to have been opened, either by an irruption of the ocean, or by the reiterated shocks of a violent earthquake. The shores on both sides are lofty, and lined with forts; and the entrance to the haven, which is formed by piers, may be closed by a boom. Here are docks, arsenals, and magazines, necessary for the equipment of a large fleet, together with marine schools, and barracks for 6000 artificers. The town of Ferrol contains about 10,000 inhabitants, but it is without any trade, except that which is occasioned by the presence of the fleet, as foreign goods are not allowed to enter the port. A long and narrow peninsula separates the bays of Betanzos and of Ayres from the harbour of Ferrol, opposite to which is the port of Corunna; the great bay which forms the common entrance to all these inlets is the *Magnus Portus* of the Ancients. CORUNNA has already been described.

About one mile to the North of Corunna is situated the famous light-house called the Tower of Hercules. This edifice, called also the Iron Tower, was repaired in 1788; it is ninety-two feet high, with walls four feet and a half thick; and the manner of its construction clearly proves that it was built by the Romans; an

GALICIA.

Coast and harbours.

Ferro

GALICIA, inscription also, discovered near its foundation, informs us that it was built by Calus Seivus Lupus, architect to the town of *Aqua Plavia*, or Chaves, and that it was dedicated to Mars. On the Western coast of Galicia the principal harbour is the deep and capacious bay of Vigo, in which the largest vessels may ride securely one league above the town. The rivers and indented shores of this Province abound in fish, particularly in trout, salmon, tunny, anchovies, lampreys, and the *bezuga*, or hog-fish, a singular species which has no bones, and resembles the lamprey in the richness of its flavour.

Compostella. Galicia contains six Cities, 70 Towns, and upwards of 3000 Villages; the Capital of the Province is *San Jaco de Compostella*, already noticed in its alphabetical order. *Lugo*, *Mondongo*, *Orense*, and *Tuy*, are each the residence of a Bishop, and places of some importance.

Population. The population of this Province is denser than that of any other part of Spain, and is supposed to amount to nearly one million and a half. The people retain the simple and active habits of mountaineers, but are more disposed to fishing and agriculture than to Commerce and the Arts. Their manufactures consist of sail cloth, woollen stuffs, hosiery, soap, leather, and silk goods, of these the last alone produces considerable revenue, silk stockings forming a principal article of export to the West Indies. The Galicians, or Galegos as the Spaniards call them, are a grave and sober people, reserved in manners, honest and courageous; they pique themselves on the purity of their descent, never having intermarried with their Moorish invaders, or with converted Jews. Although attached to their native soil, yet, like the mountaineers of the Southern Alps, they are not averse to emigration, and many thousands leave the Province, annually, for the Spanish colonies; they are also dispersed through every part of Spain, where, like the *Auvergnats* in France, they are contented to fill the humblest menial offices, and are generally preferred for their honesty and submissiveness; in the seasons of vintage and harvest they are spread over the adjoining countries, the produce of which would be in a great measure lost, but for their careful habits and patient industry. The Christians, who took refuge in the mountains of Galicia from the word of the Moors, carried with them some of that cultivation which distinguished their conquerors; and being animated with the spirit of Liberty, produced the earliest specimens which are known of Poetry in the vulgar tongue. But the peculiar circumstances which made Galicia the nursery of modern Literature, have long since ceased to operate; tyranny and superstition have extinguished all save the physical energies of a hardy race, and the Galicians of the present day, though not so inert, are quite as ignorant as the rest of their fellow subjects.

Molina, *Descripcion del Reyno de Galizia*; Colmenar, *Delicias de España*; Brames, *Remarks on the North of Spain*; Humboldt's *Personal Narrative*.

GALILEE, in Gothic Architecture, a name given to the Western Portico sometimes annexed to Cathedral churches. Of these there is a very magnificent specimen at Durham, and another of much beauty, though not of equally large dimensions, at Ely.

"Many improbable conjectures," says a recent compiler, "have been formed concerning the derivation of this name. The real occasion of it seems to be this.

When any female applied, at the Abbey gate, for leave to see her relative, who was a Monk there, she was directed to the Western porch of the Church; and told in the terms which so frequently occur in the service of the Paschal time, alluding to Mat. xxviii. 10. and Mark, xvii. 7. "that she should see him in Galilee." Even if this account, for which no authority is cited, be correct, it does not assign any reason for giving the name; it only states that such was the name given, which we knew before. But further we are told, "this explanation is confirmed by a passage of Gervasius, the Monk of Canterbury, *De Combust. et Repar. Dorob. Ecc. Twysden, X. Script.*" The only passage in this History of Gervasius, wherein *Galilee* occurs, is that which we have transcribed below. After the destruction of the Cathedral of Canterbury by fire, a. p. 1174, when the new Choir had been rebuilt, the remains of Saints Dunstan and Elphege, and of Queen Editha, were translated into it with great pomp. The Archbishop himself was the chief actor in this piousness, and we thus read of him in one part of it, *Veneras autem ad hostium Ecclesiam qui preest Martyrio Sancti Thomae, suscepit a Monacho quodam paxidem cum Eucharistia que deperit majus altare pendere solebat; quam Archiepiscopus reverenter suscepit, usque ad magnam altare novi Chori deportavit. Sic Dominus noster Iesus Christus processit nos in Galileam, id est, in novae Ecclesiae transmigrationem*, Ed. 1652, f. 1300. We need not add, that these words do not afford the least illustration of the point in question.

Mr. Miller in his admirable little handbook, *A Description of the Cathedral Church of Ely*, which is worth having were it only for the beauty of its plates, and which, besides these, contains much useful information on Gothic architecture, offers a far happier conjecture. He is describing the Western porch at Ely. "Below the arches, on the sides, are stone benches. Here the Penitents used to sit while they waited their redemption into the church. This may account for the name by which this vestibule was anciently called, the Galilee. As Galilee, bordering on the Gentiles, was the most remote part of the Holy Land from the holy City Jerusalem, so was this part of the building (most distant from the Sanctuary,) occupied by these unhappy persons, who, during their exclusion from the mysteries, were reputed scarcely, if at all, better than Heathens." (43.)

Ducange ad v. says, that in the Greek Church *Feria tertia Paschalis* is termed *Galilea*. Spelman ad v. states, that the period between the Resurrection and the Ascension is so called, (we suppose he means in the Latin Church,) because during that period our Saviour abode in Galilee.

GALINSOGA, in Botany, a genus of the class *Syngeneria*, order *Superflua*. Generic character: calyx imbricated; receptacle conical, chaffy; downa many-leaved, chaffy, serrated; seeds obobical.

Two species, natives of South America; *G. parviflora* is much valued for its antiscorbutic properties.

GALIPEA, in Botany, a genus of the class *Diandria*, order *Monogynia*, natural order *Rutaceae*. Generic character: calyx, four or five-angled, four or five-toothed; corolla salver-shaped, deeply four or five cleft; stamens four, two of which are sterile.

One species, *G. trifoliata*, native of the banks of Rivers in Guinea. Aublet.

GALUM, in Botany, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Rubiceae*.

GALILEE
—
GALIUM

GALLIUM. Generic character: calyx four-toothed; corolla of one petal, four-cleft, flat; seeds two.

There are more than seventy species known, mostly natives of the Northern Hemisphere. *G. cruciatum*, *pulchrum*, *Wütheringii*, *saxatile*, *uliginosum*, *erectum*, *tricarne*, *purillum*, *verum*, *molligo*, *Anglicum*, *borale* and *aparine*, are natives of England; this genus is allied to *Rubia*, the Madder plant, and some of the species possess the same properties. Pennant says, the inhabitants of the Island of Jura use the roots of *G. verum*, for dyeing a very fine red.

GALL, v.

GALL, n. Sw. *galla*; D. and Ger. *galle*; *GALL, n.* Sw. *galla*, which Junius thinks are not far removed from the Gr. γαλή, *bilis*. Because (he adds) considers *galle* so called as if *gale* or *gale*, on account of its yellow colour. The A. S. *ge-ellan*, *ascendit*, to *GALL-WET.* *Kindle*, is given by Tooke as the origin of the English *yellow*; and it is not improbable that the A. S. *galla*, the *gall*, may have sprung from this same verb; being, as Gower expresses it, the proper seat "of the drier color with his *head*." See also the Quotation from *Pliny*.

And the English verb to *gall*, Fr. *galler*.

To heat, to irritate, to exasperate, to chafe, to fret, to vex, to corrode, eat or wear into, to harass. *Gall*, the noun, (from its taste,) met. bitterness, anger, rancour, malignity, ill will.

And who that is solem, & eye in a drede
Is full of melancholie and *gallie* ire.
His wise's nose if she missa teade
He will cutte off, yea and choppe
His death who that well her desire,
Which the perceiving breatheth his *gall*
And soon his great woodnesse doth fall.

Chaucer. The Reeve's Tale, l. 324.

The drier color with his hate,
By want of spirit, his proper state
Hath in his gall, where he dwelleth.

Gower. Conf. Am. book vi. fol. 144.

And the Gabriel riding astride the Michael, and his cable *galled* under in the harness with a piece of droning yce.

Hakluyt. Voyag. etc. vol. iii. fol. 66. M. Probiaker.

Such proofes before the just, to cause the harts to waver
Be set, lyke cuppes myngled with *gall*, of bitter cost and never.

Surrey. Poem 73.

— The Scot, on his reformist kindeome,
Came pearing like the tyde into a breach,
With ample and trifurcatedness of his force,
Galling the pleased land with hot asseges.

Malgre. Henry F. fol. 70.

The seeds of mortal men having been sown before *galled* with the yoke of foreign dominion, now having had experience of that most miserable and desolate condition of living in slavery.

Raleigh. History of the World, book ii. ch. 1. sec. 12.

Lately then commanded three hundred horse to advance into the river, whom the musketeers from behind the works so *galled*, that they were effected to retire.

Baker. Charles I. Ann. 1640.

But of all those things which are generally to be found in every living creature, the *gall* is that which is of greatest efficacy in operation: for power it hath naturally to heat, bite, draw, discuss, and resolve.

Holland. Plin. vol. ii. fol. 321.

The rats called *galls* do ever break out all at once in a sight, and newly about the beginning of June, when the sunne is out of the signs Gemini.

M. B. vol. i. fol. 460.

And where the goodly herds of high-land'd harts did gaze
Upon the passer by, thereby now doth only graze
The *gall'd*-back carries jade, and harmful swine do spoil
Once to the silvan powers our concerned soil.

Drayton. Polydora, song 7.

Or do the relics ashes of his grave

Revive and rise from their forsaken cave?

That so with *gall*-wort words and speeches rude,

Control the manners of the multitude.

Hall. Stories, book ii. Prologue.

A man that is in slavery may submit to the will of his master, because he cannot help it; and that it is to no purpose to fret at his chains and fetters, which will but *gall* him the more.

Stoddard. Sermon 3. vol. iii.

Forbidden at any time or any place,

To name the person, or describe the face.

The Stage its ancient fury thus let fall,

And Consciously diverted without *gall*.

Dryden. The Art of Poetry.

As I never found that people discontented with their own chancery government (the gallingness of whose yoke is the grand score-crow that frights us here) as could I never observe in it any such transcendent excellency, as could oblige me to tell heaven against, or open Newgate for, all those, that believe they may be saved under slavery.

Boyle. Works, vol. i. p. 39. Left.

We must earnestly pray to him to work it in us, to send his Holy Spirit, which once appeared in the form of a dove, a meek and *gallant* creature, to frame our hearts to the same temper, and enable us aptly to perform this duty.

Whole Duty of Man. Sunday 17. sec. 19.

He had at divers times found worms in the *gall-bladder* in persons he had opened at Dusseldorf.

Derksen. Phlegmon-Therapie, book viii. ch. vi. note 13.

Fig. 72. exhibits well enough some others of the *gall*-maria.

M. B. note 24.

My opinion still is, that a large demand at once, with a prospect of being thereby relieved from certain *galling* taxes, would be more willingly submitted to than the present mode of fluctuating and irritating taxation.

Anecdotes of the Life of Bishop Watson, vol. ii. p. 183.

— 'Tis true then

With noble minds, if chance they side to folly;

Remorse stings deeper, and relentless conscience

Pours more of *gall* into the bitter cup

Of their severe repentance.

Mason. Effrida.

GALLS, Gallæ, the nature of which are expounded by *Plin.* (xvi. 9.) and their virtues, (xxiv. 5.) are morbid excrecences, produced on several plants, chiefly on oaks, by the perforation of insects, for the most part of the genus *Cynips*, for the depositing of their eggs. This pest increases in size, till together with the larva enclosed in it; which, on arriving at its perfect state, eats its way out, and the *Gall* dries and hardens. On the two British species of oak two separate *Galls* are found, one vulgarly known as the oak *apple*, a light, spongy body, growing from the stalk of the leaf or flower, or from the young twigs; the other a red, juicy, berry-like excrecence on the leaves of willows, poplars, dog-roses, &c. Some of the shrubby hawkweeds also produce *Galls* in England. In the South of Europe they are found besides on these, on the mastie tree. But those most valued in commerce are imported from Aleppo, where they are gathered from a species of oak, the Natural History of which is recounted in *Oliver's Travels*. The Aleppo *Galls* are round, about the size of a nutmeg, with numerous small tubercles on their surfaces, solid, hard, heavy, compact, and resinous; in colour whitish, pale brown, bluish, or blackish. The European *Galls* are perfectly smooth, light, easily broken, and often hollow; in colour pale white or brownish. Their properties, though the same in kind, are in all respects less in degree than those of the Eastern *Galls*. In Medicine, *Galls* are very powerful astringents; and they are largely used in dyeing, and in the composition of ink.

Each species of insect which forms *Galls*, not only selects a particular plant for its operations, but even a

GALLS, particular part of that plant, as the peduncle, the upper or lower side of the leaf. Thus, there are not less than twenty distinct species which prey upon the oak. Tournefort describes excellent Galls the produce of the *Salsia Pomifera*, which he frequently saw exposed for sale in the markets. For farther particulars see the works of Reaumur, Rose, Kirby, and Spence, &c.

GALLA, ST., or ST. GALLEN, a Canton of Switzerland, formed principally from the estates of the ancient Benedictine Abbey of the same name, is bounded by the Lake of Constance, and by the Cantons of the Grisons, Glarus, Schwytz and Zurich. The Abbey of St. Gall was undoubtedly one of the most considerable that ever existed, and whatever can be said in favour of these Monastic institutions, can be justly applied to it. St. Gallus was, according to tradition, an Irish Monk, and one of the first Apostles of Christianity in Upper Germany, where he arrived in the beginning of the VIIIth century; after his death the cells of his imitators multiplied round the place of his hermitage, and, about the year 720, Count Waldrum obtained permission from Pepin to erect on the spot a regular Monastery of the order of St. Benedict. In these times of turbulence and anarchy, the privileged retreat of the Monks of St. Gallen served as an asylum for those whom tyranny or invasion had driven from their homes, and cultivation was seen to extend in the peaceful neighbourhood of the Monastery. Legacies and pious donations gradually increased the wealth of the Abbey of St. Gall, and it was already in possession of considerable estates, when in 1204 the Abbot obtained the title of Prince of the Empire, and shortly after the Episcopal dignity. These acquisitions, however, served only to develop the germ of ambition, and the dependents of the Abbey were frequently driven in revolt by the insolence and avidity of their masters. Towards the commencement of the XVth century the people of Appenzel, after a violent struggle of some continuance, succeeded in making themselves independent, and the town of St. Gall was at the same time engaged in continual disputes with the Abbey. In order to compensate, in some measure, for the loss of Appenzel, the Prince Abbot purchased in 1486 the County of Toggenburg, the rich and extensive valley of the Upper Thurgau. It was easy to foresee from the perpetual struggle in which the town of St. Gall was engaged with its ecclesiastical neighbours, that the Reformers would find the citizens favourably disposed towards the new doctrines, and, accordingly, they were among the first to embrace the Reformation.

The Abbey of St. Gall, as well as the Town, had at an early period entered into alliance with the Swiss Cantons, but when the French entered Switzerland in 1798, they abolished the spiritual sovereignty of the Prince Abbot, and from his estates, united to those of the Town, they formed a new Canton, as a member of the Helvetic confederacy. The whole extent of the Canton is 1120 square miles, and the population about 135,000. The Country is for the most part mountainous, and abounds more in pasturage than in tillage. The principal mountains are the Kammer, and the Sents; these are situated in the Toggenburg, and rise to the height of 7000 or 8000 feet. The rivers are the Saar, Sitter, Tamin, and Thur. Towards the Lake of Constance, in the Northern portion of the Canton, there are numerous fertile valleys and hills of moderate height, the former producing maize, corn, and flax; the latter covered with vines and fruit trees. Iron is the chief mineral

product of this Country; the breed of cattle here is GALLA, ST. much esteemed, but the chief riches are derived from the industry of the inhabitants, who are all engaged in the manufacture of fine linens and embroidery. About three-fifths of the population are Roman Catholics, and the remainder Calvinists; the Government is aristocratic, the members of the executive Council, (nine in number) being elected from the class of Nobles; the great Council consists of 86 Roman Catholics and 66 Protestants.

St. Gall, the Capital of the Canton, owes its foundation to the establishment of the Benedictine Monastery. After the invasion of the Huns in the Xth century, the inhabitants built a strong wall round the Town to secure themselves from fresh attacks, so that it may be regarded as the most ancient enclosed Town in Switzerland or Upper Germany. It is built in a narrow valley on the Steinach; the mountains rise in an amphitheatre behind it, while, on the other side, hills clothed with a variegated culture gradually descend towards the Lake of Constance. The Town is handsome, adorned with steeples and towers, and the houses being fancifully painted outside, give it a neat and lively appearance. It contains an Academy or Gymnasium with nine classes, Cabinets of Natural History and of coins, with a Public Library. The Church of St. Lawrence, the Stadt-house, the Arsenal, and the Hospital, are its principal edifices. The old Benedictine Abbey is separated from the town by a wall; it is a great pile of building, composed of the Palace and the Convent united by galleries; the regular inmates of the Convent were generally from 70 to 80. The Library of the Abbey was extremely rich in valuable MSS. In 1413 were taken from it the MSS. of Petronius, Silius Italicus, and Valerius Flaccus, and before the French Revolution it still contained above 1000 of these precious relics, for the most part written on parchment.

St. Gall, with a population of 9000 persons, is one of the richest and most active Towns in Switzerland; it was early distinguished by its industry and commerce, and its environs appear to be a continuation of the town, so thickly are they strewed with bleach greens, gardens, shrubberies, and ornamental villas. The well-learned peasants in its neighbourhood, the good horses, and good harness, are calculated to inspire the stranger who approaches the town with a favourable opinion of its opulence. The Government has aided the linen manufacture by the construction of aqueducts and reservoirs; fine muslins and other stuffs are exported to a large amount; and the spinning machinery is said to rival that of England. The spirit of trade has not, however, expelled that of Literature, and this little Town may boast of a large share of cultivation and learning among its citizens. St. Gall is situate in longitude 9° 21' 37" East, latitude 47° 25' 41" North.

Laborde, *Tableau de la Suisse*; Cox's *Travels in Switzerland*; Meurer, *Kleiner Reise durch die Schweiz*.

GALLA, a numerous People who occupy the country to the West, South, and East of Abyssinia, and who have, by degrees, overrun the greatest part of that ill-fated Kingdom. Their history and origin are very obscure; but, according to the most probable accounts, they migrated from the Eastern coast, and, invited by slaves who had fled from their masters, invaded Bali on the South-Eastern confines of Habesh (Abyssinia) in A. D. 1537. The Abyssinians were at that time too

GALLA, much occupied by the war with Grányé, King of Adel, to repress the incursion of these Barbarians; who, when once established, multiplied too fast to be again driven out, and soon carried desolation over the whole Country. Their features and complexions distinguish them from the genuine Negroes; their habits and institutions rank them among the most barbarous nations of that benighted continent. Small in stature, of a dark olive hue with long hair, they bear a resemblance in their make and colour to the Caffre* race; but their character and customs approach nearer to those of the Jâgas, while their name bears a resemblance, probably accidental, to that of a Negro race formerly inhabiting a part of the Gold Coast. The practice of circumcision is another point of resemblance between them and the Caffres. They have no Religious rites, but believe the sky (adk) to be the seat of the Creator, if not the Creator himself; and worship the heavenly bodies. An unlimited polygamy is allowed. Their youths are not allowed to cut their hair, till they have killed an enemy in battle. Every warrior is expected, after an engagement, to give an ocular demonstration of the size and person of the man whom he has killed, by a barbarous exhibition; the notoriety of which is attested by a bas-relief at Thebes, (*Description de l'Égypte* Ant. II. pl. 12.) while its actual present existence was witnessed by Mr. Salt, at the Ras's Court in Tigre. (*Travels in Abyssinia*.) The spoil taken in war is equally divided among the victors, so that each has an equal interest in the result of the contest. Hence they are most obstinate combatants; and, though the Abyssinians are by no means a chastely people, they have rarely been a match for the Gállas. The latter are still in the pastoral state, and are shepherds in the lowest degree of civilisation; raw meats and milk form almost their whole diet; and, excepting vessels for the latter, they have scarcely any thing like utensils. To men so free from the wants and business of civilized life, war is a necessary occupation, and is almost an amusement. They are therefore most dangerous neighbours, having nothing to impede their flight, and being sure to rally and renew the attack unless watched with unremitting vigilance. This spirit of perseverance and resolution seems to indicate a capability of improvement. In understanding and docility the Gállas are not inferior to any of their neighbours; respect for their parents, observance of the obligation of marriage, and a regard for each other's rights, plainly show that they would improve under instruction, and render it probable that the report of the Missionaries, as to the numbers (Telloz, *Hist.* l. 24) whom they converted to the Christian Faith, is not greatly exaggerated. They are divided into two distinct branches, the Western, or Berrâm, and the Eastern, or Bôré Gállas.† The Sovereign of the former is called *Lubo* or *Lava*, that of the latter *Misti*; and if *Lobo* (i. p. 26) can be trusted, an audience in the Court of these Monarchs is no very enviable distinction; for the guards in the ante-room are directed to belabour the stranger in good earnest, and not to suffer him to pass,

unless he is willing fairly to fight his way through them. The Gállas who poured into Abyssinia from Bait on their first irruption, had already in the course of the XVth century overrun the Provinces of Gêda, Angot, Dewdro, Wedi, (Oge of the Portuguese,) Feggar, Ifkâ, Gurâgé, Genz, Kûnch, Dâmdt, Welckâ, Bizân, and a part of Shôkâ, (Shon of Bruce, and Xon of the Portuguese.) They have since that period gradually made further encroachments; and the Edjau, or Western Gállas, are those who have been, during the last century, most formidable to Abyssinia. They are at present divided into at least twenty Tribes, each commanded by an independent Chief. M. Balbi (*Introd. à l'Atlas*, i. 5. p. 224) considers the Gállas as belonging to the same family as the Muzimbos; and consequently as spread over the whole region comprehended between Habesh (Abyssinia) and Mozambique. It is clear from his Vocabularies that their language approaches nearly to that of the Somâlis, a trading people who occupy the Country between Zella and Guardafui. It is also related to the Shiko, Dankali, and Adâyli, spoken by the People inhabiting the coast of *Adûis* (still called *Adûli*) and the *Troglodytes* of the Ancients.

Ludolph *Hist. Æthiopica*, Francofurt, 1681, folio, l. 16; Bruce's *Travels*, iii. 216–245; *Relation Historique de l'Abyssinie*, par Jerome Lobo, *Traduite du Portugais*, par Joachim le Grand, Paris, 1728, 4to, i. 26, &c.; Salt's *Travels*, p. 378, Append. vi. For the Language, see Adelung's *Mithridates*, iii. 247, 456; Vater's *Proben*, p. 3041. Balbi, *Atlas Ethnographique*, Tab. xx. *Introd.* p. 204, 218.

GALLANT, *v.* } Fr. *galant*; It. *galante*; Sp. *galante*. The Spanish have also *galan*, and *gala*; the latter of which has obtained very common usage in England. G. Douglas (ne Dr. Jamieson has noted) renders *Jurens* (Æn. i. 631, and ix. 163) *galandis*; (possibly he thinks) the modern Scotch *callan* or *callant*. Skinner thinks it not wholly absurd to take the etymon of this word from the nation of the *Gauls*, who, both now and from all times past, affected splendid dress (*spendidum vestitum*) beyond other nations. *Galant* and *galiard* have the same origin; and the latter, Cæsar Scaliger and Vossius derive *ab ardore et alacritate Gallicæ gentis, per atis omnibus Europe, instill.* The Gr. γαλαπύ, *scenus*, is resorted to by other Etymologists. The A. S. *gyl*, Ger. *gall*, *splendor*, brightness or brilliancy, (perhaps from the A. S. *ge-atan*, *ascendere*, to kindle,) may supply the true origin. *Gallant*, *adj.* is Splendid; brilliant, magnificent; and (met.) magnanimous, or noble-minded, high-minded, of lofty spirit, high courage;—inspiring, brave, frank. Applied also—to the generous spirit, which protects the female sex; the courtesy and courtship, which is shown or offered to it; and further, to such courtship carried to excess.

Thus those four rode night and day, like young lusty gallies.
Lord Berners. *Prologue*, *Cronycle*, vol. ii. ch. 105.

No teeth of shining pearls, no gallant ruse hiew,
No dimpled chinne, so pit in cheek, presented to my view.
Gower. *The Complaint of the Green Knight*.

The wags elsewhere are gallantly paired with loose spare sons, except it be where for want of sense they use to lay bricks.
Hollogt. Voyage, &c. Reports of China, vol. ii. part ii. fol. 69.

* This word must be considered merely as a conventional term used to denote the race spread, as their languages show, over the whole Eastern coast of Africa from the confines of Abyssinia to the neighbourhood of the Cape of Good Hope.

† So Ludolph (*Hist. Æth.* i. 16, 46) says; but modern writers receive these appellations, on the authority of Bruce, ii. p. 216.

GALLANT.

Then who would not gladly
Live in this brave town,
Which bristles gallantly,
With high renown!

Ritua. Ancient Songs. Sherbourne for me, p. 363.

PARL. Clowns, si't he is transform'd,
And grows a gallant of the last edition;
More rich than quail in his balot.
Manager. The City Madam, act i. sc. 2.

That brave French *gallant*, when the fight began,
Whose heart of lilies smelt by his side,
Himself a lachry now most lovely ran,
Whilst a rag'd soldier on his horse doth ride.
Drayton. The Barons' Wars, book i.

These sprightly gallants lov'd a laun,
Call'd Europe the bright,
In the whole world there scarcely was
So delicate a night.
Id. The Maids' Rhyman. Nymphal 2.

What might have been, if (Roman-like and free)
These gallant spirits had nobler ends purp'd,
And strain'd to points of glory and renown,
For good of the republic, and their own?

Daniel. History of the Civil War, book vii.
Between two hills, the highest Phœbea noon,
Gallantly crown'd with large sick-kissing trees,
Under whose shade the humble valleys lay.

Brown. Britannia's Pastorals, book i. song 4.

That which gives to human actions the relish of justice, is a certain nobleness or gallantry of courage (rarely found), by which a man seems to be beholding for the contentment of his life, to find or breach of promise.

Hobbes. Of Man, part i. ch. xv. fol. 100.

When Suffolk, *procureur* for the king,
Is shipw'd for France 't spouse the beauteous bride,
And fitt'd to the full of every thing,
Follow'd with England's gallantry and pride.
Drayton. The Miserie of Queen Margaret.

Who made thee a bloody minister,
When gallant-springing brain flourish'd,
That princely notice was struck dead by thee?
Shakespeare. Richard III. fol. 151.

I rather beg'd I should no more
Hear from you o' the gallanting score.
Bulter. Hudibras, part ii. can. i.

They cannot demean themselves toward God in miserable slanders,
who lasso themselves as admirable workmen, and gallants in virtue.
Burrow. Sermon 19. vol. iii.

He [Lesley] told them, by lying there all was sure; but that by engaging in action with gallant and desperate men all might be lost; yet they still called on him to fall on.

Barnet. Own Times, book i.

The foot behaved themselves very gallantly, and had not only the better of the other foot, but bore two or three charges from the horse with notable courage, and without being broken.

Clarendon. History of the Rebellion, vol. ii. part ii. p. 474.

As these [the fair sex] compose half the world, and are by the just complaisance and gallantry of our nation the more powerful part of our people, I shall dedicate a considerable share of these my speculations to their service, and shall lead the young through all the becoming duties of virginity, marriage, and widowhood.

Spectator, No. 4.

Our gallants now to town repair;
What endless pleasures wait 'em there;
One half the day in sleep is past,
They study how the rest to waste.

Cambridge. Learning. A Dialogue.

As to Theodora, they who had been her gallants when she was an actress, related that damons, or nocturnal spirits, had often driven them away to lie with her themselves.

Jortin. Remarks on Ecclesiastical History, vol. iii. p. 147.

Fair laughs the Moor, and soft the Zephyr blows,
While proudly riding o'er the azure realm,
In gallant trim the gilded vessel goes.

Gray. The Bard.

As man to man,
As friend to friend, now, Athelwold, I call thee
Straight to defend thy life with thy good sword.
Nay, answer not; defend it gallantly.

Mann. Elfrida.

As a friend to the House of Brunswick, I cannot but rejoice in the personal safety, and in the personal gallantry too, of so distinguished a branch of it [the Duke of York].

Anecdotes of the Life of Bishop Watson, vol. i. p. 369.

He [Sir Paul Pindar] brought over with him a diamond valued at £30,000; the king wished to buy it on credit; but the sensible merchant declined; but favoured his majesty with the loan on gold days: his unfortunate son became the purchaser.

Fremant. London, p. 613.

My lord, it seems his [Lord Auckland's] grave and weighty occupations as a Public Minister at foreign Courts have kept him retired like us from scenes of gaiety and dissipation; and he is destitute of all that ability for the prompt discussion which is not to be acquired without much experience in the arts of practical gallantry.

Horsley. Speeches, p. 265.

GALLATURE, *Sp. galladura*; from *gallus*, a cock. The cock's tread.

Whether it be not made out of the grana, *gallaturæ*, germ at root of the egg, as *Agavepente* and stricter agriculture inform us, seemeth in many of doubt.

Sir Thomas Brown. Fulgor Errone, book iii. ch. xxviii.

Whether it be not more rational epicure to contrive while dishes out of the nobles and spirited particles of plants, than from the *gallaturæ* and trodles of eggs.

Id. Cyranus, ch. iii.

GALLERIA, in Zoology, a genus of *Lepidopterous* insects, established by Fabricius, belonging to the family *Tineæ*.

Generic character. Wings much inclined, close to the sides of the body, and elevated at the end like a cock's tail, spiral; trunk very short; upper palpi hidden, lower palpi produced, scaly; firehead hooded; antennæ simple.

These insects appear to exist in their perfect state only for the purpose of reproducing their species. They live in the nests of Bees and Wasps, in which their larvae are very destructive; they fly very badly, and very seldom, but they run with amazing velocity.

The larvae of the insects of this genus pass the whole of their lives in the midst of the honeycombs; yet in spite of the stings of the Bees they continue their depredations unmolested, sheltering themselves in tubes made of wax, and lined with silken tapestry, spun and woven by themselves, which the Bees are unable to penetrate. They do great mischief to the hive by devouring the wax, which is indigestible to most other animals. These larvae are sometimes so numerous in a hive, and commit such ravages as to oblige the Bees to desert it, and seek another habitation.

Two species are found in this country, *T. cereana* and *T. melandria* of Fabricius.

GALLERY, } *Fr. galerie*; *It. galleria*; *D. (is) l'ley-keeper, f. galerie*. Nicot and others (see Menage) suppose it said, *quasi allerie*, from *aller*, to go. Menage himself from the *Fr. galere*, a galley; *a cause de la ressemblance qu'a une galerie*. Wachter, that both *aller* and *gallerie* are from the *Ger. walken*, ire, to go. It may be from the *A. S. ge-ladan*, ducere, to lead.

Cotgrave calls *Gallery*; "a long room to walk in;" it is a name also given to certain portions of a Church or Theatre, erected along the sides or end.

But for Polites, one of Priam's sons,
Escaped from the slaughter of Pyrrhus,

GALLERY.
—
GALLEY.

Comes seeing through the weapons of his loss
Sawing all scoured the long galleries;
And the voyd court.

Surrey. Virgile. Æneid, book ii.

I was brought afore my lord Cardinal into his gallery, and there he read all myne articles.

Dr. Barne. Articles condemned for Heresy, fol. 201.

Thirty pounds given to the gallery-keepers at St. Margaret's church.

Whitelock. Memorials. Charles I. Anno 1645.

Not only in the gallery below, but above, upon the scaffolds, I tried, and found that a whisper would be carried over one's head round the top of the arch, notwithstanding there is a large opening in the middle of it into the upper part of the dome.

Deshamps. Physionomie, book ii, ch. iii, note 9.

The galleries would certainly lose much of their veneration for the theatrical kings, queens, and nobles, if they were to see them behind the scenes, unadorned.

V. Knox. The Spirit of Despatch, sec. 22.

GALLEY,
GA'LEY-FIGHT,
GA'LEY-FOIST,
GA'LEY-FRIGATE,
GA'LEY-HOUSE,
GA'LEY-SLAVE,
GA'LEAS,
GA'LEON,
GA'LENT.

Fr. *galée, gallere*; It. and Sp. *galera, galera*; D. *galeye*. Fr. *galcuse*; It. *galcassa*; Sp. *galcaza*. Fr. *gallion*; It. and Sp. *galeon*. In Low Lat. *galea*; and also *galionium* and *galianum*, a larger sort of *gallies* (Spielman.) Some (says Vossius, de *Vitiis*, lib. i. c. 1) think that *galica* (a galley) is from the Lat. *galea*, q. d. *nauta galcata*. After quoting the two first lines of Ovid's *Tristia*, l. 9, he adds, *In puppi erat Minerva; in prora autem caussa*; unde et *Galica*, vel *Camidus* nomen.

And Joseph Scaliger, quoting the same lines, observes, that it was usual to give names to ships *ἀπὸ τῶν ὀνομασίων*, from an ensign displayed, or rather painted upon them. See also Menage, in *Galere*.

The City barge used on Lord Mayor's day was called a *galley-foist*, (Whalley,) and so were other vessels of a similar description, or used for similar purposes, (i. e.) for *galas*, as some have imagined. See FOIST.

Herfor King Richard wraithes him & his
Dight to peler ward our leaves & *galas*,
Me sister I wote out wyse or I ferre go.

R. Brune, p. 149.

— He take *galas* twenty,
& humes that were gode & handerth of þe moost,
To fare upon þe foote, to waite wail þat coste.

Id. p. 164.

That sonetichie in a great *galas*
Pro Rome leude that went their weye,
And landed ypon that other side.

Gower. Conf. Ast. book ii. fol. 42.

The Tritons durst not adventure the sea fight although they had a great navy, but set their *galas* in a front before the walls of their cities.

Strabo. Quintus Curtius, book iv. fol. 50.

We now have had experience of a *galley-fight*: wherein I can assure you, that only three of her majesty's ships will make no account of 20 *galies*, if they may be alone, and not hazied to guard others.

Habington. Voyage, &c. Sir Francis Drake, vol. ii. part ii. fol. 122.

As before I have said, the choice being made for the place to build the *galley-fragat*, where it was brought.

Id. R. Mr. James Lancaster, vol. iii. fol. 709.

The peasant, and the poet, that serves at all seasons;

The ship-boy, and the *galley-servant*, have time to take their ease.

Surrey. The Faithful Lover declared by his Poems, &c.

A *galley-servant* I seeme

unto my selfe to bee:

The master that doth guide the ship

hath more an eye to see.

Thackeray. All Things have release, &c.

And while they were proceeding on in this manner, one of their great *galloons* was so furiously battered with shot, that the whole mass was false to come up rounder together for the safeguard thereof.

Habington. Voyage, &c. The Spanish Armada, vol. i. fol. 597.

The second of April, 1582, I departed with the Edward Bonaventura from Black wall, and the 19th of the same arrived in Nettie rode at Hampton, where I found riding the *galloons* Leicester.

Id. R. Mr. Edward Fruto, vol. iii. fol. 757.

Finding the same deep enough to harbour therein *galloons* and *galloons* in good number, proceeding further, he found a very open place.

Id. R. The First Voyage to Florida, vol. i. fol. 313.

And for those boats, *longas naves*, or *galloons*, Virgil saith, that Jason: Cætesis to Sanyris; and Sophanes to Senirais; Archimachus to Ægeos.

Raleigh. History of the World, book i. ch. viii. sec. 3.

Out of my doores, you seats of noise and tumult, begot on an ill May day, or when the *galley-boat* is aduste to Westminster.

Ben Jonson. The Silent Woman, act iv. sc. 2.

They within Huddersham perceiving this, made out their great *galloons* with 50 mariners and soldiers, who coming upon the *galloons* of Newham, put her in great danger of taking.

Shaw. Queen Elizabeth, Anno 1563.

One of these was a great *galloons*, the vice-admiral of Galicia commanded by Don Antonio de Castro, which had 52 brass pieces of ordnance.

Rader. Charles I. Anno 1629.

These *galley-boats* are 50 or 60 paces from the river side; and when they bring the *galloons* into them, there is a strong rope brought round the stern of the vessel, and both ends stretched along, one on each side.

Dampier. Voyages, Anno 1688.

The first here could not secure the Spanish *galloons* from Admiral Blake, till they half'd in close under the mainmast.

Id. R. Anno 1689.

With four full banks of arms advancing high,

On either wing the larger vessels ply,

While in the centre sale the lesser *galloons* lie.

Shaw. Queen Elizabeth, Anno 1629.

Thus *galley-servants* joy willing at the oar,

Content to work, in prospect of the shore;

But would not work at all if not constrain'd before.

Dryden. The Cuck and the Fox.

The Dromones, or light *galloons* of the Byzantine empire, were content with two tiers of oars: each tier was composed of five and twenty benches; and two rowers were seated on each bench, who plyed their oars on either side of the vessel.

Gibbon. Decline and Fall of the Roman Empire, ch. lvi.

Liberty Mow'd, and hung her drooping head,

Beheld their progress with the deepest dread;

Mow'd, that often like those she should produce,

Worse than the deeds of *galley-servants* broke loose.

Gower. Table Talk.

But the molestation, which her *galloons* may suffer from our station in Peninsola gives us advantage, for which we were not allowed to credit the nation for the Havannah itself.

Burke. Observations on a late State of the Nation.

We received a further corroboration of the facts, from the gentleman of the English factory (at Canton) who told us that a person had arrived there in a Russian *galloons*, who said he came from Kamtschacka.

Cool. Third Voyage round the World, book vi. ch. i.

The Commerce of Spain with its Colonies in America, used to be carried on by Fleets which sailed under strong convoys, both for security and in order to prevent fraud. Two squadrons, the *GALEONS* and the *FLOTA*, were annually equipped for this purpose. Seville was the port from which they sailed at first; but, since the year 1720, Cadix was found more convenient.

The Galeons were destined for the supply of Tierra Firme, Peru, and Chili; they touched first at Carthagena, and then at Porto Bello, to which port, at the time of their arrival, all the product of the mines and the other valuable commodities of those Kingdoms were transported.

During forty days the richest traffic in the world was carried on in this, at other times, obscure and

GALLEY.

GALEONS

Galeont.

GALEONS always unhealthy village. Robertson has given a striking example of the high and honourable spirit in which this commerce was conducted: "No bale of goods is ever opened, no chest of treasure is examined. Both are received on the credit of the persons to whom they belong, and only one instance of fraud is recorded during the long period in which trade was carried on with this liberal confidence. All the coined silver which was brought from Peru to Porto Bello, in the year 1634, was found to be adulterated, and to be mingled with a fifth part of base metal. The Spanish merchants, with sentiments suitable to their usual integrity, sustained the whole loss; and indemnified the foreigners by whom they were employed. The fraud was detected, and the Treasurer of the Revenue in Peru, the author of it, was publicly burned." (*Hist. of America*, Note 64, vol. iii, from B. Ulloa, *Relación de Manuf.* l. ii. 102.)

Flota The *Flota* proceeded to Vera Cruz, where a similar traffic took place; both fleets then rendezvoused at the Havannah, and returned in company to Europe, bringing with them the treasure from which they were known as the *Plate ships*. This periodical mode of supply became so incommensurate to the increasing wants of the Colonies, (for the burden of the two fleets in their most flourishing State did not exceed 27,500 tons,) that, in 1748, the Galeons, after having been employed upward of two centuries, were finally laid aside; and single ships were despatched from time to time, as they seemed likely to find a market; sailing round Cape Horn, directly to the various ports of the South Sea. Thus the monopoly of Porto Bello and Vera Cruz was terminated; but, by a strange oversight, that of Cadiz was still permitted to remain.

Manilla Galeons. Other Galeons, familiar to the English reader from the interest so profoundly excited by Lord Anson's narrative, conducted the trade between Manilla, the Capital of the Philippine Island Locomia, and Acapulco on the coast of New Spain. From Acapulco silver to a very great amount was carried out by one or two of these ships annually. The legal limit of burden was very much exceeded. Instead of 600 tons, it generally measured 1200 or 2000; and the 500,000 pesos, which were permitted by law, were swelled in the vessel captured by Lord Anson to no less than 1,313,543, beside uncoined silver equal in value to 43,611 more. Few more gallant achievements in our Naval History are on record than the successful combat of the *Centurion*, and in none do we more cordially sympathize, both from the gallantry of the Commander and his Crew, and the disappointments and disasters to which they had been so repeatedly exposed beforehand. We obtain from citing at length from a Work of such common occurrence. It may be sufficient to point to Book ii. 10, 11, and Book iii. 8, as containing ample particulars of the Manilla trade. It is scarcely necessary to add, that these Galeons were not merely trading vessels but ships of war. The *Nostra Señora de Cebadonga*, to which we have referred above, mounted 36 heavy guns, and 28 four-pounders, (*graceros*), and her crew amounted to 550 men.

Galleasses. The maritime Powers on the Mediterranean have employed GALLEYS in their Naval service more frequently than other nations, but they are not unknown in the Baltic to the Swedes and Russians. The largest were the *Galeazze*, Galliesswes, of the Venetians; but these were few in number; for out of the 205 Christian

vessels engaged in the great Battle of Lepanto, **GALEYS.** only a few more than seven *Galee* grew. These vessels had three masts always fixed; they were commonly 162 feet long on the deck, and 34 wide; they were rowed by 32 banks of oars, each bank containing two. Their complement of men sometimes exceeded 1000. The *Galeotte*, quarter galleys, the smallest-sized Gallees, of the kind, carried from 12 to 16 banks of oars, and were proportionally less than the others in all respects.

The *Galee*, sometimes called half *Galleys*, but more commonly known, *κατ' ἑξῆς*, as the *Galleys*, were long, flat, one-decked vessels, with two masts. Our description of them is principally applicable to those of France, but there was little variation in the similar barks employed by other Countries. Along the middle, between the banks, ran a gangway called the *coursier*; at the end of which, at the head of the vessel, was placed a 36 lb gun, known by the same name; besides which there were four other guns of much smaller calibre, 4, 6, or 8-pounders. There was a cabin projecting from the stem, like a cradle, for the accommodation of the captain; and the officers also found some cover during the night. All else, soldiers, sailors, and slaves, lay above deck. An awning was suspended from stem to stem; but such was the delicate trim of the vessel, that on the approach of the slightest breeze or foul weather, it was necessary to strike this covering immediately. The dimensions on deck were generally 66 feet by 35. Below deck were six small rooms for ammunition and provisions, the *Ganon*, the *Scandant*, the *Campagne*, the *Paillet*, the *Taverne*, the *Chambre de proie*.

The King of France generally maintained 30 Galleys, **The F. Galley.** 24 at the Arsenal of Marseilles, 6 elsewhere. They were often magnificently gilt and decorated; and the splendour of their equipment strikingly contrasted with the squalid misery of the unhappy wretches who were doomed to navigate them. The crew consisted of a captain, a chaplain, 150 men distributed as petty officers, soldiers, seamen, and servants, and 300 slaves. Of these last, five were attached to each oar; four of them who were chained to it were *Fornats*, convicts; the fifth, a Turk, who was commonly purchased, and who being selected as more athletic and in better condition than the rest, sat at the upper end of the oar, which was the most laborious post, and held the unenviable dignity of presiding at it.

The wretchedness of a Galley-slave is proverbial, and it is impossible to conceive any human being reduced to a lower state of degradation or destitution. The sentence of the French Courts of Justice was either for a given period, or for life; which last, as it was an extinction of all hope to the individual, so was it an extinction of his very existence in Law. He was deprived of all property, all Civil and municipal rights, and considered as one actually dead. After the Revocation of the Edict of Nantes, such Protestants as had neither abjured nor emigrated, were sent to the Gallies. Of the hardships to which these martyrs, for such in truth they may be considered, were exposed, numerous accounts have been published. Among them there is one relating the misfortunes of M. Louis de Marolles, another of M. Isaac le Fevre, and a third of M. Elie Neau. We shall borrow a few particulars from a fourth, the authenticity of which must be free from all suspicion, owing to the peculiar circumstances of its Author, himself a

GALLEYS. Roman Catholic Priest. It has been translated into English. *An Account of the Torments which the French Protestants endured on board the Gallies, by John Bion, sometime Curate of the Parish of Urry, in the Province of Burgundy, and Chaplain to the Superbe Galley in the French Service, 1712.*

M. Bion's description of the sufferings of the Protestants.

He begins by describing the dress of the slaves: Their whole yearly allowance for clothes is two shirts made of the coarsest canvass, and a little jerkin of red serge, slit on each side up to the arm-holes. The sleeves are also open, and come not down so low as their elbows; and every three years a kind of a coarse frock, and a little cap to cover their heads, which they are obliged to keep close shaved, as a mark of infamy. Instead of a bed, they are allowed, sick or well, only a board a foot and a half broad; and those who have the unfortunate honour of lying near the officers, dare not presume, though tormented with vermin, to stir so much as a hand for their ease, for fear their chains should rattle, and awaken any of them. The fatigue of tugging at the oar is extraordinary; they must rise to draw their stroke, and fall back again. On the *courier* are posted three *Comites*, (boatswains,) who, whenever they find, or think an oar does not keep touch with the rest, without ever examining whether it proceeds from weakness or laziness, unmercifully exercise on the man they suspect a thick cudgel; which, being long, is often felt by two or three of their innocent neighbours. The food is bad and scanty, principally a soup (as it is called) of oil and beans; and much fuss respecting it is practised by the officers. When the badness of the weather hinders the Gallies from putting to sea such as have trades work, such as have none learn to knit coarse stockings. The *Comite*, for whose profit they work, gives them yarn, and pays them about one-fourth the usual price, not in money but in victuals or wine out of his own stores. In sickness they are placed in the hold, a filthy dungeon, close, dark, and loathsome to excess, the air being admitted only by a small scuttle about two feet square, and every possible impurity being accumulated within it, without means of removal. At each end is a scaffold (*taular*) on which the miserable wretches are laid promiscuously, without beds or any thing under them. In 1703, during winter, there were more than three-score sick thus deposited on board M. Bion's vessel. Twice a day he administered to their spiritual wants; and the space between the *taular* and the ceiling not exceeding three feet, he was obliged, in order to hear their confessions, to stretch himself along side the dying; and often while confessing one, another expired by his side. He was compelled to change his clothes after each descent, in order to free himself from vermin. The Turks, who are purchased to manage each oar, are called *Vaguevants*; they are not chained like the others, but only wear a ring on their foot as a badge of slavery. In port they have liberty to trade, and often enrich themselves. The slaves in the *Superbe* were composed of *Frausonniers*, i. e. those who, by purchasing salt illegally, seek to evade the *Gabelle*; deserters, who, formerly, had their noses and ears cut off, which is Bion's third (not from humanity, but to prevent the infection created by their stench) only had them slit; mixed criminals for all offences, the most wicked and desperate of mankind; and, lastly, Huguenots. In 1703 there were no less than 20 of these sufferers for conscience sake on board the *Superbe*, upon 18 of

whom M. Bion witnessed the bastinado most cruelly inflicted, because they refused to kneel at the elevation of the Host. Four Turks held each sufferer upon the *courier*, so that he could not move; and a fifth bent him with a knotted stick. After this execution their wounds were dressed with salt and vinegar, and they were thrown into the hold which we have already described.

The chief use of Gallies in regular engagements was to keep off fire-ships by their guns, and to tow away disabled vessels. In calms they might be of much service; but even in a moderate wind, five or six of them were easily mastered by a very small ship. They were abolished in France before the Revolution.

In the VIIIth volume of Churchill's *Voyages* may be found *A True Relation of the Travels and most miserable captivity of William Davies, Barber Surgeon of London, under the Duke of Florence.* In the year 1597 he was captured by the Florentine Gallies in an English vessel, with which he was being trading to Tunia. She was freighted with Turkish goods, and partly manned by Turkish seamen, so that the whole crew were condemned as slaves. They were immediately shaved both head and beard, and dressed in red coats and red caps. During three years, Davies worked on land at Leghorn "from sunrising to sunset, chained to a cart, like a horse; receiving more blows than any cart horse in England; our diet being bread and water, and not so much bread in three days as we might have eaten at once. Thus we used to go 40 or 50 carts together, being all slaves; our lading would be sand, or lime, or brick, or some such like, and to draw it whither the officers appointed us for their buildings. Three years being spent in this manner, all we Englishmen were called, as many as were left alive, making choice of the ablest of us to go into the Gallies, of which I was one chosen; then did my misery increase manifold, for then I was made a Galley-slave to row at an oar, where our former diet lessened, but blows increased, to the loss of many of our lives. We were shaven, head and beard, every eighth or tenth day, being always naked, except only a pair of linen breeches and chains continually. . . . The misery of the Gallies doth surpass any man's judgment or imagination; neither would any man think that such torture or torment was used in the world, but only they that feel it. The extremity of misery causeth many a slave to kill themselves, or else seek to kill their officers; but we were not suffered to have so much as a knife about us, yea, if we had gotten one by any extraordinary means, and offered any violence to any officer, we should presently have lost our nose and ears, and received a hundred blows on our bare back, and a hundred on our belly, continuing a slave still: but I entreated the Almighty God to grant me grace that I might endure it patiently, that feeling that extremity in body in this world, how far would the torments of Hell have surpassed and exceeded it, if I had in this my earthly torture, being accessory to my own death, so many were." After six years of this most piteous affliction he was delivered through the intercession of an English officer, whom the Grand Duke had appointed Commander of a vessel to be despatched to the West Indies. This Captain requested Davies for his surgeon. The Duke's reply is worth noticing; that he doubted his usage had been so hard, that he would give him the ship as soon as he was at liberty; and he therefore demanded 500 crowns security for his

Davies's account of the Florentine gallies

GALLIENS. performing the voyage. Davies was fortunate enough to procure this surty, and in the end he had no reason to complain of the Duke's liberality, who presented him with 100 crowns. Even after this delivery Davies had another escape from the clutches of the Inquisition; but this adventure does not belong to the subject before us.

GALLIA, in *Ancient Geography*, a name given by the Romans to the whole extent of country comprehended, between the Rhine, the Ocean, the Pyrenees, the Mediterranean, and the Eastern Alps; it included together with Modern France, a portion of Germany, the Netherlands, Switzerland, and Savoy. *Gallia*, indeed in its earliest and widest acceptation, included also that portion of Italy which is North of the Apennines, and was then divided into *Gallia Citerior* or *Cisalpinia*, and *Uterior* or *Transalpinia*. The former of these divisions or *Gallia Citerior* comprehended the modern Piedmont and Lombardy. After the Social war, when the inhabitants obtained the right of Citizenship, it also received the name of *Gallia togata*; and by Cicero it is frequently called *Gallia* without the addition of any epithet. When Augustus made the division of Italy into XI. Regions, he took away from this portion the name of *Gallia*, which accordingly is met with but rarely among later writers, although usual before. The most Southern boundary of *Gallia Cisalpinia*, was, according to Livy, the River *Æsa* (Esino); Cicero fixes it at the *Robicon* (Fiumicino,) between Ravenna and Rimini, while Pliny, like the Historian, seems to extend its limits as far as Ancona; these apparent contradictions are resolved by Strabo, (lib. v.) who tells us that the line of demarcation between *Gallia* and *Ancient Italy* was first at the *Æsa* and afterwards at the *Robicon*; the country South of this river, however, appears to have retained for a long time its ancient appellation, and is called by Cicero, the *Ager Gallicus*, or *Gallicanus*. The Eastern boundary of *Gallia Cisalpinia*, within which was included also the Country of the *Carni* and *Veneti*, was at first the *Formio*, afterwards the *Polis*, and finally the *Arvis*, which divided it from *Illyricum*. The branch of the Apennines which stretches from Fiesole towards the Gulf of Genoa formed the boundary between the Gauls and Etrurians; but further to the Westward it is impossible to fix the precise line which separated the *Ligurians* from the *Galli togati*, or these, again, from the *Galli comati* who inhabited the Maritime Alps.

Gallia Uterior was also called *Comata*, from the custom which the inhabitants had of wearing their hair long. The Southern portion of it, which had been early reduced under the power of the Romans with the designation of *Romana Provincia*, had also received the name of *braccata*, from the *bracca*, or breeches which formed the characteristic part of the national costume. By the Greeks Gaul was called *Γαλλία*, and the Gauls *Γαλάτες* and *Γαλάροι*; but these words were at a later age abbreviated to *Γαλλία* and *Γαλάροι*; Plutarch, in his life of Cæsar, uses *Celtæ* and *Galli* indiscriminately, although Cæsar distinguishes the *Celtæ* as the inhabitants of a particular region; this unsteadiness in the application of the terms arose probably from the words having originally the same signification.

The interior of *Gallia* was unknown to the Romans before the time of Julius Cæsar; they were masters indeed of the *Provincia*, or that tract of country which stretched along the sea-coast contiguous to Italy; but

of the numerous Tribes which occupied the whole extent of country between the Rhine and the Ocean they were utterly ignorant. When Cæsar arrived in *Gallia* he found it divided between three principal nations, the *Celtæ*, *Belgæ*, and *Aquiloni*; the first of these he denominated *Galli*, observing that they made use of the Celtic tongue, and differed from the other nations in manners as well as language: the *Belgæ* resembled the Germans from whom they were derived, while the *Aquiloni* were obviously related to the Iberians of the adjoining part of Spain. The *Celtæ*, or *Galli*, appeared to him to be the most ancient inhabitants of the Country, and the extent of their possessions he ascertains distinctly, *Gallios ab Aquitania Garumna flumen, a Belgis Matrona et Sequana dividit*; and he afterwards adds, *Una pars quoniam Gallios oblinere dictum est, initium capit a flumine Rhodano; continetur Garumna fluminis, Oceano, finibus Belgarum; attingit etiam a Sequanis et Helvetiis flumen Rhenum.* (De Bell. Gall. lib. i.) It appears also that they reached the shores of the Mediterranean, for the names of the Tribes which inhabited the Roman Province are evidently those of the Celtic race. Cæsar made no change in the division which he found established in *Gallia*: for it was not an arbitrary distribution of territory, made subordinate to the dictates of Economy and Police; but it existed from the interposition of obvious natural boundaries between nations originally distinct. For fuller details of the History and manners of the *Galli* before their subjection by Julius Cæsar, see HISTORIÆ, ch. xxii.

Augustus having passed into *Gallia* for the purpose of studying the Government and manners of the people, he convoked the Chiefs about the year 27 before the Christian era; he had a census made of the population, and endeavoured to equalize in some measure the existing divisions; for this purpose he extended the boundaries of *Aquitania* as far as the Loire; and to *Belgia* he added the Helvetians and several Tribes between the Arar and the Rhine; the central or Celtic Province, thus reduced, received the name of *Gallia Lugdunensis* from *Lugdunum* or Lyons, its Capital town. The Alps also were divided by him into four Provinces, viz. *Alpes Penninae, Graia, Cottia, et Maritimæ*; these remained, however, in the department of Italy until the time of Diocletian, after which they formed a part of Gaul. At the same time the *Provincia*, or *Gallia braccata*, took the name of *Gallia Narbonensis* from its chief town, Narbo or Narbonne; this Country appears to have soon derived great benefit from its connection with Rome; the *humanitas Provincie*, or superior civilisation of the *Provincia*, is frequently alluded to by Cæsar; and Pliny tells us, that from its wealth and cultivation it appeared not so much a Province as a part of Italy. In the reign of Probus, about the year 278, the Northern portion of the Narbonnese division, consisting of Savoy and part of Dauphiny, was formed into a distinct Province with the name of *Gallia Viennoensis*; *Belgia* was at the same time subdivided, so as to form three Provinces, viz. *Belgia*, next to the Ocean; *Germania prima*, bordering on the Rhine; and *Germania secunda* lying between the two former. Thus the Provinces of Gaul were at that time seven in number.

This division, however, did not last long; about the year 392, Diocletian having divided the Empire between four Princes, viz. two Augustuses and two Cæsars, separated the *Helvetii* and *Sequani* from *Belgia*, and formed of them a new Province with the

GALLIA.
its divisions

By Julius
Cæsar.

By Augustus

In the
Narbonnese
Empire.

By Diocle-
tian.

GALLIA. name of *Maxima Sequanorum*. *Belgia* was also divided into *prima* and *secunda*, as well as *Gallia Lugdunensis*, which however received some small additions of territory on its Northern and Southern frontiers; the four Provinces of the Alps were reduced to two, and added to *Gallia*, which was thus, in consequence of all these changes, made to consist of twelve Provinces. Under Valentinian the division of *Aquitania* into *Prima*, *Secunda*, and *Novem-populania*, completed the sum of fourteen Provinces; Bourges was at the same time taken from the *Lyonnese* and restored to *Aquitania*.

GRATIAN. The last division of which we shall take notice is supposed to be of the time of Gratian, for all the alterations which succeeded were, in truth, dismemberments of the Empire. The two *Lyonnese* Provinces were at that time divided into four, and *Gallia Narbonensis* into two, so that *Gallia* was finally divided into 17 Provinces. These were as follows: *Narbonensis*, *Prima et Secunda*; *Vienneensis*; *Aquitania*, *Prima et Secunda*; *Novem-populania*; *Lugdunensis*, *Prima*, *Secunda*, *Tertia*, *et Quarta*; *Belgia*, *Prima et Secunda*; *Germania*, *Prima et Secunda*; *Maxima Sequanorum*; *Alpes Maritimae et Alpes Graiae*.

GOVERNMENT. Although the Celtic Tribes in *Gallia* all spoke the same language, had the same usages, and the same laws, yet they were subject to different forms of Government; some were Monarchical, some Aristocratical, and some Free or Republican; in the first of these the Kings were elective, not hereditary, and it was usual in all the States to convene annually a General Council of the people. When Julius Caesar conquered *Gallia*, he preserved to the cities their laws, Magistrates, and administration; he favoured the popular form of Government, and the little Republics of Gaul studiously imitated the forms and manners of the Capital City of the Empire. Augustus confirmed to the cities their municipal rights, encouraged a mutual correspondence between them, and held at Narbonne a General Assembly, at which, apparently, were present Deputies or Representatives from all the principal towns. (Liv. *Epit.* lib. xxiv.) Till the fall of the Empire and the establishment of new Kingdoms from its ruins, the cities of Gaul retained this internal freedom; they elected their own Magistrates, deliberated on their internal Government and their relations towards one another, and assembled by representatives in the chief towns to treat of the general affairs of the Country. The numerous colonies which Augustus planted in Gaul, diffused among the people a taste for the language of the Romans. The Emperor Claudius, to the right of Citizenship added a permission to the principal families to hold the first Offices of the Empire; and under Vespasian the Gauls were on an equality in Political rights with those who were born in the Capital of the World. Under Caracalla the Roman Law was universally adopted in Gaul, and the old Celtic Codes fell into oblivion.

The Pretorian Prefect of Gallia, whose authority extended also to Spain and Britain, had for a long time his residence at Treves, and it was not until about 50 years before the fall of the Empire that he removed to Arles. He had under him two *Vicarii* or Lieutenants. The first of these is called in the *Notitia Imperii*, *Vicarius Provinciarum XXII*. But each Province had also its particular Governor; six of them were governed by Proconsuls, viz. the two German and two Belgic Provinces, the *Vienneensis* and the *Lugdunensis*; the rest were under Presidents. All these officers possessed a

plenary jurisdiction, exercising in the name of the Emperor the administration of Police and of the Finances. In the cities of Lyons, Nîmes, Arles, and Treves, were Provincial Treasurers, or *Præpositi Thesaurorum*; over these was the Treasurer-General, who bore the title of *Comes sacrarum largitionum*. This charge constituted one of the first Offices of the Empire.

Cellarii *Geographia Antiqua*; D'Anville, *Notice de l'Ancienne Gaule*.

We will subjoin a brief statement of the Tribes which occupied Ancient Gaul, and of the territories which they separately possessed; a reference to the Map of modern France will show that each of these Tribes has left in local names a testimony of its existence, surviving the changes of Empire and of Language.

No.	Names of the Tribes.	Country which they possessed.
I.	Volce (Aremorici, Telesages, Tolosates).	Languedoc.
Narbonensis Prima.	Comorani, Sardonis, Tyerici, Vulgates, Memini, Abinci, Adyes, Surlin, Oxybi.	Comté de Foix. Roussillon.
II.	Narbonensis Secunda.	Provence.
III.	Vienneensis.	Savoie and Dauphiny. Dauphiny. Languedoc. Dauphiny.
IV.	Aquitania Prima.	Comté Venaisins and Provence. Berry. La Marche, Limousin. Bourbonnois and Auvergne. Le Velay. Le Gévaudan. Bourgois. Quercy. Poitou and Angoumois on the coast. Angoumois and Saintonge. Bordelais.
V.	Aquitania Secunda.	Perigord. Agenais. Les Landes. Biscalois. Condomois. Armagnac. Lotingus. Turles. Comagies. Le Comenais. Bigorrais. Cousances. Tarbelli, Firmates, Lingones, Ædi.
VI.	Novem-populania.	Champagne and Franche Comté. Burgundy, Nivernois, and Beauvoisis.
VII.	Lugdunensis Prima.	Le Forez and Lyonnais.
VIII.	Lugdunensis Secunda.	Normandy.

GALLIA.	No.	Names of the Tribes.	Country which they possessed.
GALLIARD.	IX.	Redones, Carionelles, Cirones, Cortigini, Veseti, Nannetes, Arvi, Drabinger, Anles, or Andecavi, Aulerci, Caenomani, Turones, Carantes, Parisii, Meldi, Tervanes, Seconces,	Bretagne.
		Aureliani, Treveri, Cerevi, Mediomatrici, Verodunenses, Lenci, Nervi, Morici, Atrebatii, Ambiani, Bellovaci, Silvanectii, Viducasses, Suresunni, Vermanduani, Remi, Catalauni,	
GALLIARD.	X.	Belgæ, Quatuor,	Belgium.
		Aureliani, Treveri, Cerevi, Mediomatrici, Verodunenses, Lenci, Nervi, Morici, Atrebatii, Ambiani, Bellovaci, Silvanectii, Viducasses, Suresunni, Vermanduani, Remi, Catalauni,	
GALLIARD.	XI.	Belgæ, Quatuor,	Belgium.
		Aureliani, Treveri, Cerevi, Mediomatrici, Verodunenses, Lenci, Nervi, Morici, Atrebatii, Ambiani, Bellovaci, Silvanectii, Viducasses, Suresunni, Vermanduani, Remi, Catalauni,	
GALLIARD.	XII.	Belgæ, Quatuor,	Belgium.
		Aureliani, Treveri, Cerevi, Mediomatrici, Verodunenses, Lenci, Nervi, Morici, Atrebatii, Ambiani, Bellovaci, Silvanectii, Viducasses, Suresunni, Vermanduani, Remi, Catalauni,	
GALLIARD.	XIII.	Belgæ, Quatuor,	Belgium.
		Aureliani, Treveri, Cerevi, Mediomatrici, Verodunenses, Lenci, Nervi, Morici, Atrebatii, Ambiani, Bellovaci, Silvanectii, Viducasses, Suresunni, Vermanduani, Remi, Catalauni,	
GALLIARD.	XIV.	Belgæ, Quatuor,	Belgium.
		Aureliani, Treveri, Cerevi, Mediomatrici, Verodunenses, Lenci, Nervi, Morici, Atrebatii, Ambiani, Bellovaci, Silvanectii, Viducasses, Suresunni, Vermanduani, Remi, Catalauni,	
GALLIARD.	XV.	Belgæ, Quatuor,	Belgium.
		Aureliani, Treveri, Cerevi, Mediomatrici, Verodunenses, Lenci, Nervi, Morici, Atrebatii, Ambiani, Bellovaci, Silvanectii, Viducasses, Suresunni, Vermanduani, Remi, Catalauni,	
GALLIARD.	XVI.	Belgæ, Quatuor,	Belgium.
		Aureliani, Treveri, Cerevi, Mediomatrici, Verodunenses, Lenci, Nervi, Morici, Atrebatii, Ambiani, Bellovaci, Silvanectii, Viducasses, Suresunni, Vermanduani, Remi, Catalauni,	
GALLIARD.	XVII.	Belgæ, Quatuor,	Belgium.
		Aureliani, Treveri, Cerevi, Mediomatrici, Verodunenses, Lenci, Nervi, Morici, Atrebatii, Ambiani, Bellovaci, Silvanectii, Viducasses, Suresunni, Vermanduani, Remi, Catalauni,	

GALLIARD, *n.* } Fr. *gaillard*; It. *gaillard*;
GALLIARD, *adj.* } Sp. *gallardo*. See GALLANT.
GALLIARDISE. } Benoldus (see *Geil*, in *Wächter*)
refers the Fr. *gaillard* to an alliance with the Ger. *geil*;
D. *gheyt*; A. S. *gal*, *libidinous, luxurians*; and this is
adopted by Dr. Jamieson. Mr. Tyrwhitt says, *Brisk*,
gay. Cotgrave strongly expresses the usage:

"Lusty, lively; frolic, buxom, cheerful, blithe,
jocund, pleasant, gamester; brave, gallant; valiant;
also rash, or somewhat indiscreet, by too much jollity."

Galliard is also the name of a Dance. See DAN-
CINO.

In all the town's n'ce breaketh no tavern,
That he so vaunted with his solas,
Ther as that any *galliard* tapere was.
Chaucer. The Miller's Tale, v. 3336.

And what enemie should he sowe be thought a thing to laugh
at to se a luge or negre to the lase in a short cote garded and
pounced after the *galliard* faction. [i. e. fashion of *galliards*.]
Sir Thomas Rhyet. The Governour, book i. ch. iii.

But let them be such as they were! by chance,
Our banquet done, we had our music by,
And then, you know, the youth must needs go dance,
First, *galliards*.

Nicholas Breton, in Ellis's Specimens, vol. ii. p. 275.

In answer of which clause the Prince our master
Says, that you cause too much of your mouthe
And bids you be adu'ld: there's ought in France,
That can be with a nimble *galliard* wone.

Shakespeare. Henry F. fol. 72.

The triple's, and changing of times, have an agreement with the
changes of motions; as when *galliard* time, and measure time are
in the melody of one dance.

Bacon. Natural History, Cent. ii. sec. 113.

I am so way facetious, not disposed for the mirth and *galliard* of
company; yet in one dream I can compose a whole Comedy, be-
hold the action, apprehend the jests, and laugh myself awake at the
conceits thereof.

Brown. Religio-Medici.

Your May-pole deck with flow'ry bannal;
Sprinkle the flow'ry coronal with wine;
And in the nimble-footed *galliard*, ah,
Shepherds and shepherdesses, lively, join.

Shakespeare. As You Like It, act ii. sc. 1.

GALLICK, } Lat. *gallicus*, French. *Gallicum*,
GALLICUM, } An expression or idiom, peculiar to
or borrowed from the French.

It is a mere *Gallicism*, but perhaps may be excused; for I know
not that our language affords any precise equivalent to it.
Malone. Life of Dryden, note.

She [Government] will be buffeted and beat forward and back-
ward by the conflict of those billows; until at length, tumbling from
the *Galick* coast, the victorious tenth wave shall ride, like the base,
over all the rest, and poop the shattered, weather-beaten, lasky,
water-logged vessel, and sink her to the bottom of the abyss.

Burke. On a Regicide Peace, let. 4.

GALLIGASKINS; *galligaskins*, or wide hose or
slops, *q. d. caliga Gallo-caucanica*, so called because
they were the *Gallicans* (i. e. *Gallicans*) used them.

Jct. This is the Devil's-hoof, and if he takes me,
Woe be to my *galligaskins*.

Ben Jonson and Fletcher. The Pilgrim, act iii. sc. 3.

My *galligaskins*, that have long withstood
The winter's fury, and encroaching frosts,
By time subdued (what will not time subdue!)
As hoard chaff discoloured with affliction
Wilt, discontinuance.

J. Philips. The Splendid Shilling.

GALLIMATIA, Fr. "Gallimatius; jargon de Gal,
gibberish, fustian language, Pedlers' French." Cot-
grave.

She became by this desire quite ridiculous, and ran into absurdity
and a *gallimatia* scarce credible.

Fleeting. Andro, book vii. ch. iv.

And now Tacitus, so long famed for his political sagacity, will be
made to pronounce this *gallimatia* from his secular tripod, "The
Jews were not convicted so properly for the crime of setting fire to
Rome, as for the crime of being hated by all mankind."
Warburton. Divine Legation, book iv. Preface.

GALLIMAUFY, Fr. *gallimaufre*. Menage says,
that *galimatias* and *galimaufre* are cousins german; but

GALLI-MAUFREY. knows nothing of their origin. He calls it, A hash of various sorts of viands. Cockran, "A confused heap of things together." Pistol applies the word to Ford's wife.

GALLINULA.

Wiles, a comedy of Plautus is playing, and the vile bondswoman scoffs and trifles among themselves, if you should suddenly come upon the stage in a philosopher's apparel, and rehearse out of Octavia the place wherein Seneca disputeth with Nero, had it not been better for you to have played the dumb person, than by rehearsing that, which served neither for the time nor place, to have made such a tragical comedy as *gallinufrey*!

More. *Utopia*, vol. i. p. 123.

They have a dance, which the wench says is a *gallin-maufrey* of gambois, because they are not in't.

Shakespeare. *Winter's Tale*, act. 2, 294.

Post. One of them there, the lower, is a good, foolish, knavish, scabious *gallinufrey* of a man, and has much caught my lord with singing.

Measenger. *The Fatal Dowry*, act. ii. sc. 2.

Delighting in budge-podge, *gallinufreys*, forced meats, &c.

King. *Art of Cookery*, let. 9.

On few words have Etymologists exhibited themselves more grotesquely than on *GALLINATIA* and *GALLINAFREY*. To begin with the French; *Cet mot, a mon avis, dit M. Huet, a été formé dans les plaidoyers qui se faisoient autrefois en Latin. Il s'agissoit d'un coq appartenant à une des parties qui s'appelloit Matthina; l'avocat, à force de répéter souvent les mots de Gallus et de Matthias, se brouilla; et au lieu de dire Gallus Matthiæ, dit Galli Matthias. Ce qui fit ainsi nommer dans la suite les discours embrouillés.* (Ménage.)

Minsheu is equally admirable: "*Gallinafræ, or Gallinufrey, may come of some meate made or fried in Gallia, or among Gallia-slaves, which use to chop livers, entrails of beasts, guts, or such like, for their sustenance in the Gallia, and sometimes killed cats, &c., as I my self have seene at sundry places beyond seas, where I have travelled.* Or, the meat of the *Gauls*, which use much chopped livers," &c.

Mr. Lemon, as cited by Archdeacon Nares, is yet more grave. He adopts Skinner's hint, "*alludit volat, utinatum et pinnas*, which, he adds, comes from *allure, or allure*;" "but this," continues Mr. Nares, with far higher claims upon attention, "is mere stuff."

GALLINACEOUS. Lat. *gallina*, a hen.

Of or belonging to *Gallina*, the fifth Order of Birds in the Linnæan system.

Spallanzani has remarked a circumstantial resemblance between the stomachs of *gallinaceus fowls* and the structure of corn-mills.

Poey. *Natural Theology*, ch. xv.

GALLINULA. Aldrov. *Gallinule*, Lath.; in *Zoology*, a genus of animals belonging to the family *Macrorhynchæ*, order *Gallinæ*, class *Aves*.

Generic character. Beak shorter than the head, compressed, comical; deeper than its width at the base; the ridge of the beak sometimes expanding into a naked plate on the forehead; mandibles of equal length, much compressed at the tip, the upper slightly curved, the lower angular; nasal pits very large, oostrials lateral, longitudinal, partly covered by membrane; legs long, naked above the knees; toes very long, three before and one behind, those in front edged with a narrow membrane; wings moderate-sized, first primary shorter than the second and third, which are the longest.

This genus, originally formed by Aldrovandus in his *Ornithologia*, was broken up by Linnaeus, and distributed between his *Rallus* and *Fulica*, to which some species of it bear a general resemblance in the form of the beak and frontal plate, the length of the legs, and the membranous edging of the toes. Brisson, Latham,

vol. xxiii.

and Temminck have, however, reestablished them as a genus under the old name.

They differ from the Rails in having the beak shorter than the head, whilst those have it longer; from the Coots, too, they are distinctly separated by the narrow membrane which edges their toes, whilst those have the membrane very broad and scalloped. The *Gallinule* have their bodies much compressed; they stoop much forwards, which enables them to run with considerable speed, not only on shore, but also along the leaves and weeds spread on the surface of the water, and even among rushes, for which the great expansion of their toes is admirably adapted. They live in marshy districts, and are excellent divers; their food is vegetables, and frequently also insects. The only distinction of sex is in the brighter colours of the male.

In some the ridge of the upper mandible extends among the frontal feathers without forming any plate; such are

G. Crez, Lath.; *Rallus Crez*, Gmel.; *le Rale de Genet*, ou *Roi des Cailles*, Buff.; *la Poule d'eau de Genet*, Tem.; *Land Rail*, or *Corn Crane*, Bew.; *Crake Gallinule*, Lath. About nine inches in length; bill light brown; feathers of the upper parts blackish brown in the middle, edged with ash and tipped with pale rust; under parts white, except the chest, which is olive with an ashy tinge; sides red, radiated with white; wing-coverts and quills deep chestnut; an ashy streak extends from the gape, over each eye to the side of the neck; eyelids flesh-coloured; feet brownish red. The Crane is a native of Europe, and visits Great Britain during the Spring and Summer months, but leaves it before Winter; it is very common in the Isle of Angles and in Ireland. It lives among the brushwood and high grass near the water, or in the marshes, and feeds principally upon Slugs, Beetles, Worms, and also seeds. It runs extremely fast, rarely takes wing except when pushed to the last extremity, when it flies but for a short distance, and then dropping, taken again to running; and if overtaken by the dogs, will sometimes squat and be passed over by them in the eagerness of pursuit. It has a peculiar cry, *crik crik*, whence its name *Corn Crane*, by which it is commonly known in England, and that given by Aristotle, *επίγ*, is from the same cause. In those districts where Quails are found it appears about the same time with them, and has thence been called the King of the Quails.

G. Porzana, Lath.; *la Marouette* ou *petite Rale tachetée*, Buff.; *la Poule d'eau Marouette*, Tem.; *Spotted Gallinule*, Bew. Rather less than the Crane; bill greenish yellow; but red at the base; forehead, eyebrows, and throat leaden grey; sides of the head ash tinged with black; upper parts olive brown, but each feather black in the middle, and variegated with little spots and streaks of white; chest and under parts olive, marked on the chest with little round white spots, and on the sides with transparent streaks of the same colour; middle tail-quills edged with white; under tail-coverts pure white; legs yellowish green. Native of Europe, and not uncommon in England; it lives among the rushes by the side of ponds and streams, and upon the same kind of food as the last species, and very rarely flies. Its nest consists of rushes or other light sub-

* Such is Temminck's account, which any Sportsman will at once perceive is incorrect. Peasants are more to be trusted. The *Corn Crane*, he says, "never frequents watery places, but is always found among corn, grain, broom, or furze."

GALL-
NULA.

stances woven together, so as to form a little boat, which is moored to the pendant stalk of a reed, and rises or falls with the water.

The *G. Neria* is considered by Temminck as not existing, but merely to be a jumble of the *G. Crex*, *Chloropus*, and *Porzana*.

G. Pusilla, Bechstein; *G. Foljambri*, Montagu; *la Poule d'eau Peasmin*, Tem.; *Olivaceous Gallinule*, Bew. Between six and seven inches in length, rarely seven; beak green, red at its base; eyebrows, sides of the head, throat, chest and belly bluish grey, and unspotted; upper parts olive ash, but all the feathers black in the middle; on the tops of the back a large black space, marked with a very few traces of white; abdomen and sides banded distinctly with brown and white; wings reaching to the tip of the tail; under tail-coverts black, striped with white; legs bluish grey. The female has the eyebrows and sides of the head light ash-coloured; throat whitish; front of the neck, chest and belly reddish ash; under tail-coverts tipped with white; wing-coverts ashy olive; the black space on the top of the back marked with very few white spots. Very common in the Eastern parts of Europe, in Germany, and the Southern French Provinces, but rare in the Northern; common in Italy; very rare in Holland and England.

G. Baillonii, Vieillot; *G. Minuta*, Montagu; *Little Gallinule*, Bew. About six inches and a half in length; beak deep green; eyebrows, sides of the neck, throat, chest and belly bluish grey, clouded on the sides of the body with olive, and marked with innumerable white spots; upper parts olive red, streaked on the top of the head with black; wings reaching about half the length of the tail; back and wing-coverts marked with numerous white spots edged with black; sides of the body, abdomen, and under tail-coverts striped transversely with broad black and narrow white streaks; legs flesh coloured. Colours of the female same, but lighter and less distinctly marked. Common in the Eastern and Southern parts of Europe; very rare in England.

The other species of this genus have the ridge of the upper mandible extending on the forehead in form of a naked pinto of soft horn or thick skin, similar to that of the *Puffin*.

G. Chloropus, Aid.; *la Poule d'eau*, Buff.; *Common Water Hen*, or *Moor Hen*, Ray; *Common Gallinule*, Lath. From twelve to fourteen inches long; bill greenish yellow at the tip, reddish at the base; head, neck, throat, and under parts hoary lead colour, and the long loose feathers on the sides hanging over the thighs black streaked with white; upper parts deep olive brown; the outer edges of the wings and under tail-coverts white; the three or four middle feathers of the tail-coverts black; legs yellowish green, and on the tibia a naked circle of red. Common in England, and lives among the reeds and flags by the side of rivers and pools; it runs very fast, flicking its tail up and down, and flies with its legs down; it dives very well. It is said, that the Hen never leaves her nest without covering the eggs with leaves. The first-year's birds have been described by Latham under the names *G. Maculata*, *Flavipes*, and *Fistulata*, or *Spotted*, *Yellow-legged*, and *Piping Gallinule*: those after the second autumnal moult, as *G. Fuscæ*, or *Brown Gallinule*.

See Ray, *Synopsis Methodica Avium*; Latham,

General History of Birds; Temminck, *Manuel d'Ornithologie*; Bewick, *British Birds*.

GA'LLIPOT. } Perhaps a clay-pot and clay-tille.
GA'LLITILE. } Skinner derives *gallipot* from the D.
gleye, (also written *gleye*, in Eng. clay.)

A shining or glittering Potter's earth, and *pot*. It has been supposed that *galli* is a corruption of *gala*, and that thus *gallipot* was a fine painted pot. It is evident that *gallitile* was a composition, into the nature of which Bacon deemed it necessary further to inquire. But this is not any objection to the Etymology suggested above.

— Who ever lives to see me dead,
Gentlemen, shall find me all munition, good to fill *gallipot*.
Bromont and Fletcher. *The Favourite Madman*, act iii. sc. 1.

— Thus dull it
And keep it in your *gallipot* well gladder'd.
Ben Jonson. *The Devil is an ass*, act iii. sc. 3.

It is to be known of what stuff *gallitile* is made, and how the colours in it are varied.

Bacon. *Physiological History*.

Inquire of the substance of *gallitile*. Id. *ib.*
Observe this small phial and this little *gallipot*, in this as important, in the other a liquor.
Spectator, No. 426.

He is usually drawn at the top of his own bill, sitting in his semicircle, holding a little bottle between his finger and thumb, and surrounded with rotten teeth, coppers, pills, paquets, and *gallipot*.
Goldsmith. *Citizen of the World*, vol. 67.

The other side is divided into warts, each of which is just big enough to contain a bead, and usually lined with *gallitile*.
Cook. *First Voyage*, book i. ch. i.

GALLOGLASS, Spenser speaks of them as foot soldiers; Camden, (*Annals of Ireland*), as horse.

IRISH. Not as it is used in war, for it is worse than likewise of footmen under their shirts of mail, the which sometimes they call *galla-glasse*, the which name doth discover them to be ancient English: for *Gall-ogla* signifies an English soldier or yeoman.
Spenser. *Works*, vol. viii. *Piew of the State of Ireland*, p. 392.

— This merciless Macdonald

(Worth to be a rebel, for so that
The multiplying villanies of nature
Doe swarm upon him) from the Western Isles
Of kernes and *gallowglass* is supply'd.

Shakspeare. *Macbeth*, fol. 151.

The fourth degree is a *gallowglass*, using a kind of poller for his weapon.
Holme. *Description of Ireland*.

GALLON, of unknown Etymology. The Mid. Lat. *galo* is in Du Cange and Spelman; Lacombe has the word *Galon* in his Supplement, and calls it an English measure containing *deux Pots*.

A measure of four quarts or eight pints.

— He bought y^e after

A gallon for a groat.

Piers Plouman. Vision.

And who repentid nought, shold aryse after
And grete Sye Gloton, whi a gallon af ale.

Id. *ib.* p. 107.

And he sendith tweyven of hisse disciples and seich to hem go ye into the citee and a man bryngeys a *gallon* of wyll schal meete yow, use ye him.
Wiclif. Mark, ch. xiv.

N't I out why, that men were lever to stepe,

Than the best *gallon* wine that is in chepe.

Chaucer. *The Manciple's Tale*, v. 16973.

Tiberius called one Triclinicus, for crowning three *gallons* of wine.
Caesars. *Germania*, *Sarmatæ*, p. 125.

And when he had calld many of his nobles and capitans to that feast, he thus drinke most, was one Promachus, who drank off *sever gallons* and one potto, and having received his talent for his price, lived three days after, and then died.

Cæsar. *Annals*, *Annae Mendi* 3679.

GALL-
NULA.

GALLON

GALLON. By the sea, on the south side of that high hill, there's fresh water comes out of the rocks, but so slowly, that it yields not above 40 gallons in 24 hours. *Danvers, Voyages, Anno 1682.*

I entered the list to be kept at work, from six o'clock in the morning to four in the afternoon; during which time we procured from thirteen to sixteen gallons of fresh water.

Cook, Third Voyage, book ii. ch. iii.

GALLOON, } Fr. galon, galenner; to edge or
GALLOON-LACE, } lace with galloon. Skinner thinks
It may be Gallic lace, or from the It. and Sp. gala,
vestis nitida, ornata et speciosa.

Whom kirtle red will soon amaze,
Whilst clown his man on signs does gaze.
In lively show, galloons on cape,
With clock-bag mounting high as eape.

Davenant, The Long Vacation in London.

He has him cut to the hilt, then down the seams, oh for a whip to make him galloon-lace, I've lost a coach-whip.

Brownout and Fletcher, Philaster, act v. sc. 1.

In a word, lace and ribbons, silver and gold galloons, with the like glittering gew-gaws, are so many lures to women of weak minds or low educations. *Spectator, No. 15.*

GALLOON is narrow, thick Ferret or Lace used as edging, sometimes made of wool, thread, gold and silver, but most commonly of mohair or silk. It is largely employed in binding hats. Coventry supplies much of the finer kind, and the coarser is made in Spitalfields.

GALLOP, v. Fr. galloper; It. galoppare. Probably no other than the ge-hatpan, Ga'lloping } ge-hlopp, satire, saltare, to leap or jump.

To move by leaps; to move, to run, fast, with speed, with swiftness.

Styll he galoped forth right, till he came into Arthours, and then he was in sorrell; and so then he rode into France to hyng Philip, and slewed him all his advenchere.

Lord Berners, Froissart, Cronicle, vol. i. ch. 140.

They through the thornes downen where current was no compass makes in armour stoutly ryde, his shoutes yprine and closting strokes, They galloppe, and vnder their trampling feete the ground with breaking quakes.

Phaer, Virgil, Ennides, book viii.

I doubt not but where you now stande still musing you wouldde runne forth a galloppe, and where you stonde on your feete, you wouldde, if you had wynges, flye as faste, as ever did hawk in his prey.

Hall, Henry VI. The third Yere.

Know, Pegam has got a brille,
A bit and curl of crusted water,
Or if I call't plain ice, so matter,
With which he now is so commended,
His days of galloping are ended,
Unless I with the spear do prick him.

Cotton, Upon the Great Frost.

When the time came of her out riding some saw her, but her husband and such as were present with him, and she and her gentlewomen to wryte upon her galloped through the house, where the people might have the treating of their horses, but they saw her not.

Grafton, Edward the Confessor, Anno 1045.

I did heare

The galloping of horse. Who wa'n't came by?

Shakespeare, Muche, fol. 145.

He that rides post through a country, may be able, from the transient view, to tell how in general the parts lie, and may be able to give some loose description of here a mountain, there a plain, here a moor, and there a river; woodland in one part, and meadow in another. Such superficial ideas and observations as these he may collect in galloping over it.

Lacks, On the Conduct of the Understanding.

Enem'd his [Pallidore's] legions in forces battles,
With periwinkles, prawns, and snucles,

And led his troops with furious gallops,
To charge whole regiments of scallops.

Batter, Hudibras, part ii. can. 3.

If I have company they are a parcel of chattering magpies; if abroad I am a gilding goose; when I return, you are a fine galloper; comes, like cats, and keeps the house.

Guardian, No. 132.

Master Biff now, with his blood running from his nose, and the tears galloping o'er from his eyes, appeared before his uncle and the tremendous Twickenham.

Felding, History of a Foundling, book iii. ch. ix.

GALLOW, Warburton says, it is a West Country word, and Mr. Grose has "Gallment, a great fright. And Gallied, frightened. Exm." It is the A. S. A-gelw-an, to astony, abash, greatly alight. And see Gally, in Junius.

The wraithfull skies
Gallow the very wanderers of the darks
And make them kepe their caces.

Shakespeare, Lear, fol. 296.

GALLOWAY, Dr. Jamieson thinks this word may be the Sw. and Ger. wallach, which Wachter refers to Gall, sterilis, castratus, and Ikre to the Hwallachians. But see the Quotation from Berengere.

And on his march as much the western homeward lays
As the rank riding Scots upon their gallowsays.

Drayton, Poly-doron, song 3.

Tradition reports that this kind [galloways] of horses are sprung from some Spanish stallions, which swam on shore from some of the ships of the famous Spanish armada, which were wrecked on the coast, and coupling with the mares of the country, begot the kingdom by their posterity. They were much esteemed, and of a middling size, strong, active, serene, and hardy, and were called Galloways, from being first known in the country which bears that name.

Berengere, On Horsesmanship, vol. i. p. 205.

GALLOWAY, Galloridia, Galdia, the South-Western district of Scotland, bounded by the hills, the sea, and the River Nith; it comprehends the Counties of Kircudbright and Wigton, and is divided into Upper and Lower Galloway, the first including the Northern parts of Kircudbright and Wigton; and the second the Southern portion of the same Counties, together with the peninsula in Wigton, called the Rinnas of Galloway. The small but hardy horses mentioned in the Citation above, have nearly disappeared from intermixture with the breeds of England and Ireland. The breed of cattle known also by the same name is very excellent. The Cows (Humble Cows) are all hornless. In ancient times Galloway appears to have included almost the whole of Ayrshire within its boundaries. It had its own Princes and Laws in a feudatory dependence on Scotland, in the general formation of which it became merged about the middle of the XIVth century.

GALLOWAYS, } A. S. galega; D. galeche, which
Galloways, } latter, Vossius thinks, approaches
Galloway, } very near to the Latin gabalus,
Galloway-maker, } a cross. Galloway is anciently written galloway, and, probably, from the A. S. A-gelw-an, to affright; being raised in public view to inspire terror.

It is generally formed like the Greek Π. The word is also applied to one deserving the galloway; deserving to be hanged.

Galloway do ge reise, and nyng his cheite.

R. Brumre, p. 172.

First was he drawen for his felonie,
And as a jule Jan slown, on galows hanged he.

Id. p. 247.

GAL-
LOWS.

GALLUS.

But to beware no grace yet he had le,
Til fortune on the galwes made him gaze.

Chaucer. *The Monk's Tale*, v. 1468B.

He that setteth a foole in hye dignite, that is euen so yf a man dyd
cette a precyous stone upon the galwes.

Bible, *Amos* 1551. *Proverbs*, ch. xxvi.

The more buxum wyll he be,
That he were buryed fro the galwes tree,
I hope he wyll lye.

Le Bon Florence of Rome, in *Ritson*, *Met. Rom.* vol. iii. p. 73.

Had y not byght to holde counsaile,
Thou shouldest be hangyd, wythowt lye
Upon a galwes-tree.

The Erie of Towson, in *Ritson*, *Met. Rom.* vol. i. p. 120.

Then went he to the market place,
As fast as he coude hys,
A payre of new galwes there did he up set,
Besyde the gallows.

Adam Bell, *Ritson*, *Pieces of Ancient Popular Poetry*, p. 11. v. 167.

A lyle boy and them amonge
And asked what meened that galwes-tree;
They sayde, to hang a good yeman,
Called Wylliam of Claunde.

Id. B. v. 170.

The viii. of Aprill there was a cat hangyd upon a galwes at the
Crosse in Cheap, apparied like a priest ready to say masse, with a
shaven crosse.

Par. *Maryn*, fol. 1335. *A Cat hangyd with a shaven crosse upon
a Galwes.*

C. 10. What is he that buildes stronger than either the mason, the
ships-right, or the carpenter?
Orna. *The galwes-maker*; for that frame cut-lines a thousand
tenants.

At length him wailed on a galwes-tree
And slew the rest by most unjust decree.
Spenser, *Hymne 3. Of Heavenly Love*.

No Indian prince has to his palace
More followers than a thief to the galwes.
Bulwer, *Heldens*, part ii. can. 1.

Let him be galwes-free by my consent
And nothing suffer, since he nothing meant.
Dryden, *Abdoun and Achitophel*.

What honour a man wins, or saves, by that which gives him an
opportunity of being hanged, is hard to be understood; but he that
mistakes the cart for a triumphal chariot, or the galwes-tree for a
triumphal arch, may apply himself to the obtaining such victories
as these. *South*, *Sermons*, vol. x. p. 231.

Hold him fast, the dog; he has the galwes in his faw.
Goldsmith, *The Good-Natured Man*, act v.

GALLUS.

GALLUS, Gesner, Ray, Illig., Tem., Cuv.; Cock
and Hen, Lath.; in *Zoology*, a genus of animals be-
longing to the family *Gallinacidae*, order *Gallinacae*,
class *Aves*.

Generic character. Beak moderate-sized, conical,
and arched; nostrils basal, lateral, and expanded, but
half closed with membrane; forehead generally fur-
nished with a fleshy crest or comb, extending to the
nose; cheeks wattled, a single fleshy process descending
on each side below the mandibles; legs provided with
arched spurs; four toes, three before and one behind,
a membrane extending as far as the first joint of each;
claws hooked, but broad and blunt, fit for scratching;
the first three primary quills shorter than the others,
the first shortest of all.

The Cock differs remarkably from the Pheasant, in
which genus it has been placed by Linnæus, notwith-
standing that a distinct station had been assigned it in
the Animal Kingdom by Gesner and Ray. The head
of the Cock is always partially denuded of feathers, and
covered with a smooth skin, which is generally, but
not always, elongated into a fleshy crest or comb, and
one or two wattles; when these are deficient, the
cheeks alone are covered with oaked skin; it then
differs from the Pheasant kind, which has the cheeks
covered with very short, velvet-like feathers. In the
Cock, the caudal quills are very broad, and generally
disposed in two vertical planes; two of these quills are
pendant, and arched on each plane, whilst in the
Pheasant the caudal quills are long and narrow, and
the two middle longer than the others. The Cock also
carries his neck remarkably straight and upright, whilst
the Pheasant projects his much forward, so as to give
a greater appearance of length to the body. The
Cock is hardy, is easily domesticated, and breeds with-

out difficulty; but the Pheasant is extremely sensible
to changes of atmosphere, and is not easily bred in
confinement.

The Cock and Hen may be properly characterised as
granivorous birds, for which their internal structure
adapts them; but they are voracious, and not indifferent
to almost any kind of food which they can procure.
They are very prolific, and from them our tables are
supplied principally with eggs and poultry.

With regard to the different species of Cocks, Tem-
minck imagines them to be derived from more than
a single stock, and that their difference in form and
plumage is independent of climate or accident.

G. Giganteus, Tem.; *Jago Cock*, Marsd. Of this
bird we know but little; it has been noted by Dampier,
in his *Voyage*, and Marsden has mentioned, in his
History of Sumatra, that it is so tall as to be capable
of picking its food off a common dining-table, and,
when fatigued, rests its body on the hind part of its
leg, at which time it is taller than our common Fowl.
The leg of one of these birds, sent from Batavia to M.
Temminck, was of great size, and the spur on the two
inches long. It is found in a wild state among the
forests and Southern parts of Sumatra, and on the
Western coast of Java.

G. Patavinus, Brisson. Is about twice the size of our
Fowls, weighs from ten to twelve pounds, and is very
similar to the *Jago Cock*.

G. Bankiva, Tem.; *Agam Bankiva* of Java; *Javan
Cock*, Lath. This bird, in many points, resembles our
Bantam and Turkish Cocks, in size, form, and colour,
but is distinguished from them by the planes of the tail-
feathers being less vertical, or rather almost horizontal;
the neck feathers, which extend on the back, are long,
and their barbs distinct, the top of each being also a

GAL-
LOWS.

GALLUS.

GALLUS. little expanded and rounded; head, neck, and all the long dorsal feathers, which extend over the rump, of a bright orange colour: the top of the back, the lesser and middle wing-coverts purplish chestnut; greater coverts black, shaded with green; primary and secondary quills, of a rust-red on their outer, and black on their inner webs; chest, belly, thighs, and tail black, with a light tinge of golden green; crest, wattles, throat, and cheeks bright red; feet greyish, armed with long spurs. The Hen is smaller than the Cock; its comb and wattles short, the circle around the eyes bare, as also the throat, which lust has a few small feathers sprinkled on it, but not sufficient to hide the red skin beneath; under parts dun coloured, and each feather having a lighter streak along its shaft; feathers at the lower part of the neck elongated, black in the centre, and edged with yellow; upper parts, wings, rump, and tail greyish, spotted with black zigzags; primaries sashy grey.

It is from this species principally that Temminck thinks our Domestic Fowl has been obtained, and, perhaps, from a cross of both it and the Jago Cock. The same bird is said, by Dr. Horsfield, in his *Arrangement and Description of the Birds of Java*, (*Lin. Trans.* xii.), to be called by the natives *Bengkiso*, or *Bekikho*; and in Sir S. Raffles's *Descriptive Catalogue of a Zoological Collection made in Sumatra*, (*Lin. Trans.* xiii.) *Ayam Utan*, or *Brooga*.

G. Javanicus, Horsf.; *Phasianus Varius*, Shaw; *Pittie Wono* of Java; *Variagated Cock*. The comb flattened laterally, not toothed; the wattles very large; under parts black; neck-feathers long, narrow, loose, of a dark green colour, with pale edges; those of the shoulders black, edged with chestnut; rump furnished with long black feathers, having pale edges, hanging down on each side of a glossy dark green tail; quills brown; spurs single. Native of Java.

G. Domesticus, Brisson; *G. Gallinaceus*, Ray; *le Coq Vulgaire a crête*, ou *Coq Villageois*, Tem.; *Domestic Cock*, Bew. The head of the Cock is furnished with a comb, consisting of a bright red, fleshy substance, either disposed in festoons, or assuming the form of a crown; and from the under part of his beak depend a pair of long wattles, of the same structure and colour; upon the throat and around the eyes is a reddish skin, entirely void of feathers, and this is always largest in those species which are wild; his irides are red; his ears are white; his thighs fleshy; and his feet, which are either black, ash-coloured or yellow, are armed with long spurs; his plumage very variable; his tail vertical, and consisting of fourteen large and beautiful quills, of which two, much longer than the rest, assume an arched form. His voice, called *crowing*, is very shrill, and when strained to its utmost pitch, very loud. But it assumes a different tone in calling his Hens about him. The Cock is remarkable for the stateliness of his gait, his courage, and vigilance, and his attentions to his feathered mistresses, which commence when he is about eight or nine months old. He is extremely jealous, and very irascible, and, so long as he has strength, will not permit the intrusion of any stranger into his domestic circle; hence originate the frequent combats which an ill-managed poultry yard presents. This disposition to fight is shown more especially among Cocks which have not lived together in the same yard, as if to try their strength. But their courage is often exerted in defence of their Hens against other birds, of which the follow-

ing is a good example. "I have just witnessed," says Buffon, "a curious scene. A Sparrow Hawk nightied in a populous court-yard: a young Cock, of this year's hatching, instantly darted at him, and threw him on his back. In this situation the Hawk defended himself with his talons and his bill, intimidating the Hens and Turkey, which screamed tumultuously around him. After he had a little recovered himself, he rose, and was taking wing; when the Cock rushed upon him a second time, overturned him, and held him down so long that he was caught."

Dr. Percival, in his *Dissertations*, has given the following curious instance of the jealousy which the Cock exhibits, when he suspects his mate of infidelity. "My mowers," says the Doctor, "cut a Partridge on her nest; and immediately brought the eggs (fourteen in number) to the house. I ordered them to be put under a very large and plentiful Hen, and her own to be taken away. They were hatched in two days, and the Hen brought them up perfectly well till they were five or six weeks old. During that time they were kept constantly in an outhouse, without being seen by any of the other poultry. The door happening to be left open, the Cock got in. My housekeeper, hearing the Hen in distress, ran to her assistance; but did not arrive in time to save her life. The Cock, observing her with the brood of Partridges, had fallen upon her with the utmost fury, and killed her. The housekeeper found him tearing the Hen with his beak and spurs; although she was then fluttering in the last agony, and incapable of any resistance. This Hen had formerly been the Cock's greatest favourite."

The Cock generally becomes old and useless in the course of three years, but those which are of larger size last much longer, as they do not come an early to maturity. In his habits he is particularly clean, being continually occupied in trimming and ordering his feathers with his bill. And although his crowing is not the most melodious music, he takes especial care to be the loudest, and outcrow, if possible, any neighbouring Cock; for which purpose he may be seen listening with attention, and if he be answered, replying in a shriller and louder note of defiance than before; this is repeated many times, till one or other is tired, or fairly benten.

The Hen, like the Cock, is furnished with a comb and wattles, but of less size, and less brilliant hue than the Hen's. She is, as is generally the case with birds, smaller than the Cock, and her plumage more sombre: her tail, although vertical, is not ornamented with the long feathers which peculiarly distinguish him: neither does she crow, nor make any noise, but that known as clucking, which is generally indicative of her having laid an egg, except a harsh scream, which is common to both Cock and Hen when they are frightened. Amongst themselves Hens are extremely quarrelsome and violent, and if they find one which is either weak or maimed, attack her in a body, and frequently destroy her. Her fecundity is very great, and she will commonly lay two eggs within every three days throughout the greater part of the year, except moulting time, which occupies two months. After having laid about twelve eggs she prepares for sitting, a period which may be distinguished by her cries and great uneasiness, and from the time it commences, occupies twenty-one days, during which time she rarely leaves the nest; and, after the eggs are hatched, attends her little progeny with

GALLUS.
His courage.

His jealousy.

Character of the Cock.

His courage and conduct.

Character of the Hen.

Fecundity.

GALLUS. the utmost care and attention, leading them about, finding food for them, and collecting them under her wings on the slightest appearance of danger. During this time she becomes exceedingly courageous, and will face almost any animal who molests her, in defence of her young. It has been considered that the Cock takes little interest in the process of incubation; this, however, can hardly be the case in the wild state, because the Hen, being unable to leave her nest, must either have food brought by her mate or be starved; it is therefore probable that he does assist her, as other birds do. Under domestication, however, where his attentions are divided amongst so many females, he does not appear to be so attentive. But it has been observed among Domestic Fowls, that the Cock will often entice a Hen to a corner, where he will arrange the straw in form of a nest, as it were to induce her to lay, and that he will often perch by the nest where his favourite Hen is sitting, as if to offer his assistance, in precisely the same way as birds having but a single Hen.

Cock's attention to her.

Origin of our Domestic Fowls.

It has been frequently disputed whence arise the breed of our Domestic Fowls. Temminck, as we have stated above, considers them as derived from the Cock of Jago, and from the *Ayam Uta*, or *Ayam Bankia* of Sumatra. And he grounds this opinion, first, on the resemblance of their Hens to ours; secondly, from the size of our Cock, intermediate between the two species he has named; thirdly, from the nature of the feathers, the form and disposition of the wattles the same as ours; and, fourthly, because in them alone, as in ours, the females have the small wattles. That domestication has considerably altered the whole figure of the body and wattles, there can be little doubt, and hence arises the difficulty in deciding the stock from which particular races have sprung. The Fowls of Sanceverre more nearly resemble the Cock of Jago, whilst those which are known as Turkish Fowls are more allied to the *Ayam* of Sumatra.

Authorities

From the authorities quoted by Temminck there seems little doubt that America, as well as India, furnishes Fowls in a wild state. Acosta, who was the Provincial of the Jesuits in Peru and Hispaniola, notices their existence prior to the arrival of the Spaniards in those Countries; and that in the aboriginal language Fowls were called *Tolpa*, and their eggs *Ponto*. Somini, during his travels in French Guiana, often heard them crowing in the woods, though not in so loud and sonorous a tone as ours employ; and he further mentions, that he himself saw "on a mountain a bird about the size of a Pigeon, with brown plumage, with a fleshy crest or comb upon its head, short wings, and a tail disposed like that of Fowls, which it resembles in its carriage and gait." Stedman, also, in his *Voyage to Guiana*, (Dutch Guiana,) states, "the common Fowls are here as good and plenty as in our own Country, but smaller; and their eggs differ in shape, being more sharp-pointed. A smaller species of the dunghill kind, with rumped, inverted feathers, seems natural at Guiana; being reared in the inland parts of the country by the Indians or natives."

It is observed that Fowls breed more freely in warm than in cold climates, although even in the latter they live and thrive; they are not found in the Northern parts of Siberia, and are kept in Greenland only as rarities.

As Fowls afford not only amusement, but profit to those who have the opportunity of keeping them, the

following digest of the plan proposed by M. Parmentier, in the *Nouveau Dictionnaire d'Histoire Naturelle*, 1803, is worthy observation, as pointing out the best mode of managing them.

The Hen-house.

As the exposure to too great heat or cold either weakens or disinclines Poultry to lay, so does the want of good water cause the pip, constipation, and other inflammatory diseases. It becomes, therefore, absolutely necessary to guard against great changes of temperature, if we be anxious that our poultry should thrive. In the words of M. Parmentier, *Il faut que les poules puissent s'y plaire, et ne soient pas tentées d'aller coucher et pondre à l'aventure*.

The Hen-house should always be proportioned in size to the number of Poultry kept, and ought to be rather smaller than too large; because in the Winter time Fowls are disposed to crowd together, and keep themselves warm, by which means they are more likely to lay even in cold weather. It should be built towards the East, at no great distance from the Farm-house, and elevated about a foot from the ground; its size about 12 feet in length by 10 feet in height and breadth; the walls rough cast, whitened within and without, and perfectly free from gaps or holes, through which either Rats, Mice, or Weasels, or even insects might enter; the roof much sloped in order to throw off the water speedily, and thus keep the interior dry as possible; a small door is required, above which should be an opening for the Poultry to enter from without by means of a ladder, and at the top of this opening should be placed the roosting perch, as also two circular windows, provided with a close wire trellis and shutters, one facing East, and the other Westward; during Summer time these windows should be constantly open in order to cool the air, but in Winter shut for the purpose of keeping the house warm.

The roosting perches should be fastened in the corners, at 10 or 12 inches apart, on brackets; they should be square, as Fowls cannot so conveniently perch upon cylindrical rails. In the intermediate spaces the egg-chambers should be placed, covered with a plank, to protect the Hen, whilst laying, from disturbance by the mating of the other Fowls. The nests in these should be made of osier baskets fastened to the wall, and well lined with dry straw, which should be frequently changed, and so placed as to prevent the Hen from accidentally breaking the eggs already there. Fresh water should also be supplied in open dishes as in aviaries.

As soon as the Fowls have left the Hen-house, it should be aired by opening the doors and windows, and by scraping and washing the floor, perches, and nests with hot water, and occasionally with vinegar. No attempts should be made at keeping other Poultry in the same house with Fowls; for although they have fed with them during the day, they are considered intruders at night, and not less so Capons, although of the same species as themselves.

In addition to the Hen-house, it is necessary to have a very warm room for the Hens to sit in, and also for keeping the Chicks and their mothers in separate cages during seven or eight days after hatching; they may then be turned loose without danger of incapacity to provide for themselves.

Great advantage is also found in the Poultry yard being provided with, 1. a tray filled with dust and

Requires for Poultry yard.

GALLUS. ashes, in which the Fowls may roll to free themselves from the Flens and other vermin with which they are tormented. 2. A tray containing horse-dung, which should be frequently changed, in order to afford them amusement during the cold weather in grubbing after seeds and worms. 3. Two squares of turf, for their repose after eating or other amusement. 4. Some thick bushes, or, what is still better, trees which by their shadow afford shelter from the sun, and shroud them from the piercing eyes of the Kite; and if there be either mulberry or cherry trees so much the more advantageous, as affording fruit of which Poultry are extremely fond. 5. A shed, to which they may retire during the rain. 6. Some covered wooden or earthen vessels containing water, with holes in them, through which the Fowls may put their heads to drink fresh water, instead of hunting after that which is bad and likely to breed distempers among them. 7. Lastly, the Poultry yard itself should be large, spacious, and as well suited to the purpose as possible; there should be sufficient drains to carry off the water, and the dung-hills should be carefully kept together.

Poultry-
attendant
and her
duties.

As, however, all the preparations which have been hitherto noted, are but useless without considerable attention and care, our amusing Author proceeds to describe the qualifications of a *Fille de Banecour*, or Poultry attendant, who, he very properly states, should be "a decent, careful, gentle, patient, clever, attentive, and watchful personage," and finishes his account with an observation applicable to every good servant, *quand elle écout toutes ces conditions, c'est un vrai trésor, il faut tout faire pour la conserver.* Her first care should be to attach her charge to her, by appeasing their disputes, by distinguishing their characters, and petting the most docile with little attentions, such as caressing and feeding from her hands, which they understand. Without her, so well known to her feathery charge, no person should enter the Poultry yard, to frighten, and least of all, to disturb those Hens which either are laying or sitting. She should be careful in feeding and watering the Poultry at stated hours, should shut them up in the Hen-house at night, and let them out early in the morning; should proportion their number to the means of existence, which do not require much expense; she should frequently count them to see if they be right; notice how they feed, mark such as fatten or lose flesh, and observe such as are disposed to lay or sit. If a new Cock be introduced, in order to replace those becoming useless, she should, after tying his legs, bring him to the Fowls, and protect him from the attacks of the other Cocks; treatment of this kind for a few times will make them familiar to him and allow his admission, which they would not otherwise do. She should also from time to time visit the Hen-house, rearrange the nests, remove the newly laid eggs, and put them in a dry, dark and fresh place; should separate those to be sold from those intended for hatching, and never put them under the Hen without examining them by a candle, to see whether they be fit for the purpose, and what sex the Chick will be; she should note when the Hen first sits, in order that she may know when the hatching will take place; and as it often happens that a sitting Hen will not leave the nest for two days, and of course suffer much from hunger and thirst, she should be careful to provide against this by putting food and water as near the Hen as convenient. But her cares will be much increased when

the Chicks escape from the egg, for whilst under the tutelage of the mother they require great attention; she should know how to distinguish heating from cooling food, such as affords most profit with least expense; she should separate each Chick from the rest, so soon as its plumage becomes rough and disorderly, and its wings loose and drooping; and she should understand their diseases and apply the necessary means for their relief. She should take care that during the time of laying, the stones of grapes should not be eaten, as they tend to stop it, (an observation this which in England is of little value, as grapes are not here in sufficient numbers to be employed in feeding Poultry,) but that food lightly salted which favours it should be given. Sometimes there is difficulty in dropping the egg; in this case a few grains of salt or a little garlic may be introduced into the vent, which will facilitate the process. She should be aware that the pip shows the Fowls have either had an insufficient supply of water, or that the water has been bad; and after performing the operation required for this disease, she should be careful to supply plenty of water, which in Winter should be warm. If the Poultry be scoured, she should give dry and slightly astringent food; but if constipated, laxatives should be used, such as beet-root, lettuce, &c. When the skin is affected with the itch or any other complaint, it is advisable to refresh it with some kitchen plants chopped up and mixed with fine bran.

She will observe that when the shell of the egg is soft, the Hen is inclined to get fat; she will therefore diminish the quantity of food, put some chalk in the water, and brick dust in the food as correctives; and, lastly, she will be careful not to give them any paste made of bitter almonds, which to Poultry is rank poison.

In the management of Fowls considerable importance attaches also to the choice of them, if we be anxious for success.

The Cock (one will be sufficient for at least six Hens) should be of good, though not immoderate size; his beak thick and short, his crest and wattles large, and of a bright, shining red; the chest broad, wings strong, thighs muscular, legs strong, and armed with large sharp spurs; his claws curved and very sharp; he should crow loud and clear, should be attentive to his mates in seeking food for them, in keeping them together during the day, collecting them at night, and protecting them from annoyance; the best coloured plumage is black or very dark red.

Best Cocks
for breeding ♀

The Hens should be of moderate size, black or brown, the comb pendant, head large, eyes bright, and feet bluish; they should be of strong constitution; but we should never choose those which are disposed to have the note of the Cock, nor those which have spurs, because they lay rarely, and when they have laid, either break or cut their eggs, and if neither of these accidents happen, they are bad sitters. Neither should fat or old Hens be chosen: the former, on account of their disposition to make fat, lay few eggs, and the latter none at all; these last may be distinguished by the roughness of their comb and feet, and oftentimes they assume the plumage of the Cock.

Best Hens
for the same
purpose.

Food.

Fowls are easily provided with nourishment, as they are good examples of omnivorous birds; animal or vegetable food is indifferently taken by them with avidity;

GALLUS

and they are seen unceasingly scratching the loose earth or heaps of dung for seeds, worms, insects, or any thing else they can procure; but as this kind of food can only be obtained in Spring and Summer, or at least but very sparingly, it is necessary to provide somewhat additional, which should be distributed at sunrise, and in the evening immediately before the Fowls retire to the Hen-house. Vegetables in season should be boiled over night in pot liquor, mixed with bran, and strained; in the morning it should be again warmed, before it is given to the Fowls, as likely to keep them in health, fatten them, and render them more prolific; after feeding, chaff, rye, barley, chick peas, vetches, fresh or spoiled fruit, potatoes, bread, crumbs, the refuse of the table or kitchen, &c. should be thrown about, according as the place affords more or less sustenance; all of these are better if boiled and broken to pieces, than uncooked and whole. Bread steeped in the liquor of boiled meat is also extremely nutritive. Particular periods, such as those of laying and sitting, and during disease, require especial attention to the kinds of food to be given.

Prone for
obscuring
maggots
and worms.

M. Parmentier has proposed to satisfy the fondness which Fowls exhibit for maggots, by mixing barley-meal bran and dung in a dish; in two or three days, if the weather be warm, numerous maggots are bred in this compost. Another and more complete method of obtaining this kind of food, consists in enclosing a part of the Poultry yard with a wall 12 feet square and four feet high; at the bottom of this is placed a layer of straw, cut chaff, horse dung and loose earth steeped in the blood of cattle or any other kind of animals, with a mixture of refuse oats and bran; upon this are to be spread the intestines of animals cut into pieces, and over this a layer of straw, &c. as before mentioned, till the enclosure is filled; it is then to be covered with stones to preserve it from the Fowls, and soon becomes converted into a heap of worms, which may be opened to them when the frost precludes their usual occupation in search of them.

On the Management of Fowls with reference to Eggs.

As of course profit is expected from a Poultry yard, and it is very advantageous to observe which Hens lay most eggs, which sit best, and which manage their broods with most care; observation on these points may be made throughout the twelvemonth, and then they may be selected with a view to one or other of these purposes for future use. We should also notice which fatten best, and whether a greater number of smaller eggs are equivalent to a less number of larger; and whether in both these points the produce compensates the expense of the keep; bearing, however, always in mind, that although when Poultry are very fat they lay but few eggs, still, if they are ill-fed, the same effect is produced.

Hens lay
usually
about
February.

Under natural circumstances, the time at which Hens commence laying is about the month of February. The eggs are laid generally one in two or three days, sometimes one in every two days, and occasionally, though very rarely, two in the same day; and after eighteen or twenty are laid, the Hen has usually a disposition to sit. With some short intervals, however, the laying is continued through the summer, till the moulting season, which occurs early in the Autumn, and is characterised by the dull, weakly appearance of the bird, the ruffling of its plumage, and change of colour,

Moulting as
above.

and it is not concluded till the Spring, in consequence of the cold weather retarding the process. They leave off laying about the fourth year.

GALLUS.

A constant supply of eggs being very material, it is necessary that the Poultry-keeper should hasten or retard the period of laying, according to circumstances; for the latter purpose, it is common to give more or less stimulating food. But the most efficacious, though cruel method, is that recommended by Reaumur, viz. to pluck the Hens by degrees, either in the Spring or beginning of Summer, and thus to hinder the moult, which, taking place at the end of the Summer, would prevent their laying. To facilitate laying, the Fowls are confined in a light and warm room, kept carefully clean, fed with abundance of stimulating food, and provided with a young and lusty Cock; the best food at this season is hemp seed, and the usual supply of barley, buck wheat, or millet seed should not be suspended. This plan was also proposed by Reaumur, and he observed, that under these circumstances the eggs were of much less weight, and frequently had only a membranous covering, forming that kind of egg which is commonly designated a *soft egg*, and similar to those frequently laid by fat Poultry.

Mode of
obtaining
eggs
throughout
the year.

It is a very curious fact with reference to Poultry, that Hens will often lay eggs without having cohabited with a male; such are generally considered unwholesome, but this is not the case; and they have the advantage of keeping sweet and good more easily and for a much longer period. An instance has been recorded in which a Hen confined in a cage, has for two years produced an egg every two days between the months of February and November, without however showing any disposition to sit.

Heat or a
seasonally lay
eggs with-
out cohabit-
ing with the
Cock.

Hens, as well as other birds, are generally inclined to sit as soon as their full number of eggs is completed, but this period is protracted by removing them as soon as laid, leaving either one egg, or a chalk egg, to induce the Hen to return to her own nest. The continual disposition to lay, has been by some considered a proof of the stupidity of Fowls; but this must be esteemed a very unfair imputation. The Hen is instinctively conscious that the number of eggs which she can cover is incomplete, and therefore strives to make it up. The same fact is observed with respect to the Hens of other birds; if a nest be taken before the eggs are hatched, the whole process of building and laying is again resorted to, in order that one of the great objects of the bird's life may not be lost, viz. the propagation of its species. And with this view it is that the Hen continues to lay, knowing that her nest is not furnished with the proper number of eggs.

Having obtained a number of eggs, it is necessary that they should be selected previous to being placed under the Hen for hatching. Such only should be used for this purpose as are produced by the most vigorous birds; and attention should be paid to the sex which is required for the different purposes of the Poultry yard.

It is said (and the belief, which is as old as the days of Horace, has been adopted by modern Naturalists) that the eggs which will produce Cocks are of a more pointed form, and, if held up to the light of a candle, have the air-bubble under the shell at the large end, at right angles with the long axis of the egg; whilst those from which Hens are hatched, have a more rounded form, and the bubble at the same end, but placed some-

Method of
distinguish-
ing male
and female
eggs.

GALLUS. wint obliquely to the long axis. In neither instance should the eggs have been laid above three weeks, as after that time evaporation has gone on so far as frequently to make them unproductive; and even if they are hatched, the chickens are weakly, and reared with difficulty.

Hens are most inclined to sit in Spring and Autumn. The eggs are then more numerous and strong, and the temperature is better adapted to hatch them than at other seasons.

The Natural Mode of Hatching.

Egg nests. The eggs having been chosen, should be put into straw nests of sufficient size, lined with feathers, and placed in wicker baskets, of which there should be as many as it is proposed that Hens should sit; it is advisable always to make several sit at the same time, in order to supply any deficiency by breakage or unproductiveness. The nests should be placed in a warm room, with a south aspect, dry, and quiet, to prevent the sitting Hens being disturbed by the noise or intrusion of the other Poultry. The number of eggs deposited in each must vary according to the season at which they are to be hatched; in February, ten or twelve are sufficient for a single Hen, fourteen or fifteen in March, and in April as many as twenty may be set; the temperature of the air is the reason for this variation, as, of course, in cold weather the Hen cannot supply a sufficient degree of heat for the larger number.

Proper kind of Hens for sitting. The Hens to be used for this purpose should have the bodies broad, the wings large and well feathered, and the claws and spurs blunted. It is also well worth while to place them for a few days on some old eggs, in order to be sure that they intend to sit; if they continue close on the nest, after this period has elapsed, they may be placed on the eggs which are intended for hatching, and a linen cloth should be thrown over the Hen, to be removed only in the morning when her food is brought, which should be placed near the nest, so that she should be off in short a time as possible.

Eggs not to be touched. The eggs having been once placed under the Hen should not be again touched, but left entirely to her own management, and she will take care to move them about from the middle to the edge of the nest, or from the edge to the middle, in order that all may have the due proportion of heat; and this she manages much better without assistance than with it. Usually on the twenty-first day from the commencement of sitting, the eggs are broken, and the Chickens make their appearance.

Some persons take the eggs out of the nest on the eleventh day, and place them on a drum-head in the sun, side by side; if their shadow do not move, they are thrown away as useless, but if it shake, by the motions of the Chick within the shell, that is accounted a proof of matters going on well, and such eggs are returned to the nest. Sometimes the eggs are dipped in warm water on the eighteenth day, for the purpose of cracking the shell; this, however, is a bad plan, it has no advantage, and often destroys the young animal within. Occasionally a Hen becomes very impatient of the necessary confinement during incubation, and frequently leaves the nest; it is then advisable to feed her by hand on the nest. Sometimes also they get a trick of breaking and eating their eggs, the best prevention for which is to boil an egg hard, and whilst hot give it to the

Hen, she pecks it as usual, and burning herself, will not again venture a similar experiment.

When large broods of Chickens are desired, or the Hen sitting on eggs will not sit till they are hatched, Guinea Hens are frequently employed as substitutes, for which they are well adapted by the greater size and warmth of their bodies, which will cover a much larger number of eggs. When intended to be used for this purpose, they are to be fed with stimulating food, and enveloped in a cloth, which should cover all but the head and tail; thus muffled they are placed for a few days on some old eggs, and may afterwards be removed to the nest, where they will quietly sit till the brood is hatched.

For an account of the changes which the egg undergoes during the period of sitting, the reader is referred to the *ESSAY ON COMPARATIVE ANATOMY*; but it will be as well to notice here the escape of the Chick from the egg.

About the seventeenth day after incubation has been commenced, a perforation in the shell may frequently be noticed, which is made by the Chick itself. This is effected by means of a small and nearly circular horny scale, with a hard and sharp projecting point on its centre, which is placed upon the curved part of the upper mandible, just above the point, and which comes in contact with the shell. It was first noticed and described by Mr. Yarell, in the *Zoological Journal*, vol. ii. p. 433. By the change in the position of the egg, effected by the Hen, and by the Chick itself, this point is applied around the interior circumference of the egg, about one-third below its larger extremity; and thus a series of perforations are produced, which in addition to the brittleness of the shell by the absorption of the fluid part of its contents, render the last efforts of the Chick to escape from its confinement much less difficult than they would otherwise be; and this is effected on the twenty-first day, when the egg opens as if by a hinge, and the smaller portion is frequently cupped, or inscribed within the larger.

Having thus noticed the natural mode, it will not be uninteresting to consider the

Artificial Modes of Hatching.

which have been adopted at different periods. The great object during incubation, appears to be that of keeping the eggs at a regular temperature of 98° or 100° of Fahrenheit's scale; for after the process has been once commenced, a greater or less degree of heat will destroy the young animal. It does not seem of consequence in what mode this heat be applied. Pliny (x. 55) relates, that the Empress Livia Augusta, wife of Nero, at the time she was pregnant with Tiberius Cæsar, being anxious to ascertain what sex her child should be of, carried a Hen's egg continually in her bosom, and when necessity required its removal, placed it in that of her nurse, till she could return it to its original situation. "And verily," says he, "this presage became true, for the egg became a Cock Chicken, and she was delivered of a son."

A female who was bedridden has been known to amuse herself by hatching eggs, placed under her arm-pits for three weeks; and Blumenbach mentions, that himself knew an egg hatched by a Poodle Dog, which sat on it for the necessary period, and when the Chick was hatched, tended it with as much care as a Hen would have bestowed.

GALLUS.
Guinea Hens employed as substitutes for common Hens.

Horny projection on beak to avoid breaking the shell.

Egg hatched by Poodle Dog.

GALLUS

Egyptians first employed artificial heat for hatching chickens.

Mention made of it by Pliny.

The Egyptians appear to have been the first who employed artificial heat for hatching Poultry, and they have continued it for many centuries. Aristotle is the first author who notices it, he says, "That although incubation be the common method employed by Nature for bringing out eggs, still it is not exclusive: for we see that in Egypt eggs will be hatched of themselves in the earth, if covered and heated with dung." And elsewhere he notices, that "if heated in vessels, wherein they are placed, eggs will hatch of themselves." It seems probable, therefore, that the process of artificial incubation was by no means new in Egypt in his time, but how long prior to that period is uncertain.

Pliny (x. 54) refers to the same subject. "In addition to this," says he, "there are some eggs which will become birds without being placed under a Hen, but merely by the operation of nature, as may be seen by observing the dung-hills of Egypt." And again, that "probably hence arose a new method, which was adopted a short time since, of placing eggs in some warm place, and making a gentle fire of straw or chaff beneath, to keep up a moderate degree of heat; taking care at the same time to turn them by hand both day and night, and thus at the proper time Chickens were expected to be hatched, and were obtained."

This practice of oven-hatching has been employed within the last three or four hundred years in Europe, but not with sufficient success to displace the natural method. Alphonsus II. of Naples, in the XVth century, had an oven which would hatch 1000 eggs. Francis I. of France, in the following century, made experiments of the same kind at Mont Trichard; and subsequently the Tuscans and Poles made similar attempts. In no instance, however, has artificial incubation been carried to the extent, or been followed with such success, as attends it in Egypt.

In the account given by Niebuhr, of the

Egyptian Method of Hatching by Ovens,

he speaks of the building for this purpose being rectangular, made of brick or clay, and one he saw at Cairo implanted or half buried in a hillock. It is called a *Mamal*, and consists of two stories, communicating with each other, and having a passage down the middle, on either side of which are several chambers, from five to eight, or more, in which the eggs are laid upon a bed of straw, which is spread on matting, laid upon the floor of the lowest story, at the times the chambers are used. By some travellers it is stated, that the eggs are so placed as not to touch each other, but others mention a second layer above the first. To one corner of the building is attached a fire-place, in which is burnt cows' or camels' dung, the ordinary fuel of the Country; and the heat thus produced is conveyed by flues into both stories, for three or four hours, at different periods, during the first ten days, when the oven having become sufficiently heated no more fire is supplied. To regulate the temperature, there are ventilators which are opened as occasion may require; and it is curious that the attendants make use of no apparatus, but merely trust to their own feelings for keeping the heat at its proper standard. About the eighth or tenth day the eggs are examined with a lamp, and those which have not vivified are removed, whilst the rest are taken into the upper story, where they remain till hatched, about the twenty-first day. During the whole of this period, they are carefully turned, twice every day, and four times

Construction of the Mamal

Examination of the eggs at each and tenth day.

each night; a part of the process which is of material importance, and may not on any account be neglected. The number of *Mamals* in Egypt, about the beginning of the last century, is stated by Sicard to have been 386; and as the number of eggs hatched in each was estimated at from 40,000 to 80,000, a fair estimate may be acquired of the facility with which the process is there carried on. But there is, probably, some little professional craft attached to it, as the inhabitants of Bemie, a town on the Delta, are almost the only persons considered to understand the process, and, at the proper seasons, they travel over Egypt with the view of taking charge of the ovens.

The following account is given by Dr. Clarke, in his *Travels in Greece, Egypt, and the Holy Land*, of the

Hatching in Ovens, as practised in Egypt, in 1801.

"Before daylight in the morning, September the 5th, we went to the village of Berinbal, to see the manner of hatching Poultry, by placing their eggs in ovens, so frequently mentioned by authors, and so well described by one of our oldest travellers, George Sandys. Notwithstanding this, the whole contrivance, and the trade connected with it, are accompanied by such extraordinary circumstances, that it required all the evidence of one's senses to give them credibility. We were conducted to one of the principal buildings constructed for this purpose; and entered by a narrow passage, on each side of which were two rows of chambers, in two tiers, one above the other, with cylindrical holes, as passages, from the lower to the upper tier. The floor of the upper tier is grated, and covered with mats, on which is laid camels' dung; somewhat resembling the manner of placing hops, for drying, in English oast-houses. We counted twenty chambers, and in each chamber had been placed 3000 eggs; so that the aggregate of the eggs then hatching amounted to the astonishing number of 60,000. Of these, above half are destroyed in the process. The time of hatching continues from Autumn until Spring. At first all the eggs are put in the lower tier. The most important part of the business consists, of course, in the precise attention to the requisite temperature: this we would willingly have ascertained by the thermometer, but could not adjust it to the nice test adopted by the Arab superintendent of the ovens. His manner of ascertaining it is very curious. Having closed one of his eyes, he applies an egg to the outside of his eyelid; and if the heat be not great enough to cause any uneasy sensation, all is safe; but if he cannot bear the heat thus applied to his eye, the temperature of the ovens must be quickly diminished, or the whole hatch will be destroyed. During the first eight days of hatching, the eggs are kept carefully turned. At the end of that time, the culling begins. Every egg is then examined, being held between a lamp and the eye; and thus the good are distinguished from the bad, which are cast away. Two days after this culling, the fire is extinguished; then half the eggs upon the lower are conveyed to the upper tier, through the cylindrical passages in the floor, and the ovens are closed. In about ten days more, and sometimes twelve, the Chickens are hatched. At this time a very singular ceremony ensues. An Arab enters the oven, stooping and treading upon stones, placed so that he may walk among the eggs without injuring them, and begins clucking like a Hen; continuing this

GALLUS

Number of Mamals

Hatching at Berinbal

Egg chambers.

Made of ascertaining temperature

GALLUS

curious mimicry until the whole are disclosed. We heard this noise, and were equally surprised and amused by the singular adroitness of the imitation. The Chickens thus hatched are then sold to persons employed in rearing them; many are strangely deformed, and great numbers die, not only in rearing, but even during the sale; for, to add to the extraordinary nature of the whole undertaking, the proprietors of these ovens do not give themselves the trouble of counting the live Chickens, in order to sell them by number, but dispose of them, as we should say, by the gallon; heaping them into a measure containing a certain quantity, for which they ask the low price of a para; rather more than a farthing of our money." *Clarke's Travels*, vol. iii. p. 329, 4to.

With regard to eggs thus oven-hatched in Egypt, Blumenbach mentions a very curious fact, that those Hens, whose grand and great-grandmothers have been reared from eggs hatched in the same way, lose the instinct of brooding.

Reaumur's Methods of Artificial Incubation.

In the year 1749, Reaumur published in a pamphlet, entitled *Art de faire éclore et d'élever en toute Saison des Oiseaux Domestiques*, two methods of artificial incubation: the first by means of dung, the second by the heat of a common fire. In the former, he made use of vessels lined with plaster, within which the eggs were suspended in baskets, and the whole plunged into a heating dung heap. Or, he surrounded the dung with a wooden enclosure, pitched on the outside, and lined with lead within; one end of this was fastened to a wall, separating the dung heap from a chamber, which communicated with it by means of a little wicket; through this the eggs were introduced on little wheeled carriages; and in order to judge of the temperature he invented some thermometers, which were placed either vertically or horizontally, in order to raise or depress as necessary. The other mode consisted in making a hothouse of the top of a baker's or pastrycook's oven, divided into chambers, the heat of which was regulated by a thermometer, and kept up to the proper standard during the whole period of incubation. This latter plan much resembles the Egyptian method; but so many difficulties occurred in it that it has been given up.

The Chinese Method of Hatching

Consists in placing the eggs in little wooden boxes filled with sand, which are placed on iron plates kept moderately warm; and this process is carried on about the vessels which, in many instances, form the permanent residences of the pouter Chinese.

Method recommended by Blumenbach.

Professor Blumenbach in his *Lectures* has been accustomed for many years past to describe a method of hatching, simply by application of the artificial heat of warm water. For this purpose he had a tin vessel double lined, between the two portions of which water is placed, on the same principle as a water bath; the water thus contained is warmed by the application of a lamp beneath, and the heat kept up to about 100° Fahrenheit's scale. In the interior of the vessel the eggs are placed, and turned occasionally, so that each part may receive its due proportion of warmth. In this manner he obtained Chickens, and recommends it as the most convenient in experiments made with the view to ascertain

the daily changes which occur in the egg during the process of incubation.

Much on the same plan as that mentioned by Blumenbach, is the method proposed by the author of the *Ornithotrophie Artificielle*. The machine therein described is a cylinder twenty inches high, and twenty-four in diameter; but the warm water, instead of passing round between the sides of the egg chamber, is contained in a cylinder, which passes from the top to the bottom in the midst of the vessel, which itself is of a cylindrical form, and rests upon a stove placed below. Around the interior of the greater cylinder are placed shelves for the eggs, which may be introduced to the number of 300. In the sides of the outer cylinder, just below the arch which forms its top, are four holes, two inches in diameter, as ventilators, opposite each other; four other holes are also placed near the bottom, two entering obliquely and the other two horizontally, and all furnished with cork stoppers, which may be put in or removed by the introduction of the hand through a door six or seven inches square, placed about the middle of the cylinder. In this way the temperature can be easily commended.

Steam was first employed for hatching eggs by M. Copineau, who gave an account of his process in 1795, in a pamphlet entitled *Homme rural de la Nature*.

M. Copineau's Method.

He had a low, round building, the entrance of which was closed by two glass doors, the one within the other, and lined with lamb-skin, and the roof provided with four triangular traps, capable of elevation or depression by means of a cord and pulley. The interior of the chamber was lined with sheep-skin to within a fourth of its height, and the external air was admitted by means of four pipes placed opposite each other, which, however, could be cut off or admitted by cocks outside of the building. Within, small tables were so arranged as to admit 8000 eggs being distributed upon them. Beneath this chamber was built a furnace, into which a copper tube filled with water passed, and this opening in the floor, the steam proceeding from it pervaded the chamber, and escaped through the roof; at the same time that the temperature was regulated by opening the traps and tubes as occasion might require. And in order to prevent the eggs from becoming dry, a basin of water was placed within the chamber, the vapour of which tended to keep the atmosphere damp.

Other persons have proposed different schemes, but the latest is that of Mr. Walthew, of Chertsey in Surrey, which, within the last five years, has been exhibited at the Egyptian Hall, Piccadilly, and of which the following account has been extracted from a pamphlet published by him in 1824.

Mr. Walthew's Method of Hatching by Steam.

The Incubating Machine may be made of tin, copper, iron, or lead, of any form or shape which is most convenient; it consists of a double, hollow case, communicating with a chamber or reservoir, into which the steam is received by a main from the boiler, and from which reservoir the steam is conveyed by pipes placed vertically and horizontally into other pipes perforated with small holes, which open into all parts of the cavity between the two plates of the machine, in order that the steam may be equally distributed. At the top of the machine is a pipe, with a key cock, communicating with

GALLUS

GALLUS. the interior, by which any superfluous steam may be discharged, and at the bottom, connected with the steam reservoir, is another, by which the refuse water produced by the cooling of the steam is withdrawn. The interior of the machine has ledges on each side to support the nests, which are made of wood, with canvas or twine-net bottoms, on which coarse wool and feathers are spread, upon them the eggs are laid, and covered lightly with the same materials. To this chamber are folding doors, furnished with four brass ventilators, having holes in them, through which thermometers may be introduced horizontally into the nests for the purpose of ascertaining the temperature.

Attached to the Incubating Machine and its steam apparatus should be

Rearing House.

The Rearing House, which, by being so placed, has the advantage of warmth; and this is particularly advisable when the hatching is commenced in cold weather. A room about fourteen feet square will be sufficient for fifteen hundred Chickens or Ducks; it may be either fixed or movable; the latter, of course, if, as the inventor has proposed, the Incubating Machine and Rearing House be placed on wheels, for the facility of moving it to different parts of an estate. It is not of much consequence what the materials of the buildings be; it should be fitted up with nests lined with Lambs' or short woolled Sheep's skin, pegged in so as easily to be removed when soiled; and into the bottom scraps of the skin should be put, which are generally the only parts of the nest that become soiled. Over the top of each, another piece of skin is stretched on a little frame with four legs, which drop into hollow tubes; this is easily raised by the birds beneath it, as they increase in strength; and they are thus kept as warm as if under a Hen. Above the nests a sloping board is placed, which shoots off the dirt made by the older Chickens, which roost on perches ranged above it. In the centre of the House should be an iron plate or trap, for the convenience of washing down the floor; and two doors in slides placed opposite each other, to allow the exit of the Chickens into a space around the building enclosed on three sides with wire or close wooden railing, in which they may be allowed to run in fine weather, and to scratch and peck among horse-dung or other offal introduced for that purpose.

Heat of the steam.

The heat of the steam should be kept up to 95° Fahrenheit. And it is worthy of remark, with reference to affording the Chicken assistance in freeing itself from its original habitation by breaking the shell, that Mr. Waltheus found "several of them died in consequence of the operation; and many of them, although they lived three or four days, and one or two, a week, were all the time delicate." He therefore strongly recommends "never to assist the Chick beyond that of removing, with the point of a stocking needle, or some other fine instrument, a very small piece of the shell; and only then just opposite the beak, where it has been cracked some hours, and no progress made, and that without disturbing the skin that envelops the Chick." *Artificial Incubation, being the Practical Account of the Art and Science of Mr. Waltheus, for Hatching all kinds of Poultry and Game Birds by Steam*, London, 1824.

Management of Chickens after Hatching.

During the first day after their exclusion from the

egg, the Chickens do not need feeding, but should be left quietly in the nest, in order that the down with which their body is covered should dry, and their beaks may harden by the warmth of the Hen. On the next day they should be removed from it and placed in a warm room, should be fed with soft food, such as bread, or barley steeped in water, and be plentifully supplied with fresh water. After six days they may be taken into the open air, whilst the sun is out and the atmosphere warm; and the Hen should be confined in the same situation under a coop, which will tend to keep the brood together, and prevent them straying far from her. She may, however, be freed from her seclusion in fifteen or eighteen days after the hatching is concluded, and will then be observed leading her Chickens about with great care, and teaching them how to provide for their own wants; and when she thinks they are tired, will call them to her and nestle them under her wings. At this time she is extremely courageous, and will fly at any animal which attempts to disturb her feathery charge. As she is able to protect and manage twenty or thirty Chickens, it is not uncommon to put two broods under the care of one Hen, which takes charge of them indiscriminately.

GALLUS. Chickens hatched by a Hen.

When Chickens have been hatched by artificial means they require more attention. In Egypt, so soon as the Chickens have come out of the eggs, the business of the oven attendant ceases, and they are then distributed, in broods of four or five hundred, to females who place them on the open roofs of the houses, which in that Country are flat, and surrounded by walls four or five feet in height; and here they are fed upon millet seed and bruised rice. In the evening they are collected into cages, formed of palm branches lined with wool; and carried into covered rooms. In Europe, however, where the temperature is so variable, this immediate exposure to the open air would destroy them; and they are therefore placed for the first four or five days in cages, lined thickly, but loosely, with wool, so as to form a nestling place similar to the body and wings of a Hen. After which they are removed, together with their cages, into a room having a south aspect, and heated with a stove, or by pipes containing warm water and covered with flannel, to 18° or 20° of Reaumur's scale. Fresh air also being of great importance, a chimney should carry off that which is foul, and the fresh air should enter the room by coming up through the floor, and passing off, when warmed, by the sides of the grate, as in a German stove. The floor should be sprinkled with sand, and the dirt removed every morning: the skins lining the cages should be bent and combed, and the Chickens which are dirty washed in warm water daily. A small enclosure should also be attached to the chamber, in which the Fowls may run, and gradually become accustomed to the open air, by staying out for a short period. Their food must also be attended to particularly; at first, bread soaked in water, and mixed with eggs boiled hard and chopped up; afterwards, barley-male paste, pieces of putatoe, and pears or apples boiled and mashed; water must also be supplied, but in such vessels that the Chickens can only introduce their heads, otherwise they will be apt to get into it, and either drown themselves or catch cold. After the lapse of a month, the heat of the chamber may be diminished, the cages taken away, and the brood allowed to be out for a longer time in the air. At the conclusion of the third month they

Chickens hatched artificially in Egypt.

In Europe.

GALLUS. may be looked over, the largest set aside for fattening, and the strongest for breeding.

Employment of Capons in tending Broods.

Although Capons in England are used for no other purpose than the table, on the Continent they are employed in bringing up broods of Chickens, which have been either deserted by their own mother or hatched artificially. With this view a large and vigorous Capon is chosen, the feathers are plucked from his belly, which is afterwards rubbed with nettles; he is then stupefied by being drenched with wine; and this operation is repeated for two or three days, shutting him up at the same time in a narrow cage with two or three Chickens, which continually running under him, as they would under a Hen, soothe the irritation of his skin, and, in return, he becomes attached to them, and from day to day more Chickens are added, till he has as many as he can cover with his body and wings. After two days have elapsed from the time at which the last Chickens were put to him, he may be released from his confinement, and will tend his charge as carefully as a Hen. This cruel treatment well accords with the feelings of those who do not hesitate to sew up the vent of Poultry and half grill them when alive in a hot oven, for the purpose of increasing the growth of the liver, which is esteemed a great delicacy; but it may be hoped such plans will never be introduced into England, more especially as Reaumur has shown, that the Capon may be taught to take care of a brood without either being plucked or made drunk. This plan consists in putting the Capon into a deep, narrow basket, and covering him up so as to exclude the light; he is to be taken twice or three times a day from his confinement, and fed in a cage with two or three Chickens, and as he becomes accustomed to these, more may be added, till they amount to forty or fifty; to these he soon becomes attached, and he may then be turned loose into the Poultry yard. Proud of his charge, his manners become changed, he is no longer an outcast from the feathered community, who had previously driven him away, but struts about with an air of conscious importance; and though at first awkward in his attempts to provide for his little family, and often treading upon them in consequence of carrying his head so stiffly that he cannot see them, he soon overcomes all accidents, and tends them with the affection of a Hen. It is common also to put a hell rooster his neck, which serves to collect the brood; his voice not being sufficiently loud, as the Hen's is, for that purpose. After having been thus once taught to bring up a brood, the Capon does not forget his education, but may always be brought to it again, merely by muzzling him in the same manner as that employed with Guinea Hens for the same purpose.

Diseases of Fowls.

Fowls are subject to several diseases, of which the following are the principal.

Scouring. Under this complaint Fowls become dull and moping; their wings droop, their feathers are ruffled, and their mating is loose. These symptoms are consequent on cold, damp, and scouring or too aqueous food. The disease must be remedied by keeping them warmer, by giving chalybeate water, or an infusion of nettles; and for food, boiled barley mixed with chopped quince.

Catarrhus occurs frequently after a continued drought

or too heating food. The French treat this disease by pulling out some of the feathers around the vent, and rubbing the part with oil, or even introducing it into the intestine; the food should be laxative, consisting of a paste made with barley meal, to which may be added lettuce leaves and quince cut into pieces.

Pip is caused sometimes by the water given to Fowls being stale and stinking; it consists of a thin, semi-transparent membrane growing over the tongue, which is to be removed, and the bird not to be allowed to feed for at least an hour after the operation.

Ulcers often attack the corners of the beak of Hens, and the palate, root of the tongue, and interior of the nostrils of Cocks; they arise from a gross habit of body, and are highly contagious. Fowls so affected should be separated from the rest, the ulcers touched with a brush dipped in vinegar frequently during the day, and their food should be cooling.

There is also another disease which occurs on the rump; it at first appears as a hard, reddish, oblong tumor, which becomes soft, and then white and fluctuating; so soon as fluid can be felt it is advisable to open the swelling with a pointed instrument, and the diet should be cooling.

There are other diseases, such as, cough, convulsions, and epilepsy, to which Poultry are subject, and these must be treated by attention to the diet.

G. Cristatus, Briss.; *le Coq Vulgaire Héppé*, Tem.; *Crested*, or *Poland Cock*. Is distinguished from the Domestic Cuck by a tuft of feathers on the top of the head; they are very various in colour, and more valuable according to the peculiarity of the colour, or the contrast which the tuft presents to the rest of the plumage; some are golden, some black, with a white tuft; others white, with a black or golden tuft; some greyish, with white spots, and there are many other varieties. Whatever be the colours, however, there seems little doubt that they are all derived from the same stock; but, notwithstanding, the particular variety is kept up by attention on the part of those who are curious in breeding Fowls. These Crested Fowls are very common in Egypt, where they are sold for about sixpence apiece, and are much esteemed for the goodness of their flesh. They are also common at the Cape of Good Hope, where they are much larger than European poultry.

The *Hamburg Cock*, or *Felvet Breches*, differs little from this species, except in having a feathery circle about the eyes, and others which resemble them, but are straight, and cover the ears, the back of the head, and sometimes the throat. They are called *Felvet Breches* from having the thighs and belly of a soft black.

G. Turcicus, Briss.; *le Coq Vulgaire dit de Turquie et Coq de Bantam*, Tem.; *Bantam*, or *Dwarf Cock*, New. The Turkish and Bantam Cocks differ but little from each other; they are very spirited, and will fight a much larger bird. The Bantam has the legs clad in long feathers, which trail on the ground behind, in which respect it differs from the Turkish Cock; this appendage, however, is probably only the product of good feeding, as is observed in many kinds of domestic Pigeons. They resemble the *Ayam Bantava* in size, and in not carrying the tail so high as our common Village Cock. Temminck considers them as originating from the *Bankira* more directly than the Village Cock. The plumage of these birds is very bright, and often golden.

GALLUS. *G. Pumilio*, Briss.; *le Coq Vulgaire Nain*, Tem.; *Creper Cock*, Ray. These are remarkable for the shortness of their legs, and their diminutive size, some being about the size of a Crow, and others not larger than a Pigeon; the greater number have the toes feathered; some have a double, some only a single comb, whilst the wings of others are so long that they trail on the ground. The colour of the plumage is very various.

G. Sonneratii, Tem.; *Sonnerat's Cock and Hen*. About two feet four inches in length, from the tip of the beak to the extremity of the tail; it is therefore about a third larger than our Domestic Cock; it has the beak horn coloured, the comb notched, and the wattles similar to ours, in colour of a lighter or deeper red, but the bare space about the eyes, and on the throat, is larger in this species; the feathers on the head and neck become longer as they approach the body. They are remarkably distinguished from every other species of Cock, in the size and flatness of the quill of these feathers, forming a white stripe throughout the whole length of the feather to the tip, where it becomes expanded into a round film of a cartilaginous structure, very delicate, and highly polished; the feathers of the back of the tail-coverts are long, narrow, of a brownish black, marked with lighter spots of the same colour, and a broad white stripe in the course of the stem; the under parts and thighs blackish, with a greenish blue; the primaries dull black; the secondaries black, with a greenish blue, the lesser and middle wing-coverts have their stems flattened, and expanded at the tip, like the neck-feathers, but more thick and solid; these films are of a bright red colour; the tail-coverts are deep violet, are very long, and arched on each plane of the tail, which consists of fourteen quills, black, glistening with green; the feet grey.

The female, always smaller than the male, has neither comb nor wattles, and the throat is covered with feathers, in both which points it differs strikingly from our Hens; the plumage of the under parts resembles that of the Cock, but the colours are duller; the neck-feathers are not elongated, neither are they nor the wing-coverts furnished with the cartilaginous film observed in the male; the upper parts are greyish, and more or less inclining to black, with a streak of white extending along the stem of each feather. These birds are found wild in the woody plains of Hindistan; they strut along boldly, and fight with great fury.

From this species it is that Sonnerat has asserted all the species of our Domestic Fowls originate; but the points of difference are very distinct, and Temminck unhesitatingly denies the probability or possibility of such an origin.

G. Morio, Tem.; *le Coq Nègre*, Tem.; *Indian Cock*. This kind is remarkable for the colour of his comb and wattles, being a violet black, the former toothed, as in our own domestic poultry; the beak is a deep blue, and the feet blackish blue; the plumage is also black, with shades of bronze; but this varies under domestication. These fowls are very peculiar in having the skin, and also the perosteum, of a coal-black colour. They are common in India, but not frequent inhabitants of the poultry yard, as they lay but few eggs, and the blackness of their skin excites disgust.

G. Lamour, Tem.; *le Coq à Duret*, Tem.; *Douray Cock*. The colour of the skin and perosteum similar to the last species, but the flesh is very white and high

flavoured. The comb and wattles are black, the beak transparent blue; irides red, encircled with black; the plumage is entirely white, with the webs distinct and silky, and the down at the roots of the feathers extremely fine; the legs are strong, and of a deep blue, the naked parts violet. The Hen resembles the male, except in having the comb and wattles smaller. These birds are found in various parts of Asia, more especially in Japan and China, where they are kept in cages for sale.

G. Crispus, Briss.; *le Coq à Plumes Frisées*, Tem.; *Frizzled Cock*, Bew. The feathers of this fowl, which is less than our common poultry, are frizzled up, and stand in different directions; the original stock has the plumage white, and the feet smooth, but in the varieties the colours differ much, and the feet are often covered with feathers. They are natives of Asia, but it is not known in what part of it they are wild; they are domesticated in Java, Sumatra, and the Philippine Isles, but cannot bear cold; their flesh is much esteemed.

G. Furcatus, Tem.; *Ayam Atas of Java*; *Fork-tailed Cock*. The Javan name of this bird signifies *Cock of the Woods*, and is distinguished by the natives from the *Ayam Bankara*, and the *Ayam*, or Domestic Cock. It is remarkable for its horizontal forked tail; its smooth comb; a membranous appendage, or wattle, which, arising from the lower mandible, is continued along the throat down the front of the neck, forming several folds; and for the rounded form of the feathers on the neck, and top of the back, of which the webs are extremely close, and give the appearance of velvety scales. The male measures about two feet from the tip of the beak to that of the tail; the sides of the head, throat, front of the neck, crest, and wattle violet red; the occiput, back, and sides of the back have the middle of their feathers blue, with a violet tinge, beyond it green tinged with gold, and the tip black; their roots are set in a light brown down; the feathers of the back and rump long and narrow, their middle black tinged with gold; the lesser and middle wing-coverts similar to those of the back; the primaries blackish brown; secondaries black tinged with gold; under parts black; tail consisting of twelve quills slightly forked; upper tail-coverts describing parabolas, more or less curved according to the length of the feathers; tail and coverts golden green; spurs very sharp, and yellowish brown, as is also the beak. The Hen is about two-thirds the size of the Cock, and has neither comb nor wattle; the skin surrounding the eye is naked; top of head and back of neck greyish brown; front of neck white; chest and belly greyish dun; back and wing-coverts deep green tinged with gold; wing-coverts and secondaries of the same colour, waxed transversely with yellow; primaries light brown; tail-quills brown tinged with green; feet and legs brown.

These birds are natives of the forests of Java; very shy, and attentive to the least indication of danger. They will breed with domestic poultry, and the crowing of the produce resembles in part that of the common Cock, in part that of the bird just described; the note may be designated as *co-crick*.

G. Ecuadatus, Tem.; *le Coq Wallikikill*, Tem.; *Rumpkins*, Ray; *Persian Cock*, Lath. This bird measures about thirteen inches in length, and stands fifteen in height; the comb is smooth and without notches; the cheeks as far as the back of the ears, and part of the throat, are bare of feathers; the wattles resemble

GALLUS.

GALLUS, those of the Domestic Cock; the feathers on the back of the head are long and slender, their webs distinct and silky, are marked with a longitudinal black stripe, encircled with orange yellow; immediately below the bare space on the neck the feathers are violet with a purple tinge; the rest of the neck, the chest, and belly are bright orange, a stripe of deep brown passing also down the middle of each feather; the middle and lesser wing-coverts orange red; the primary quills brown, the secondaries of a violet hue; but the most remarkable character of this species consists in the deficiency of the last piece of the vertebra, which bears the fatty substance called the rump, and the consequent absence of the caudal quills, as well as the tail-coverts properly so called, and hence the name of *Rumpless*; those feathers which answer to the lesser upper tail-coverts are arched, and those depending to cover the rump are of a beautiful violet, with shades of bronze; the spurs are very strong, pointed, and, as well as the feet and beak, of a greyish brown. This bird is originally from Ceylon, where the natives call it *Wallikikili*, which in their language means Cock of the Woods. In the *Philosophical Transactions* for 1693, the Virginian Cocks are said not to have a rump, and that common Fowls imported to that State soon lose it; this ridiculous story has of course been completely disproved, although it was believed by Buffon, who imagined that this species was originally from Virginia, which has also been disproved.

G. Macartneyi, Tem.; *le Houppifère Macartneyi*, Tem.;

Fire-backed Pheasant, Lath.; *Houppifère Cock*, About two feet long; beak yellow; the head is ornamented with a tuft of feathers deprived of their barbs, except at the tip, whence arise numerous small barbs, which are distinct, and expand like a fan; a naked, thick, violet-coloured membrane, which forms the prolongation of the nostrils, extends over the sides of the head, and encircles the eyes; it rises up around the root of the beak, and forms a loose membrane, which passes towards the occiput, and below each eye produces a little process or beard; the upper and under parts black, with shades of violet; the feathers on the sides edged with bright red; wing-coverts black, edged with golden green; the broad feathers of the rump are of a golden red, or colour of fire, they are shaded with coppery rose colour, and clouded with purple and violet, which also colour the upper tail-coverts; the four middle quill-feathers are of a bright red, and arched, the others black; legs grey, nails and spurs brown. The males generally carry the tail in a horizontal position, but they often raise it; its two places are not so vertical as in the common Cock. This beautiful bird was first mentioned by Sir George Staunton, in his account of the Embassy of Lord Macartney to China; it was met with at Batavia, in a menagerie, but is found wild in the forests of the Isle of Sumatra.

See *Cuvier, Règne Animal*; Temminck, *Histoire Naturelle Générale des Gallinacés*; Ray, *Synopsis Avium*; Latham, *General History of Birds*.

GALLUS,
—
GALWAY

GALOCHE, } Skinner says, *Galloshoes, crepide*
GALLORHODES. } *Sigæne*, wooden shoes, from the Fr.
galloches, galoches; Sp. and It. *galocha, calceus alpine rusticus*. *Gallica*, a kind of shoes, a word noticed by Aulus Gellius, as introduced not long before the Age of Cicero, who uses it *Phil.* II. 30; and hence the Fr. and It. are by *Ménage* derived. See also *Spelman*, in v.

— And spráliche he lakede
As in þe kynd of a keryght, þat comþe to be deobed
To gætes þus gáin spores and galoches stýppel.
Færr Floukenn. Tison, p. 339.

No were worthy to unbede his galoches.
Chaucer. The Squire's Tale, v. 10669.

Nay, all things yet remain so crusty,
That were I now but half so lusty
As when we kin'd four months agone,
And had but Dutch galloshoes on,
At our run I would slide to Loo—
Cotton. Upon the Great Frost.

GALOPINA, in *Botany*, a genus of the class *Tetrandria*, order *Trigynia*, natural order *Rubiaceæ*. Generic character: no calyx; corolla superior, four-cleft; seeds two, covered with sharp points.

One species, *G. circovoides*, native of the South of Africa. *Thunberg*.

GALPHIMIA, in *Botany*, a genus of the class *Dicandria*, order *Trigynia*, natural order *Malpighiaceæ*. Generic character: calyx five-parted; corolla, petals five, clawed; stamens slightly connected at the base; fruit three-celled, three-berried, bursting at the back, one-seeded.

Five species, shrubs, natives of Mexico.

GALVESIA, in *Botany*, a genus of the class *Dicandria*, order *Angiospermia*, natural order *Scrophulariæ*. Generic character: calyx inferior, five-cleft; corolla tubular, two-lipped, upper lip two-lobed, lower lip three-cleft; capsule globular.

One species, a shrub, native of Peru.

GALWAY, *Gallicia*, a County of Ireland, in the Extent. Province of Connaught, and within the Archbishopric of Tuam, is bounded on the North by Mayo, on the East by the River Shannon, which separates it from Tipperary and the King's County, on the South by Clare, and on the West by the Atlantic Ocean. It is the largest County in Ireland, excepting Cork; containing 2593 English square miles, or 1,659,520 acres, and divided into 17 Baronies and 92 Parishes, or, including the Isles of Arran at the entrance of Galway Bay, into 116 Parishes.

This extensive County presents a great variety of Surface: more than a third of it is bare rock or mountain, or irreclaimable bog, and a large portion also is covered by water; this rugged country is for the most part along the sea coast, or between Lough Corrib and the Ocean. The shores are lined by a chain of perpendicular rocks, which in some places rise to a great elevation; at Oughterard, Mount Leam towers to a great height above the lake.

Towards the East and South the country is level and productive; the soil is more warm and fertile, resting on a substratum of lime-stone. The best land is between Mount Talbot and Portumna, and along by Ballyroon and Kilconneltnagh; the next in quality is from Athenry to Galway. The quantity of grain

GALWAY. produced in this County is not great: the soil is rich enough, but the climate is too moist, changeable, and tempestuous to ripen wheat, or to allow crops of corn to be reaped undamaged. On the other hand, the constant humidity of the atmosphere, and the lime-stone bottom, produce a sweet and never-failing herbage.

Live stock. The long-horned cattle of Galway are of an excellent description, and not surpassed by any in England. The breeding of sheep has for a long time engaged the attention of cultivators; and, according to Mr. Wakefield, "some of the finest flocks in the world are to be found in this County." The market for their live stock is at *Ballinalool*, a well-built, thriving town, agreeably situated on the Western bank of the River Suck; it is here that the greatest fairs in Ireland for sheep, cattle, and wool, are held, in July and October. The fences throughout this County are formed of dry stone walls, without trees or hedge-rows, which gives to the landscape a dreary and monotonous aspect. There are more gentlemen's seats, nevertheless, in the cultivated part of Galway, than in any other district of the same extent in Ireland.

Lakes. At the foot of every mountain ridge in Galway are formed lakes or copious springs, which discharge themselves into the Shannon or the Ocean; of the Lakes the largest is *Lough Corrib*, which is 20 miles in length, and 11 wide at the broadest part, covering a surface of 31,000 acres: it is surrounded by mountains, and its Western shore is formed by a perpendicular ledge of black lime-stone. *Lough Reagh* and *Lough Corra* are inferior in size, but more celebrated for their picturesque scenery; the latter, in particular, is said to unite all the beauties that hills, woods, and islands can impart to water. The principal rivers are the *Shannon*, which bounds the County, the *Black-water*, *Suck*, *Clare*, *Moyno*, and *Dunmore*. Many of these rivers are subterraneous in part of their course; the *Black River* dips for three miles near the village of *Shrule*, and near *Gort* every rivulet and brook is alternately ingulged and restored to the light. The *Clare* and *Moyno* unite under ground, and emerge in the plain of the *Turlachmore*, which in winter forms a lake, and in summer a beautiful and sound sheep-walk, six miles in length and two in breadth.

Bismatology. The black marble of Galway has long been celebrated; but it has not as yet entered largely into the profitable commerce of the country; ores of lead and manganese are found near the shores of *Lough Corrib*.

Tenures. There are several large estates in Galway, producing incomes of from £5000. to £10,000. a year, and upwards; the rent-roll of Absentees amounted a few years ago, it was said, to £50,000. per annum. The chief proprietors are *Lords Clanrickarde*, *Clancarty*, and *French*, *Mr. Eyre*, *Mr. Mahon*, *Mr. Burke*, and *Mr. Doneyland*; the estate of *Mr. Martin* is, in extent, the greatest in the United Kingdom, extending 70 miles along the coast of the Western or *Cannemara* district, but it embraces a wild and barren country. The pernicious practice of letting lands on partnership leases prevailed in this County to a great extent; but the late efforts of the Legislature to correct those evils will not, it is to be hoped, fail to produce a salutary effect.

Linear man- ufactures. Great efforts have been made in late years to introduce the Linen manufacture into Galway; and numerous bleach- greens are seen scattered along the banks of the smaller lakes, but the difficulties with which that branch of industry has recently been obliged to contend

will, it is to be feared, endanger its existence wherever **GALWAY.** it is not already firmly established.

The Fisheries of this County are an increasing source of revenue; there are salmon-weirs in many of the rivers; crabs, lobsters, and oysters abound on the shores of the Bay; and in *Lough Corrib* there is a fresh-water musclet that produces pearls, "of which," says *Beaufort*, "I have seen some very fine specimens."

The Bay of Galway is a safe and capacious harbour, sheltered by the Isles of *Arran*; the indentated coast of *Cannemara*, or the Barony of *Ballynahine*, abounds in excellent havens; yet until within these few years there was little capital invested in Fisheries, and Commerce had almost disappeared from these shores. In 1819 a patriotic Society in London subscribed a fund in aid of the fishermen of the West of Ireland, to be expended in the fitting out and repair of boats; at the same time a small Bounty on the curing of herrings was granted by Government; in consequence of these encouragements there were cured for Bounty,

Years.	Barrels.
In 1820.....	15 of herrings.
1821.....	1654
1822.....	2195

The number of boats and fishermen employed have increased in like manner; these were as follows:

Years.	Boats.	Men.
In 1821.....	1290.....	5624
1822.....	1442.....	6928
1823.....	1702.....	6973,

exhibiting a satisfactory proof of the great stimulus that may be afforded by a very small expenditure judiciously applied.

In the year 1798 the Population of Galway was estimated at 142,000, and the number of houses at 28,212, of which number more than two-thirds were exempted from the hearth tax: since that period accurate Parliamentary Returns exhibit a great increase. The houses in Galway (the town not included) were,

Years.	Houses.	Inhabitants.
In 1813.....	21,122.....	140,995
1820.....	51,484.....	286,921
1821.....	54,180.....	309,599

The population of the County has been since estimated at 313,000; of these, one-half are under 20 years of age, 2483 are above 80, 117 above 90, and 36 above 100 years old. The Catholics outnumber the Protestants in the proportion of 50 to 1; the resident Clergy are 46 Protestant and 115 Catholic; education is increasing, and there are at present in the County 280 schoolmasters, with about 11,000 scholars.

GALWAY, the Capital Town, is situated on the Galway. broad and strong river by which *Lough Corrib* discharges itself into the sea. It was formerly a place of great commerce, but various circumstances, and particularly the rise of *Westport*, in Mayo, have lessened its activity. It was a walled town, built in the form of a parallelogram, and flanked with towers and bastions; defended on one side by the river, and on the other three by ramparts: the old houses of Galway resemble those of Spain, being large edifices, enclosing a court in the interior, and entered by a gateway. The Collegiate Church of *St. Nicholas* is a large Gothic building; the Exchange, Charter School, and Gaol, are, likewise, handsome edifices. Galway also contains three Nunneries, three Friaries, Barracks for

GALWAY. two or three regiments, two Court-houses, and an Infirmary. It has some manufactures of coarse cloth, on a small scale, and some trade in kelp, which is burnt in great quantities along the coast. According to the returns of 1821, this Town contains 3957 houses, and a population of 27,775 souls: the resident Clergy are two Protestant and 19 Catholic. Galway is a Borough, sending one Member to Parliament; 96 miles West from Dublin, and in longitude 6° 5' 6" West and latitude 53° 15' North.

Arran Isles. The *Arran Isles* are of considerable extent, with a very rugged and precipitous coast of rock, much frequented by sea-fowl, which are caught by the hardy islander in the same bold and adventurous manner as that which, under BERN-CATCHING, we have already described to be practised in the Feroe Islands. Dun Angus, a circle of vast stones on a high cliff in Arranmore, is said to be the remains of an Abbey burned in the 13th century. These Islands, so remote and obscure that little has ever been recorded of them, were again burned and pillaged in 1813, by Sir John D'Arcy, Lord Justice of Ireland. They are distinguished as the South Arran Islands, to prevent them from being confounded with an Arran on the coast of Donegal. They gave the title of Earl to the family of Butler, from which, on its extinction, it passed to that of Gore.

Beaufort's Memoir of Robertson's Map of Ireland; Wakefield's Statistical Account of Ireland; Parliamentary Reports on Fisheries, &c.

GAMBAULD. } Fr. gambader, gambiller; It. **GAMBAULDINO.** } gambellare, which Menage derives from the It. *gamba*; Fr. **GAMBAUL, v.** } *gambe*; Low Lat. *campa*, a leg, and this from the Gr. *καμπε*, a joint.

"Fr. *gambiller*; to wag the legs in sitting, as children use to do. *Gambader*; to turn heels over head, make many gambols, fetch many frisks, show tumbling tricks." Cotgrave. So, in English, to *gambol* is

To fetch many frisks or frolics; to skip, to caper, to play wantonly with the legs, to run about, jump about, playfully and nimbly; to jump or start aside.

Quid est quod sic gravis? What is the matter that you leape and skippe so? for that you fet such gambolles.

Udall. The Flowers of Lincne Spemking, p. 73.

With gambolling thrilles.

Shelton. Why come ye not to Court?

One of them as soon as he saw the booth, began to leape forward and backward with so great nimblenes, that doubtles he wend to all of vs a man of great agilitie, and we took so small pleasure while we beheld them fetching these gambols.

Habst. Voyages, &c. Francoise de Ulice, vol. iii. fol. 412. Some to disport then sell their merrie mairies tried on grasse, And some their gambolles plaie, and some on sand their wrauling was.

Phaer. Virgil. Eneidos, book vi.

TITA. Be kinde and courteous to this gentleman, Hop in his walkes, and gambole in his sins; Feed him with apples, and dew-berries, With purple grapes.

Shakespeare. Midsummer Night's Dream, fol. 151.

It is not rudenesse

That I have vntired; bring me to the test

And I the matter will reward; which rudenesse

Would gamboll from.

M. Hamlet, fol. 271.

Bees, tygers, snakes, pards, Gamboll before them.

Milton. Paradise Lost, book iv. l. 848.

And neither good cheere,
Mirth, feeding, nor wit,
Nor any least bit
Of gambol, or sport
Will come at the court.

Ben Jonson. The Fader-wood, to Mr. John Burges.

All kind of freedom in speech was then [in their Saturnalia] allowed to slaves, even against their masters; and we are not without some imitation of it in our Christmas gambols.

Dryden. Dedication to Juvenal.

Dumetras deftly on the lute could play,
And Dupheix sweetly pip'd, and curdell to his lay:
Their haifers gambol'd on the green-grass fields;
In singing neither conquest, neither yields.

Fletcher. Theocritus, Mvt 6.

Yet fairy elves (no ancient customs will)

The green-guise'd fairy elves, by starry sheen,

May gambol or in valley or on hill,

And leave their footstep on the circl'd green.

Thompson. An Hymn to May.

I was in a manner stupified by the desperate boldness of a few obscure young men, who having obtained, by ways which they could not comprehend, a power of which they saw neither the purposes nor the limits, teased about, subverted, and tore to pieces, as if it were in the gambols of a boyish unlikeness and malice, the most established rights, and the most ancient and most revered institutions, of ages and nations.

Burke. On Mr. Fox's East India Bill.

GAMBOGIA, more properly, **CAMBODIA**, Gamboge, a gummy resinous concrete, brought from a Province (**CAMBODIA**) of the same name in the East Indies. It is generally believed to be the concrete juice of the *Cambogia gutta*, (Linn. Sp. Pl. 729.) and is probably obtained from a shrub of the *Enula* or *Tithymalus* kind, referred by Kæmpfer to his genus *Stalagmites*. It is solid, brittle, smooth, opaque, of a deep reddish-yellow colour, of slight acriminous taste, and so small. Medicinally it is a strong drastic purgative; and it is used as a yellow pigment by painters in water colours. It is usually imported in orbicular or cylindrical masses.

GAMBONE, i. e. gammon, q. v.

To tie or bind by the legs.

And then came halcyone Jone
And brought a gambone
Of bakon that was rusty.

Shelton. Elmer Running.

GAMBREL, v. } From It. *gamba*, a leg. (See **GAMBAUL, n.** } **GAMBAUL.**)
To bind up the legs.

GA. Lay by your aces and pride, they're scurvey qualities,
And meet me, or I'll box you while I have you,
And carry you gambol'd thicker like a nuttun.

Beaumont and Fletcher. The Nice Valour, or Passionate Madman, act iv. sc. 1.

As appears it hath, by the weight which the tendon lying on a horse's gambrel doth then command, where he runs up with a man upon his back.

Grew. Come Sacra, book i. ch. v. Of Campeunde

GAM BAULD

GAM-BREL

G A M E.

GAME.

GAME, v.

GAME, n.

GA'MESOME,

GA'MESTER,

GA'MING,

GAME-BEAR,

GAME-BREED,

GAME-COCK,

GAME-CONSUMER,

GAME-GALL,

GAME-KEEPER,

GAME-LAWS,

GA'MING-BOARD,

GA'MING-HOUSE,

GA'MING-TABLE,

GA'MBLER,

GA'MBLING-TABLE.

Law has distinguished from the rest by the well-known appellation of *Game*." Blackstone, ii. 1.

Gamster, in the passage quoted from Shakespeare, "does not signify a man viciously addicted to games of chance, but a frolicsome person." Stevens. (i. e. a *gamester* person.)

Vpe þe slurs of þe castles þe larden þeane stude,
And by hilde þys subtle game, and wyle þerlys god. *R. Gloucester*, p. 192.

Totius tok his law sayned in Norweie,
A how þe game gods like i alle þow seie. *R. Brunne*, p. 67.

And if we gruthe of þys game, he wol greve us sarrer.
To his cleis clawn us, and in þys elchun hilde. *Piers Plouman*, *Vision*, p. 9.

And yet is this the beste game of alle,
That she, for whom they have the jolite,
Coe hem thefore as moche thanke as me. *Chaucer. The Knights Tale*, v. 1810.

Thereto she coude ship, and make a game,
As any kid or calf following his dame. *Id. The Millere Tale*, v. 3259.

And thus was all the game thest.
Gower. Conf. Am. book v. fol. 115.

A citizen, in secret wyse
thy fume thou dost dreynt;
A farmer, thou the towneish games
dote borne for, hote as fyre. *Drum. Horace. Epistle to his Balus in the Countree*.

The more parte vainquished with tediousnesse eyther do abandonde
the lawes, and vowures to theyr freendes, do gyve them to *gaming*,
and ether (as I might say) idle busynesse, nowe called pastimes.

Sir Thomas Elyot. Gouernour, book i. ch. xiv.

Although al his gyles and discreits are sone other thing, but certain
falshe vices & shewes triffling and counterfaine paygantes
and agylings of game-players.

Cato. Fere Odisse Sermon, serm. 4. sig. K 4.

And as you say,
There was he *gaming*, there o'recke is a' rouse
There falling out at tennis. *Shakespeare. Hamlet*, fol. 259.

And therefore Johannes Sarisburiensis allows of every game, if it
can ease our griefs, or alleviate our burden without the loss of our
innocence. *Taylor. Rule of Conscience*, book iv. ch. i.

Lycan hath the report of setting our first publicke games, and
prising of maiesties and tests of strength and activities, in Arcadia.

Holland. Plinie, vol. i. fol. 189.

A. S. *gamian*, *ludere*, *illudere*, to sport, to play, to make a sport of.

To play; (*nob.*) for money staked or pledged, or betted.

To make game or sport of, is, consequently, to laugh at or deride, to mock.

Game, the noun, is, any sport or amusement, active or sedentary, among different persons, (usually) as a match for trial of skill or luck.

Game is also applied to the object played for or pursued; especially "to those species of wild animals which the arbitrary constitutions of positive

—Their reasons, like those toys

Of plasy bubbles, which some gamesters boys
Stretch to so nice a thinness through a quill,
That they themselves break, and do themselves spill.

Donne. The Progress of the Soul.

So may we oft a vent'rous father see,
To please his wanton son, his only joy,
Count all about, to catch the raring bee,
And, stung himself, his busy hands employ
To save the honey for his gamester boy.

P. Fletcher. Caval's Triumph over Death.

Stern, young gamester, your father were a fool,
To give thee still, and on his waning age
Set foot under thy table.

Shakespeare. Timon of the Shrew, fol. 218.

Said S. Cyrrian, a common gamester, or dice player, may call himself Christian, but indeed he is not: and S. Cleon Alexandrian says, idleness and wantonness provides those games for the lazy and useless people of the world.

Taylor. Rule of Conscience, book iv. ch. i.

Roger Askan bore in Yorkshire, notably skilful in the Greek and Latin tongues, who had some times been school master to Queen Elizabeth, and her secretary for the Latin tongue; but taking too great delight in *gaming* and cock-fighting, he both lived and died in mean estate, yet left behind him many monuments of wit and industry.

Baker, Ann 1692.

Rt. Do you hear, lady,
Do not make a game-ster of me, to play me hourly,
And sing on all your whelps.

Beaumont and Fletcher. The Custom of the Country, act ii. sc. 1.
Shortly after this quipping game-gall, the lord justice and the council rode to Drogheda.

Holmsted. Ireland, anno 1522.

But in the civil law the punishments of the gamesters, and especially the keepers of the *gaming-houses*, by the confiscation of the house, nay, the destruction of it, that no man may dwell in it for ever, in that place where God hath been so many times dishonoured and blasphemed, are sufficient indication of that just detestation in which the laws had them.

Taylor. Rule of Conscience, book iv. ch. i.

Could fools to keep their own contrivance,
On what, on when, could gamesters thrive?
Is it in charity you game,
To save your worthy gag from shame?

Guy. Fables, part ii. folio 12.

From Lord Sunderland's retreating to his post all were concluded, that his declaring as he did for the exclusion was certainly done by direction from the King, who naturally loved craft and a double game.

Burnet. History of his own Time, anno 1692.

At where the shepherd, on the mountain brow,
Sits piping to his flocks and gamblers kids,
Thomson. *Liberty*, part iii.

The losing gamester shakes the box in vain,
And bleeds, and loses, as, in hopes to gain.

Dryden. Oed., *Art of Love*.

Mr. Hyde going in a place called Portabally, (which was a fair house for entertainment, and *gaming*, with handsome gravel-walks with shade, &c.)

Clarendon. History of the Rebellion, vol. i. part i. p. 241.

Poetry and *gaming*, which usually go together, are alike in this too, that they seldom bring any advantage but to those who have nothing else to live on.

Lucke. On Education.

The boldest they, who least partake the light,
As game-cocks in the dark are train'd to fight.

Poeta. Epistle to Mr. Lambard.

Where'er the gaming-board is set
Two classes of mankind are met:
But, if we count the greedy race,
The knaves fill up the greater space.

Guy. Fables, part ii. folio 12.

GAME.

GAME.
—
GAME
LAWS.

Avarice itself does not calculate strictly when it games. One thing is certain, that in this political game, the great lottery of power is that, into which men will purchase with millions of chances against them.

Burke. On Shortening the Duration of Parliaments.

It is for fear of losing the inestimable treasure we have, that I do not venture to game it out of my hands for the vain hope of improving it.

Id. On the Reform of Representation in the House of Commons.

The merry labor's gamewoman sound

Prove'd the spitefully dance around.

Breake The Wolf and Shepherds.

Shall tell the story o'er and o'er,

H' has told a thousand times before!

Like gamewomen, win, with eager zeal;

Talk the game o'er between the deal.

Lloyd. A Familiar Epistle, &c.

Gaming is a principle inherent in human nature. It belongs to us all.

Burke. on the Occasional Reform.

The fowls are chiefly of the game-breed, and large; but the eggs are remarkably small.

Cook. First Fugue, book ii. ch. ix.

No author ever spaz'd a brother;

Wits are game-cocks to one another.

Lloyd. The Candle and Snuffers.

Little Jones went one day a shaking with the game-keeper; when, happening to spring a covey of partridges near the border of that waste over which Fortune, to fulfil the wise purposes of Nature, had planted one of the game-cockers, the birds flew into it.

Fielding. History of a Foundling, book ii. ch. ii.

As to the game-laws, he never scrupled to declare his opinion, that they are a species of the forest-laws; that they are oppressive to the subject; and that the spirit of them is incompatible with legal liberty.

Johnson. Letters, book iii.

All disorderly inns or ale-houses, bawdy-houses, gaming-houses, stage plays unlicensed, booths and stages for rope dancers, mountebanks, and the like, are public nuisances, and may upon indictment be suppressed and fined.

Blackstone. Commentaries, book iv. ch. xlii.

At the upper end of the Hay-market was a square building called Peccatilla-hall; at the end of Coventry street, a gaming-house, afterwards the mansion and gardens of the Lord Keeper Coventry.

Walpole. Catalogue of Engravers, vol. v. p. 57.

I bought a lottery-ticket, resolving to throw myself into Fortune's lap, and try if she would make me amends for the injuries she had done me at the gaming-table.

Fielding. Joseph Andrews, book iii. ch. iii.

Some sneaking virtue lies in him, no doubt,

Where neither strumpet's charms, nor drinking-bout,

Nor gaming practices, can find it out.

Cowper. Tirocinium.

It is very remarkable that the people of these islands are great gamblers. They have a game very much like our draughts.

Cook. Third Fugue, book v. ch. vi.

A lady, who has gined young yrems amidst cooling doves, and complaining nightingales, in rural retirement, shall resume all her vivacity in one night at a city gaming-table.

Goldsmith. Citizens of the World, let. 89.

The hypothesis upon which Mr. Justice Blackstone has rested the establishment of the GAME LAWS, has been a very favourite object of attack with more than one subsequent writer, by whom we think the learned Judge has not, altogether, been very fairly used. As we read the passages in the *Commentaries* against which objections have been raised, they rather show the manner in which these Laws may be supposed to have originated, than defend their policy, or advocate their retention; and yet Blackstone has been stigmatized as finding excuses for arbitrary power, and framing invidious arguments against the liberty of the subject. On a review of his reasoning, we believe, no the contrary, that he fully saw and condemned the abuses

which these Laws foster; and, indeed, that he so expressed himself. But that he directed his researches, as from the nature of his great work he was bound to direct them, to an investigation of the principles upon which the monopoly of Game became protected by Law; and that thus his assertion of the Law has been mistaken for an approval of it.

The following is an abridgement of his reasoning. *Game the property of the Sovereign.* *Ferae Nature*, while not absolutely in the possession of an individual, belong to the common stock of all mankind; nevertheless, as disputes must arise respecting the right of first occupancy, the property of that which "the arbitrary constitutions of positive Law" have distinguished as Game, is vested in the Sovereign of the State, or in representatives appointed and authorized by him, usually being the Lords of Manors. (Book ii. c. 1. *ad fin.*)

The reasons assigned for these restraining constitutions are, 1. the encouragement of agriculture, by giving every man an exclusive dominion over his own soil; 2. the preservation of certain species of animals which should otherwise be extirpated; 3. the prevention of idleness among the lower ranks; 4. the prevention of popular insurrection and resistance to the Government, by dissuading the bulk of the people. The two latter arguments are borrowed from Warburton, (*Alliance of Church and State*, book iii.) who himself most probably derived them from the preamble to the Act 13 Richard II. 13, wherein it is stated, that "divers artificers, labourers, servants, and groom, keep greyhounds and dogs, and in the holidays, when good Christian people be at church, hearing Divine Service, they go a hunting in Parks and Warrens, and Cannigroves of Lords and others, to the very great destruction of the same; and sometimes under such colour, they make their assemblies, conferences, and conspiracies, for to rise and disobey their allegiance." Blackstone perceived that the last of these arguments was unpalatable; for he proceeds to say, that it "in a reason often meant than avowed by the makers of Forest and Game Laws." We are surprised that he did not see that it was inapplicable; for although the bulk of the people is prevented from employing arms for the destruction of Game, arms themselves are not taken from them by the Game Laws. The justice of such restraints is defended on the authority of Puffendorf; because thereby, the Law does not take from any man his present property, but barely abridges him of a chance of acquiring a future property by occupancy.

"Yet," continues Blackstone, and the admission, as it affects our judgment of his opinion, is worth noting, "however defensible these provisions in general may be, on the footing of Reason, or Justice, or Civil Policy, we might, notwithstanding, acknowledge that, in their present shape, they owe their immediate original to slavery." He then traces their origin, as they are handed down to us, to Feudalism, under which system the victorious General, when settling a newly conquered Country, both in order to retain the affection of his military followers, and also to subdue the spirit of the natives, prohibited these last from carrying arms, or employing any engines for the destruction of Game. Thus, wherever the Feudal institutions remain most unchanged, the Game Laws continue most severe. Before the Revolution, all Game in France was the property of the King—when Blackstone wrote; perhaps it may be so still: in some parts of Germany it was death for

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restraining
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Feodal
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a peasant to be found hunting in the woods of the Nobility.

We have elsewhere given the History of the Forest Laws in England. Blackstone proceeds to show how immunities were gradually wrung by the subjects from reluctant Princes, till at length the Laws have ceased to be a grievance. As the Kings from time to time granted Chases, Parks, or rights of Free Warren, the persons to whom the grants were made, obtained liberty to kill Game, provided they hindered others from doing so; and so man, but he who has a Chase, (Park) or Free Warren, by grant from the Crown, or prescription, which supposes we can justify hunting or sporting upon another man's soil, nor indeed in thorough strictness of Common Law, either hunting or sporting at all."

No qualification derivable from Game-keepers.

Blackstone adverse to the Game Laws.

The Game Laws, therefore, according to this doctrine, do not qualify any one, except in the instance of a Gamekeeper, and that by a special enactment. They only inflict additional penalties upon inferior persons, if they violate the privilege of Royalty; but they do not authorize those who are exempt from these penalties to kill Game. The only qualification, strictly speaking, as stated above, is a particular grant from the Crown, or authority under Act of Parliament. (Book ii. c. 27.)

Such is Blackstone's reasoning, his opinion may be collected from the following passage; and it would be difficult for any one to affirm that it was not decidedly adverse to the spirit of the Game Laws. He has previously been speaking of the tyranny of the Forest Code, and he thus continues: "Though the Forest Laws are now mitigated, and by degrees grown entirely obsolete, yet from this root has sprung a bastard slip, known by the name of the Game Law, now arrived to and wantoning in its highest vigour: both founded upon the same unreasonable notion of permanent property in wild creatures, and both productive of the same tyranny to the Commons: but with this difference, that the Forest Laws established only one mighty hunter throughout the land; the Game Laws have raised a little Nimrod in every manor. And in one respect the ancient Law was much less unreasonable than the modern: for the King's grantee of a Chase, or Free Warren, might kill Game on every part of his franchise; but now, though a freeholder of £100. a year is forbidden to kill a partridge on his own estate, yet nobody else (not even the Lord of the Manor, unless he hath a grant of Free Warren) can do it without committing a trespass, and subjecting himself to an action." (Book ii. c. 33.)

This is not the portion of our Work in which the Philosophy of Law is to be explained. We have made, in passing, these brief observations upon a great name, which we think has been undeservedly, not to say somewhat harshly, called in question on this point; and we now proceed to a rapid summary of the leading provisions of the Game Laws, in which we shall necessarily follow the common authorities. The arguments against Blackstone's hypothesis may be found in Mr. Justice Christian's notes to the passages in the *Commentaries* to which we have referred.

By 13 Richard II., no layman, who hath not lands or tenements of 40s. a year, nor clergyman, if he be not advanced to £10., shall have or keep any grey-bound, hound, nor other dog, to hunt; nor shall use ferrets, hays, nets, hare-pipes, nor cords, nor other engines, for to take or destroy hares, nor conies, nor other gentlemen's game, on pain of a year's imprisonment. By

1 James I. 27, the qualification is circumscribed in narrower limits, viz. the party killing Game must be seised in his own right, or that of his wife, of landed property of the clear yearly value of £10.; or in his own right, or that of his wife, for term of life or lives, of the clear yearly value of £30.; or goods of the value of £200. to his own use; or be the son of a Knight, or of a Baron of Parliament, or of some person of higher degree, or the son and heir apparent of any Esquire. The penalty is three months' imprisonment, or a fine of 40s., for the use of the Poor of the parish in which the offence is committed. Two witnesses are requisite for conviction. By 3 James I. 13, the qualification required for killing deer and conies is a landed estate of £40. a year, or £200. in goods; and any engines for destroying them may be taken from the offender, for his own use ever, by any person possessing landed property of the value of £100. a year, in fee simple, fee tail, or for life, in his own right, or that of his wife. By 7 James I. 11, landed property of £40. a year, or for life only, of £80. n. year, or goods to the amount of £400., are requisite to entitle a man, or his servants, duly authorized by him, to take pheasants and partridges, in the day time only, on his own ground, between Michaelmas and Christmas.

The latest general qualification, and that now appealed to, is in 22 and 23 Charles II. 25, in the following words: "Every person not having lands and tenements, or some other estate of inheritance, in his own, or his wife's right, of the clear yearly value of £100. per annum; or for term of life, or having lease or leases of 99 years, or for any longer term, of the also yearly value of £150. (other than the son and heir apparent of an Esquire, or other person of higher degree, and the owners and keepers of Forests, Parks, Chases, or Warrens, being stocked with deer or conies, for their necessary use, in respect of the said Forests, Parks, Chases, or Warrens,) is hereby declared to be a person by the Laws of the Realm, not allowed to have or keep for himself, or any other person, any guns, bows, grey-bounds, setting dogs, ferrets, coney-dogs, lurchers, hays, nets, lowbels, hare-pipes, gins, nets, snares, or other engines aforesaid, but shall be, and are hereby prohibited to have, keep, or use, the same." These several qualifications all appear to bear the same proportion to the existing value of money.

From this Statute it has been adjudged that an Ecclesiastical living of £150. a year is a qualification. An Esquire, according to Selden, (*Tit. of Honour*, 374. 462. 687.) is a name above a Gentleman, and below a Knight. Heralds arrange in the order of precedence next below Knights and their sons, and above Esquires. I. Colonels. 2. Sergeants at Law. 3. Doctors in the three learned professions. For the last it was ruled by Lord Mansfield, (*Jones v. Smart*, 1. T. R. 44.) that the degree must have been conferred by one of the two English Universities; also that the words *son and heir of*, must be understood before *other persons of higher degree*, notwithstanding the absurdity to which this interpretation may sometimes lead, by qualifying the son when the father may not be qualified.

Blackstone sums up these qualifications in a few words, not very friendly to them. "The Statutes for preserving Game are many and various, and not a little obscure and intricate; it being remarked that in one Statute only, 5 Ann 14, there is false grammar in no fewer than six places, besides other mistakes. . . . The

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qualifications for killing Game, or more properly the exemptions from the penalties inflicted by the Statute Law, are 1. the having a Freehold estate of £100. *per annum*, there being fifty times the property required to enable a man to kill a partridge as to vote for a Knight of the shire; 2. a leasehold for 99 years of £150. *per annum*; 3. being the son and heir apparent of an Esquire, (a very loose and vague description,) or persons of superior degree; 4. being the owner or keeper of a Forest, Park, Chase, or Warren." (*Book iv. c. 13. ad fin.*)

Right of
search and
seizure.

By the Statute of Charles II., cited above, Gamekeepers, within the precincts of their respective manors, may take and seize the dogs and sporting engines of unqualified persons, and in the day time may search suspected houses for them. Unqualified persons having in their possession dogs or engines for the destruction of Game, and not being able, before a Justice, to give a good account how he came by the same, or in a convenient time, set by the Justice, to produce the party of whom he bought them, or some credible person to depose on oath in the case, shall forfeit for every offence not under 5s. nor above 20s., half to the Informer, and half to the Poor of the parish wherein the offence was committed, to be levied by distress; in default of which, he is to be committed to the House of Correction, for not more than one month, nor less than ten days, there to be whipped and kept to hard labour. By 5 Ann, 14, the penalty is raised to £5, the term of imprisonment for the first offence to three months, for subsequent offences to four months; only one witness, or the confession of the offender himself, is required for conviction. It is ruled, however, that an unqualified person may course in company with a qualified person, provided the dogs belong to the latter. If several unqualified persons course together, the penalty can be recovered only from one, at the election of the prosecutor. Each particular qualification must be negatived in the conviction; so that it is not sufficient to aver generally that a person is unqualified, on the contrary, in a *qui tam* action, a general assertion of non-qualification is all that is necessary. It must be proved, not only that the forbidden gun was kept, but also used for the destruction of Game; for a gun may be employed for innocent purposes; not so snares and nets. However many hares are killed, on any one day, by an unqualified person, only one penalty can be recovered. Search may be made for Game in suspected houses, and upon good account not being given of it, a penalty may be levied as before, by the Statute of Charles II. respecting dogs and engines, (4 and 5 William, 23.) Any higher, chapman, carrier, innkeeper, victualler, or alehouse-keeper, who shall have in his possession, shall buy, sell, or offer to sell, any hare, pheasant, partridge, moor, heath-game, or grouse, on the oath of one witness, within three months after the offence, shall forfeit for each head of Game £5, half to the informer and half to the poor of the parish; three months' imprisonment for the first, four for every subsequent offence, in default of distress. If the carrier can show that the Game in his hands has been sent by some qualified person, he is exempt from the penalty, (5 Ann. 14.) So if any Game be found in the possession of any poultryer, salesman, fishmonger, or pastry-cook, it is deemed an exposure for sale, within the act, (28 George II. 12.) and it may be seized, as in the former case, by a Justice of the Peace within his County, or a Lord within his manor. The actual destroyer of the Game, who furnishes the

Carrying
and selling
Game

seller, if he gives information, is exempt from punishment, and may recover the penalty, (5 Ann. 14.) By 58 George III. 75, £3. penalty is imposed on buyers of Game, unless qualified to kill. Offenders informing are indemnified, and the time is limited to six months.

By the annual Military Acts, if any Officer destroys Game without leave, on the oath of one witness, he forfeits £5, to the Poor, and the Commanding Officer at the place forfeits 20s. for every similar offence of every soldier under his orders. If this be not paid in two days after demand, he forfeits his Commission.

To use any dog or engine for the purpose of destroying Game in the night, (i. e. from February 12 to October 12, between nine in the evening and four in the morning, and from October 12 to February 12, between seven in the evening and six in the morning,) or in the day, on Sunday or Christmas-day, first offence a fine not less than £10. nor exceeding £20.; second from £20. to £30.; third, and afterwards, £50.; in case of a third offence, the party may be bound to take his trial at the Sessions, and on default of payment he is liable to imprisonment, from twelve to six months, and to be once publicly whipped. Penalty half to the informer, half to the Poor. Information within one month. (13 George III. 50.)

Sunday,
Night, and
Christmas-
day offences

Killing, carrying, selling, buying, or having in possession a partridge, between February 1 and September 1, or a pheasant, between February 1 and October 1, £5. (39 George III. 34.) Hawking between July 1 and August 31, 40s. for the offence itself, 20s. for each partridge killed, (7 James II. 1.) Tracking a hare in snow by a person qualified or unqualified, 6s. 8d. (14 and 15 Henry VIII. 10.) three months' imprisonment, or 20s. fine, (1 James I. 27.) Using snares for hares, (*ibid.*) one month imprisonment, or 10s. fine, (22 and 23 Charles II. 25.) destroying Game with engines, 20s. for each head, (1 James I. 27.)

Various.

The Act 57 George III. 90 inflicts penalties of a far severer description than those hitherto noticed. Persons having entered into any Forest, Chase, Park, Wood, Plantation, Close, or other open or enclosed ground, with intent illegally to destroy, take, or kill Game or rabbits, who shall be found at night, (i. e. between six in the evening and seven in the morning, from October 1 to February 1, and between seven in the evening and five in the morning, from February 1 to April 1, and between nine and four in any other part of the year) armed with any gun, crossbow, firearm, bludgeon, or other offensive weapon, are guilty of a misdemeanour, punishable by seven years' transportation.

Transporta-
tion for
night
offences.

Every person using any dog, gun, or engine, for Certificates. taking Game, (except Gamekeepers, as will be hereafter shown,) shall take out an annual certificate or licence, for which he shall pay the Clerk of the Peace £3. 4s. Such certificate, however, does not confer a qualification, (48 George III. 55.) Penalty for not taking out such certificate, £20. Penalty for not showing it on demand, while found in pursuit of Game, to any person producing his own certificate, or not permitting him to read and copy it, or in default of producing it, refusing to give name and residence, or producing false certificate, or giving false name and residence, £50.

All Lords of Manors, or other Royalties not under the degree of Esquire, may by writing, under their hands and seal, authorize not more than one Gamekeeper to each respective manor, and empower him to kill Game upon such manor. His name must be entered with the

Game-
keepers.

GAME
LAWS.

Clerk of the Peace where the manor lies, (48 George III. 93.) Lords of extensive manors, and stewards of Crown manors in Wales, may appoint several Gamekeepers for such manors, confining them to their separate districts, (59 George III. 102.) Such Gamekeeper must take out an annual certificate, which does not authorize him to kill Game beyond the precincts of the manor over which he is deputed. Gamekeepers may search for and seize dogs and engines, though it is considered safe that for so doing they should have a warrant from a Justice of the Peace.

Recovery of
penalties.

For the recovery of penalties under the Game Laws, the prosecutor may either proceed to conviction before a Justice of the Peace, or he may sue, before the end of the second Term after commission of the offence, by action of debt, or on the case, bill, plaint, or information, in any Court of record at Westminster.

Deer.

The ancient Laws protecting Deer were of a highly penal nature. By 3 Edward I. 20, trespassers in Parks, i. e. persons chasing or endeavouring to destroy Deer therein, were liable to three years' imprisonment, and, at the expiration of that term, a fine at the King's pleasure, together with a surety for future good behaviour. If they cannot find such surety, they must abjure the realm. By 21 Edward I. 2, Foresters, Parkers, and their assistants, shall not be troubled if trespassers are killed by them within their liberty in cases of resistance. At present, by 42 George III. 107, coursing, taking, killing, or shooting at Deer, in enclosed ground, without the consent of the owner, is felony, subject to transportation for seven years; to the same offence in unenclosed ground, is attached a penalty of £50; to a second similar offence, transportation for seven years. Guns, dogs, and engines, may be seized within the enclosed ground by the rangers or keepers, beating or wounding whom, in the execution of their office, or attempting to rescue any person from their custody, is felony, punishable with seven years' transportation.

Rabbits.

Trespassers in Rabbit Warrens may be resisted like those in Forests and Parks, and Warreners are equally excused for killing them in case of resistance, by 21 Edward I. 2. Hunting by night in enclosed Warrens exposes the offender to three months' imprisonment, to payment of treble damages and costs, and to find sureties for seven years, or continue that further period in prison, (3 James I. 13.) By 23 Charles II. 25, killing Rabbits by day or night, in places enclosed or unenclosed, against the will of the owner, upon conviction, within one month after the offence, either by confession, or on the oath of one witness, is punishable with imprisonment for three months, and further till sureties be found. By 5 George III. 14, transportation for seven years is awarded to the offence by night. By 48 George III. 55, Rabbits cannot be killed lawfully, unless by a person who has taken out a certificate.

Hawking

Of the Game Laws respecting FALCONRY we have already spoken something, one further provision may be added. By 23 Elizabeth, 10, any person Hawking on another man's corn, after it is raised, and whilst growing, before it is shocked, shall forfeit 40s. or be imprisoned for one month.

Swans.

By 22 Edward IV. 6, a qualification of freehold lands to the value of five marks a year, is required for keeping Swans; and any one so keeping them (except the King's son) shall forfeit half the Swans to the King, half to any qualified person who seizes them. It is felony to steal marked Swans, and unmarked also within a

man's manor. By 11 Henry VII. 17, taking Swans' eggs on another man's ground is punishable with imprisonment for a year and a day, and a fine at the King's pleasure, half to the King, half to the owner. By 1 James I. 27, taking or spoiling their eggs, on confession, or conviction by the oath of two witnesses, subjects the offender to three months' imprisonment, or a fine, for the use of the Poor, of 20s. for each egg, and one month's imprisonment, and two sureties for good behaviour, in £20, apiece.

Domestic Pigeons are protected by 1 James I. 27; Pigeons.

destroying, or attempting to destroy them, subjects the offender on confession, or conviction on the oath of two witnesses, to three months' imprisonment, or 20s. fine for each Pigeon, to the Poor, or one month's imprisonment, and two sureties in £20, each. By 3 George III. 29, the owners are exempted from these penalties, who do not appear to have been so under the former Act. One witness only is required; the fine is given to the prosecutor, and hard labour is added to imprisonment.

Wild Fowl are noticed in Statutes of Henry VIII. and Wild Fowl.

James I. 25 Henry VIII. 11 protects these eggs; taking or destroying them is punishable by a year's imprisonment, and one penny fine for each egg, half to the King, half to the prosecutor. By 10 George III. 32, driving and taking Wild Fowl in any place of resort during the moulting season, from June 1 to October 1, incurs a forfeit of 5s. for each Fowl, half to the informer, half to the Poor, or one month's imprisonment, with whipping and hard labour.

Destroying Grouse, Heath Cock, or Moor Game, three months' imprisonment, or 20s. for each bird, or one month's imprisonment, and two sureties in £20. 1 James I. 27. By 13 George III. 25, destroying, carrying, buying, selling, or having in possession, Black Game, between December 10 and August 20, Red Game, (Grouse,) between December 10 and August 12, Bustard, between March 1 and September 1, for the first offence not less than £10. nor exceeding £20., for the second, and every subsequent offence, not less than £20. nor exceeding £30., half to the King, half to the informer. By 50 George III. 67, Black Game in Somerset and Devon must not be killed between December 10 and September 1, and so in the New Forest, by 13 George III. 55, 43 George III. 112, burning furze, &c. between February 2 and June 24, one month's imprisonment, whipping, and hard labour.

Shooting at Herons the same penalties as for other similar offences, by 1 James I. 27; but 1 Henry VII. 11 had before inflicted a penalty of 6s. 8d. upon any one who killed a Heron, otherwise than by Hawking or with a long bow, and 10s. for taking any young Heron out of the nest. By 25 Henry VII. 11, taking or destroying Heron's eggs, from March 31 to June 30, imprisonment for a year, and 6s. 8d. fine, half to the King, half to the informer, for each egg. By the same Statute, imprisonment for a year, and 20d. for every Bustard's egg, 8d. for every Bitou's, Shovelard's, and for every other Wild Fowl, except Crows, Ravens, Boscurds, and other Fowl not used to be eaten, 1d.

It may be added generally, that no man can course Tresspass, upon another man's ground without leave, after receiving notice given, without being liable to action for trespass. Yet the Common Law allows to action for Foxes and Badgers as noxious animals over another man's ground, though not unearthing them.

GAME
LAWS.

GAMING.
GAMMER.

Henry VIII. *ann. regn.* 28, as Stowe informs us, (527.) issued a Proclamation against unlawful Games, in consequence of which dice, cards, tables, and bowls, were seized and destroyed in many places. This step was followed up by an Act of the Legislature, 33 Henry VIII. 9, which provided that no person shall for his gain, lucre, or living, keep any common house, alley, or place of bowling, coting, cloysh, cays, half-bowl, tennis, dicing table, earding, or any other Game before prohibited, or any unlawful new Game, now invented, or hereafter to be invented, under penalty of 40s. a day. Any person having such house, and playing, is to forfeit 6s. 8d. Magistrates and their officers may enter and search such houses, and arrest and imprison their keepers, and persons resorting and playing therein, till they find sureties. Officers in cities and towns are enjoined to make this search once in each month at least, under penalty of 40s. for each omission. Artisans and servants (and numerous persons are included under this description, artificers, craftsmen of any handicraft or occupation, husbandmen, apprentices, labourers, servants at husbandry, journeymen or servants of artificers, mariners, fishermen, watermen, and serving men) playing at tables, tennis, dice, cards, bowls, cloysh, coting, lodging, or any other unlawful Game, out of Christmas, shall forfeit 20s. for each time. In Christmas time all were allowed to play, but only in their master's houses, or his presence. Any person playing bowls in open places, out of his garden or orchard, forfeits 6s. 8d. for each offence. A master may license his servant to play with himself, or the company resorting to his house; and any one possessing freehold property to the amount of £100. a year, may license those of his household to play within his house, garden, or orchard, as well among travellers, as with others repairing to the same.

Kayles, Cloysh, and Loggrats are varieties of nine-pins. The first, Kayles, Cayles, or *Keiles* (Fr. *Quilles*) was played with an uncertain number of pins, one of them taller than the rest, the King pin; these, when placed in a row, were thrown at with a club. Cloysh or Cloysh is described by Strutt (*Sports and Pastimes*, ch. vii.) as closely resembling this Game, except that a bowl was used instead of a club. Loggrats have been noticed by the Commentators on Shakspeare, *Hamlet*, v. 1. Steevens says, "This is a Game played in several parts of England, even at this time. A stake is fixed into the ground; those who play throw loggrats at it, and he that is nearest the stake wins. I have seen it played in different counties at their sheep-shearing feasts, where the winner was entitled to a black fleece, which he afterwards presented to the farmer's maid to spin, for the purpose of making a petticoat, and on condition that she kneel down on the fleece to be kissed by all the rustics present." Haumer, Capell, and

Johnson, have confounded this Game with nine-pins, from which, as Archdeacon Nares points out, (ad v.) it is clearly to be distinguished. Blyant has given a yet fuller explanation than Steevens. "A Loggrat-ground, like a skittle-ground, is strewn with ashes, but is more extensive. A bowl, much larger than the jack of the Game of Bowls, is thrown first. The pins, which I believe are called Loggrats, are much thinner and lighter at one extremity than the other. The bowl being first thrown, the players take the pins up by the thinner and lighter end, and fling them towards the bowl, and in such a manner, that the pins may once turn round in the air, and slide with the thinner extremity foremost towards the bowl. The pins are about one or two-and-twenty inches long."

Henry VIII. was himself a great Gambler, and we read of his losing much of the plunder of the suppressed Abbies at Games of chance. Evelyn has left a striking picture of the licentiousness, in this respect, of the Court of Charles II., and yet the next Act after that of Henry, is passed by that "bad man and bad king." By 16 Charles II., if any person, of what degree soever, shall by fraud, deceit, or unlawful device, in playing at cards, dice, tables, bowls, cock-fighting, horse-races, foot-races, or other Game or pastimes, or bearing a share in the stakes, betting, &c., win any money or valuable thing, he shall forfeit treble the value, one moiety to the crown, and the other to the party grieved, prosecution being in six months; in default whereof, the last mentioned moiety is to go to such other person as will prosecute within one year. And if any person playing, or betting for others their ready money, shall lose above £100. at one time or meeting, upon tick, (ticket), he shall not be bound to make it good, and the winner shall forfeit treble the value.

By 9 Ann. 14, securities given for the repayment of money lent for purposes of Gaming are void. Any person losing, and paying £10. at one sitting, may, within three months, recover the same with costs, in any Court of Record. If he do not sue within that time, any other person may do it afterwards, and recover treble the value with costs. Fraudulent winners of more than £10. forfeit five times the amount, and are subjected to such infamy and corporal punishment as is inflicted on wilful perjury. An assault or challenge to fight in consequence of a Gaming transaction, is punishable with forfeiture of all goods, and two years' imprisonment. Suspected Gamblers may be brought before magistrates, and required to find sureties not to play or bet during twelve months, to the value of 20s., in default of sureties he may be imprisoned. The Statutes, 12 George II. 28 and 15 George II. 24, are directed against Gaming houses, with a few unimportant additions.

GAMING.
GAMMON.

GAMMER, A. S. *ge-meder, commater, susceptris*, a God-mother, whence happily our *Gammer*. Somner. Others, from *Good-mother*. See GAFERS.

— And with them came
Old gammer Gerton, a right pleasant dame,
As the best of them. *Drayton. The Moon-Calf.*

Nis. What's the matter.

Nis. Hee has stolne gammer V.lla's pinne.

Ben Jonson. Bartholomew Fair, act v. sc. 6.

Should gammer Gerton leave these helps at home,
To church with Bible, 'tis in vain to come.

Faustus. A Pair of Spectacles.

GAMMON, Fr. *jambone*, dp. *jamon*; It. *jambone*, and these, adds Skinner, from the Fr. *jambe*; It. *jamba*. (See GAMBULA.) "The leg or shank, (extending from the knee to the ankle.)" Cotgrave. Skinner thinks all from the A. S. *ham*.

GAMMON
— GANCHE.

I would have him buried
Even as he lies, cross-legg'd, like one of th' templars,
(If his *Wingshield gambeson* will hold crosing.)
Grammont and Fletcher. The Captives, act ii. sc. 1.

Upon speaking with the Master, we learnt that they had broke
their lottery, and the gammons of their spoils.
Johnson. Voyage round the World, book i. ch. vii.

GAMUT, i. e. *gamma-ut*, & the Gr. F. In Fr. *gamme*;
It. and Sp. *gemma, scala musica*; the Scale of Music.

I must begin with rudiments of art,
To teach you *gamut* in a briefer sort,
More pleasant, pithy, and effectual,
Than hath been taught by any of my trade.
Shakespeare. Twelfth Night, fol. 218.

When by the *gamut* some musician makes
A perfect song; at it you will undertake
By the same *gamut* chang'd to equal it.
Deane. Essay 2. The Anagram.

Long has a race of harpion fill'd the stage,
That rant by note, and through the *gamut* rage;
In songs and airs expose their martial fire,
Combat in trills, and in a *legua* expire.
Addison. Prologue to Phœdra and Hippolyte.

Birds chaunt their melodious notes, without labouring through the
gamut, as squandering years by the side of an expensive music-master.
Copon. On the Famaux, vol. ii. diop. 3. ch. iii. sec. 2.

Guido d'Arezzo, the inventor of the modern musical
scale, having added a note (*hypoproclamianon*)
below the lowest tone of the Ancients (*proclamianon*)
affixed as its sign the Greek γ ; this compounded
with α , the first of the six syllables by which he marked
his octave, formed the barbarous word *Gammul*, *Gamut*.
The choice appears to have been quite arbitrary.

GAN, i. e. *ganen*. See GIN.

GANCH, "Fr. *ganché*; let fall (as in a Strappado)
on sharp stakes pointed with iron, and thereon languishing
until he die." Cotgrave. Sp. *gancho*; It. *ganccio*,
a hook; Skinner thinks from the Lat. *uncus*, a hook.

Take him away, *ganch* him, impale him, rid the world of such a
monster.
Dryden. Don Sebastian, act iii. sc. 2.

Their *ganching* is after this manner: he sitteth upon a wall,
being five fathoms high, within two fathoms of the top of the wall;
right under the place where he sits, is a strong iron hook fastened,
being very sharp; there he thrusts off the wall upon this hook,
with some part of his body, and there he hangeth, sometimes two or three
days before he die.

The Movable Captivity of William Davies. *Churchill's Fables*,
vol. vii. p. 478.

GANCHE,* probably a Provençal word, is derived
from the Turkish *Canjah*,† i. e. hook. The *Canjah*,
as represented in Tournefort's Plate, (*Voyages*, i. 93.)
is like a wide gallow, from the cross-beam of which
there are two uprights of a considerable height, having
a groove and pulley at the top, over which the rope
fastened to the prisoner is passed; immediately below
him, projecting from the transverse beam of the gallows,
there is a large iron hook, upon which he must be
caught, as soon as the executioner lets go the rope by
which he is kept suspended. This kind of strappado or
gallows was usually erected near the gate of the City;
but it does not seem to have been common even to
Tournefort's time, out of Candia, where it was used,
together with empaling, in time of war, in order to
strike terror into the *Criex*, or rebellious Greeks, who
had gone over to the Venetians at Suda, or Spina longa,
and under colour of serving them, burned, ravaged, and

* *Ganche* is masculine according to Tournefort, (i. e.) feminine
according to the Dictionary of the Academy. Probably it should
be written *Ganché*, with an accent on the e.

† In Egypt the small and commonest boats bear this name, from
their shape, rising fore and aft like a hook.

destroyed the country, committing every sort of cruelty
and excess. The *Canjah* may be considered rather as
a Military than a Civil punishment, and appears to have
been long disused in Turkey. It is not mentioned in
the Turkish Code. (D'Othson, *Tableau de l'Empire
Ottoman*.) At Algiers, where the Government is a
military despotism, and judicial cruelty has been pushed
to the utmost excess, the criminal was thrown from the
City wall upon hooks fixed in it below. (D'Arvieux,
Mém. v. 275.) Even in the XVth century, this horri-
ble punishment was not commonly used, *Majestatis
delicta aceris odos puniuntur*, says Montalbani, (*Rerum
Turc.* Comment. in Elsevir's *Turc. Imp. Status*, p. 33.)
*ut nocentes innocentisque juxta cadant, nec diluere
detur. Patu, uncus, laqueus, securis, patibulumque
depremontur.* And below he adds, *Laqueo fures, polo
predones, puniuntur; raro uncus oc securis in usu.*

GANDER, A. S. *gandra*; Dutch, *ganx*; Ger.
gander; Sp. *ganzo*; It. *ganza*; Lat. *ganza, onax*,
q. d. *ganer*, manifestly, says Skinner, from the Lat.
anser. See Goose, and the Quotation from Pliny in v.
Gansa.

I wine (quod I) & yet though ye would believe one y^e would tell
you, that twice two *ganders* made away four geese, yet ye would
be wised one ye believed him, that would tell you that twice two
geese made all ways four *ganders*.
Sir Thomas More. Works, fol. 160. At Dialogue concerning Heres-
ies, &c.

Their *gander* to test, what Manlius and
Camillus did therein,
How this the captivities, and that
From Breno his spoils did win,
I preterm.

Warner. Albin's England, book iii. ch. xvi.
Ganders and geese engender together in the very water.
Holland. Plow, vol. i. fol. 301.

The female hatches her eggs with great assiduity; while the
gander visits her twice or thrice a day, and sometimes drives her off
to take her place, where he sits with great state and pompous.
Goldsmit. Animated Nature, book vii. ch. xi.

GAN, v. } A. S. *gangan*, formed by the redu-
GANO, n. } plication of *gan*, to go; D. *gaan*,
GANO-BOARD, } *gan-ghen*, to go. See GING.
GANO-WAY. } A *gong*; the road or way by which

we go; also, A number going, or who go together, who
go to or from work together, and thus, who work to-
gether.

Sche said, no knight that lives now
Mai help his half so well as thou;
Gret ward us *gong* of this salvage, [i. e. *vausage*,]
If that thou win for harlage.

I answer and Gange, (to Alston, vol. i. p. 122)
A poplar grove, and with a kered seat
Under whose shade I solace in the heat;
And thence can see *gong* out, and in my nest.
Ben Jonson. The Sad Shepherd, act ii. sc. 2.

Mons. De Pre, accompanied by Du Breuil and Du Farin, had
lately given a meeting at Yvias to one of the Duke of Savoy's grand,
who used to come into our parts; and a certain Frenchman living at
the same place, was also suspected to be of their *gong*.
Lafleur. Mémoires, vol. iii. p. 132.

In order to furnish, at the expense of your honour, an excuse to
your apologists here for several enormities of yours, you would not
have been content to be represented as a *gong* of Maroon slaves,
suddenly broke loose from the house of bondage, and therefore to be
pardoned for your abuse of the liberty to which you were not accus-
tomed, and were ill fitted. *Barker. On the Revolution in France*.

As we were putting off the boat, they laid hold of the *gong-board*,
and unhocked it off the boat's stern.

Cook. Second Voyage, book iii. ch. iv.
I had hardly got into the boat, before I was told they had stolen
one of the ancient stanchions from the opposite *gong-way*, and were
making off with it. *Id. R.* book ii. ch. 12.

GANGRENE.
GANTLET.

GANGRENE, v. } Fr. *gangrene*; It. *cancrena*;
GA'NGRENE, n. } Lat. *gangrena*; Gr. *γῆγορρε*,
GAN'GRE'NATIS, } from *gangein*, signifying *to cut, cut*,
GAN'GRE'NDUS. } in *cut*. Vossius.

To eat, to consume, to corrode; to eat or consume the vital powers; and thus, consequentially, to martyr or become martyred.

Meton. The service of the state

Being once *gangrene'd*, is not then respected
For what before it was.

Shakespeare. *Coriolanus*, fol. 17.

These inclinations and evil forwardness, this dyscrasia and *gangrene'd* disposition, does always suppose a long or a base sin for their parent, and the product of this is a wicked spirit

Taylor. *Sermon* 20. c. 291.

And thy chyrurgens apprehended some fear, that it may grow to a *gangrene*, and so the hand must be cut off.

Digby. *A Discourse of the Sympathetic Powder*.

So parts cauterized, *gangrene'd*, ulcerated and mortified, become black, the radical moisture, or vital sulphur suffering an extinction and smothered in the state affected.

Sir Thomas Brown. *Pulgar Errata*, book vi. ch. 22.

It being unsafe for any to carry him [Captain Bent] off by day, his wound *gangrened* before night, and he died about two days after.

Locke. *Memoirs*, vol. i. p. 64.

The very substance of the soul is fettered with them; the *gangrene* is gone too far to be ever cured; the inflammation will rage to all eternity.

Spectator, No 90.

A man, whom I suppose you have often seen, a whole siene required such a lick of a horse, as made the doctor and chyrurgon, who tended him, to conclude the patient *gangrened*, and the patient's condition by the accession of a violent fever, so desperate, that they desired to meddle with him no longer.

Boyle. *Usefulness of Natural Philosophy*, book ii. sec. 5.

But to accuse the Gospel of severity on this account, would be just as rational and as equitable, as to charge the surgeon with cruelty for computing a *gangrened* limb.

Porteus. *Sermon* i. vol. ii.

It [fear] has occasioned *gangrenas*, indurations of the glands, epilepsies, the suppression of natural or beneficial secretions.

Cogan. *On the Passions*, vol. i. part ii. ch. iii. sec. 2.

Instead of defending these doctrines, it is the duty of a real disciple of Jesus Christ to reprobate them as *gangrenous* accessories, corrupting the fair form of genuine Christianity.

Amesbury. *The Life of Bishop Watson*, vol. i. p. 413.

GANTLET, } "Gantlope, a military punishment,"
GA'NTELOPE. } says Skinner; who adds, The author of the *English Dictionary* thinks it so called, from *gant*, (now written *Ghent*.) in Flanders, and the D. *loopen*, *currere*, to run, because that punishment was first invented at *Ghent*.

Forgive me, therefore, if I say, I cannot with patience think, that a young gentleman should be put into the *gantlet* and be driven with whip and scourge, as if he were to run the *gantlet* through the several classes, of *capereudum ingenui cultus*.

Locke. *Of Education*, sec. 147.

Some said he ought to be tied each and heels; others, that he deserved to run the *gantlope*.

Fielcing. *History of a Poundling*, book vii. ch. xi.

In this condition, I ran the *gantlope* (so I think I may justly call it) through rows of sailors and watermen, few of whom failed of paying their compliments to me, by all manner of insults and jeers on my misery.

Id. *A Voyage to Lisbon*.

The Roman soldiers were subject to a punishment very similar to running the GANTLET. It is thus described by Polybius, (vi. 33.) who calls it *ἐκκαθάρσις*, (*Fustuarium*.) "This is their punishment: the Tribune, when he hath scarce toucht the condemned with the rod, all the soldiery of the campe fall upon them with rods," (Polybius himself adds, with stones also.) "and kill them for the most part, and if any escape, yet they are not preserved: for how were it possible,

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seeing that to return into their country is forbidden, neither have they friends or kinsmen who dare receive them into their houses. Wherefore they which fall into this calamity perish totally." This punishment was inflicted upon any of the watch who were found sleeping or absent from their post. It extended also to the officers. "Th the like punishment are also subject the Lieutenant and Captaine of the Band, (ἐπαρχὸν καὶ ἡγετὴν ἡγετὴν) if they have failed in their command, the one as Vintler, and the other as Captaine of the Band, who must shew himselfe in time convenient; wherefore, as the punishment is severe and irremissible, the Watch never commits any fault." (Grimeston, p. 300.)

Grose (*Military Antiquities*, ii. 107.) observes, "The Gantelope was in use of theft, or some offence that affected the character or interest of the Corps, and was practised two ways: in one, called *running the Gantlope*, the regiment was formed six deep, and the rank opened and faced inwards; each man being furnished with a switch, the offender, naked to the waist, was led through the ranks, preceded by a sergeant, the point of whose reversed halbert was presented to his breast, to prevent his running too fast: as he thus passed through the ranks every soldier gave him a stroke. But this method being found inconvenient, and in many points objectionable, the offender was tied to four halberts in the ordinary way, three being placed in a triangle, and the fourth across two of them, to keep him on the outside. In this situation the regiment filed off from the right and marched by; when they came near the halberts, a cat was given in the first man, who having given a stroke in the culprit threw down the cat and passed on; this was repeated by the whole regiment, each man giving him a lash."

GANZA, see GANDER, ante, and FLYING.

The gear there [Germany] be all white; but less of body than from other parts: and there they be called *ganzas*.

Holland. *Pinet*, vol. i. fol. 281.

What modest indignation can forbear the stamping of the presumption of those men, who, as if Domingo Gonsales his engine, they had been mounted by his *ganzas* from the moon to the celestiall heave, and admitted to be heralds, or masters of ceremonies in that higher world, have taken upon them to marshal these angelical spirits into their severall rooms.

Hall. *The Juvenile World*, vol. ii. book i. sec. 3. fol. 969.

Although they promise strange and great Discoveries of things far yet,
They are but idle dreams and fancies,
And savour strongly of the *ganzas*.

Butler. *Hudibras*, part ii. can. 3.

There are others, who have conjectured a possibility of being conveyed through the air by the help of lovis, to which purpose the fiction of the *gant* is the most pleasant and probable.

Wotton. *Dissoluto*, ch. vii.

GAOI, n. } Also written *Gail*, and by
GA'OLE, n. } Junius, *Yail*. Low Lat. *gaiola*;
GA'OLINO, } Fr. *geole*, *gaiole*, *gayole*; D.
GAOL-DELIVER, } *ghaiode*. All, says Skinner, from
GAOL-DUTEMPER, } the Lat. *carcela*. Menage says,
Grole, from *gabola*, diminutive of *gabia*, (a cage, q. v.) which he derives from *carca*. Cotgrave, "*Geole*, a gaol or prison; also, a cage or coop for birds."

A prison, a place of imprisonment or confinement.

How lively pass prisoners, and pair'd for them else.

And gave the *gailer* gold, & groats to gelders

To celebrate *je l'alo*. Pierre Planchon. *Finon*, p. 47.

And Palumes, this woful prisoner,

As was his voice, by love of his *gailer*

Was rised, and raised in a chimney on high.

Chaucer. *The N-ghin Tale*, p. 1066.

3 P

GANTLET
GAOI.

And on a day befell, that in that houre,
When that his mete went was to be brought,
The gawle shette the doore of the tower;
He bared it wel, but he spake right naught.

Chaucer. *The Monk's Tale*, v. 14735.

And in this yere [1293] as one Richard Bagle, officer of the sheriffs of London, was laydye a prysoner towards the gawle, y^e which he before arrested, three men recovered the sayd prysoner.

Foljap, *Ann.* 1293.

God our chiefe gawle, as himself is inensible, so woth he to his punishments inensible instruments, and therefore not of like fashion as the other gawles do, but yet of like effect it as paynfull in feeling as thone.

Sir Thomas More. *Works*, fol. 1245. *The third Booke of Counsell against Treasons.*

There likewise was a long statute against vagabonds, wherby two things may be noted; the one, the dislike the Parliament had of gawling of them, so that which was chargeable, pestiferous, and of an open example.

Bacon. *Henry VII.* fol. 215.

Yet ere his happie soule to heaven went
Out of his feeble gawle, he did devise
Unto his bewmaie maker to present
His bodie, in a spoylest sacrifice.

Spenser. *The Runnes of Time.*

The gawle, hirbel, with his keyes
To stay or free him sent her.
"Loose (Jowly Richard) makes," quoth she,
"That I this hell-house reeve."
Hence make escape, remembering me,
That thus for thee doe reeve.

Warner. *Alban's England*, book v. ch. xxiv.

The reape being apprehended [is] committed to prison, and tried in the next assizes (whether they be of *gaol-delivrie* or sessions of the peace.)

Halshead. *Description of England*, ch. xi.

She [Elizabeth] called him [Beauford] always her gawle, which though she did in a way of raillery, yet it was so sharp, that he avoided coming any where to the Court.

Barnet. *History of the Reformation*, Anno 1568.

It was their [the Council's] pleasure that I [Mountain] should be delivered, if that I would be a conformable man to the Queen's proceedings, and forbare berry, or else to remain in prison until the next sessions of *gaol-delivrie*.

Sirge. *Memoriale*, vol. iv. ch. xxiii. Anno 1554.

Small eggs appear,
Dire fraught with reptile life; alas, too soon
They burst their shiny gawle, and crawl abroad.

Granger. *The Sugar Cone*, book ii.

Gawlers are also the servants of the sheriffs, and he must be responsible for their conduct. Their business is to keep safely all such persons as are committed to them by lawful warrant.

Blackstone. *Commentaries*, book i. ch. ix.

They have, besides, a commission of general *gaol-delivrie*; which empowers them to try and deliver every prisoner who shall be in the *gaol* when the judges arrive at the circuit town, whenever or before whomsoever indicted, or for whatever crime committed.

Id. *ib.* book iv. ch. xiv.

By statute 14 Geo. III. c. 59. provisions are made for better preserving the health of prisoners, and preventing the *gaol-fever*.

Id. *ib.* book i. ch. ix.

GAP, *n.*, a gap and a gape are the regular past tense and past participle of *g-yppan*, (to open,) by the change of the characteristic *y* to *a*. Tooke, ii. 199.

An opening, an aperture, a hole, a vacuity, a vacant space.

And steppe some god deliverly
All the gawles of the bay, [i. e. hedge.]

Chaucer. *The Romance of the Rose*, fol. 135.

The Kyng entendidde to steppe two gawpes with one hushe, sent Sir Gylbert Talbot, and the other two ambassadors, principally to Bishop July, and by thim sent also to the Duke of Urbye, the whole habite and colour of the noble order of the garter.

Hall. *Henry VII.* The twenty-second Yere.

But, as it fureth in such cases, the gap which for just considerations was open unto some, letteth in others through corrupt practices, to whom such fissures were neither meant, nor should be communicated.

Hooder. *Ecclesiastical Policy*, book v.

It is seldom that the scheme of his [St. Paul's] discourse makes any gap; and therefore without breaking in upon the connection of his language, it is hardly possible to separate his discourse, and give a distinct view of his several arguments in distinct sections.

Locke. *Paraphrase, on the Epistle to the Galatians.* Preface.

Then follows an immense gap, in which, undoubtedly, some changes were made by time; and we hear little more of them [Germans] until we find them Christians, and makers of written laws.

Burke. *Abridgement of English History*, book ii. ch. vi.

GAP, a town in France, and the Capital of the Department of the *Hauts Alpes*. It is a place of great antiquity, being mentioned by Antoninus, under the name of *Fapincum*; and, until the Revolution, was the Capital of a small territory called the *Gapenois*: it was the seat of a Bishop, who bore the title of Count, and enjoyed considerable revenues. The See included 29 Parishes, and was within the visitatorial jurisdiction of the Archbishop of Aix.

The Bishopric of Gap was suppressed, and its estates secularized at the time of the Revolution; it was, however, re-created in 1817, but as no endowment was made, and the See remains without revenues, no appointment has taken place.

The Town of Gap stands in a deep valley, which has the form of a funnel, surrounded on every side by high and barren mountains; the little river *Berry* flows through it. The soil in the immediate neighbourhood of the Town is rich; the deep, narrow valleys produce corn in abundance, the sides of the hills are clothed with productive vineyards; above these are extensive pastures, and forests filled with game. The Town is a mean, ill-built place; the streets are narrow, the houses low and irregular; and a general want of neatness among the inhabitants increases the inconveniences of a confined situation. There is but little manufacturing industry here among a population of 8000 souls; there are, however, several Literary Societies and Institutions, together with a Museum of Natural History, which is said to be rich in specimens illustrative of Alpine Botany and Mineralogy. Gap was sacked and burned by the Duke of Savoy, in 1692, but there is no reason to believe that it was at any time more splendid than it is at the present day; it contains a magnificent monument to the Due de Lesdiguières, who was distinguished in the Civil wars of the XVIIIth century, 5 miles South by East of Grenoble. Longitude 6° 5' 9" East, latitude 44° 33' 52" North.

GAP-TOOTHED, see *GAT-TOOTHED*.

GAPER, *v.* } A. S. *ge-yppan*, to open.
GAPER, } To open (unbared the mouth,) to
GAPING, } open, ac. with eagerness, as young birds do for their food; and thus, to crave, to desire or covet eagerly, to long for or after, to seek or look anxiously after.

And by gygne to gape.

Peter Plowman. *Fanon*, p. 247.

Then cam I to that cloyster, and gaped aboutem,
Though it was pitered and paynted. *Id.* *Crede*, sig. B. 4.

This Nicholas sat ay as still as ston,

And ever he gaped upward into the cire.

Chaucer. *The Miller's Tale*, s. 3473.

See how the gawpeth, lo, this drunken wight,

As though he wold us swallow soon right.

Id. *The Muncipal Fradigue*, p. 16984.

But alway cruel raunce denouncing all y^e they have gotte, sheweth other gawpings, that is to say, *grypes* and desires yett alme mischance.

Id. *The second Duke of Berwick*, fol. 216.

That woth a man for payne cride,

The bull of bras, which gawpeth wyde

GAPE.
—
GAR.It should seem, as though it were
A belovèd to be a man's art,
And not the cringe of a man.

Gower. Conf. Am. book vii. fol. 162.

For whilst you know I was your own,
So long in vain you made me gape,
And tho' my faith it were well known,
Yet could regard thus take thereof.

Fascinating Doctors. The Letter and regarded in earnest suit, &c.

For they were not woot to bays offerrages of theyr own from
round about, but theyr gapping was in recieve the offerrage and
gibes from al quarters about, and to give nothing againe.

Hale. Apology, p. 85.

Only the lazy sluggard yawning lies
Before thy threshold, gapping for thy dole,
And licks the easy hand that feeds his sloth.

Curran. Calum Britannicum.

Guard, put by those papers;

And, gentlemen ushers, see the gallery clear.

Boswell and Fletcher. The Bloody Brother, act ii. sc. 3.

And though his language differs from the vulgar somewhat; it shall
not fly from all humanity, with the Talerones, and Tarnet-Choms of
the late age, which had nothing to there but the scrawny, strutting,
and ferocious incineration, to warm them to the ignorant papers.

Ben Jonson. The Alchemist, fol. 100.

For that that causeth gaping or stretching is, when the spirits are
a little heavy, by any vapor, or the like. For then they strive (as
it were,) to wing out, and expel that which loadeth them.

Bacon. Natural History, Cent. iii. sec. 296.

Snoddyng his looks, and watching at the loand,
He peeped to catch the droppings of any lord;
And, tickled to the soul at every joke,
Like a piousd wath, repeats what t'other spoke.

Pitt. Epistle to Mr. Spencer.

Is there any physical deformity in the fabric of the human
body; because our imagination can strip it of its muscles and skin,
and show us the scragged and lanky back-bone, the gaping and
ghostly jaw, and all the bones underneath.

Bentley. Confutation of Atheism. Sermon 8.

The Dutch, who are more famous for their industry and applica-
tion, than for wit and humour, hang up in several of their streets,
what they call the sign of the paper, that is, the head of an idiot
dressed in cap and bells, and gaping in a most immoderate manner:
this is a standing jest at Amsterdam.

Spectator, No. 47.

All eyes were fixed on them, all ears open to hear them; each
party gaping, and looked alternately for their vote, almost to the end
of their speeches.

Burke. On American Taxation.

GAR, A. S. *gararican*, *gyran*; D. *garcon*, *ger-
wen*; Ger. *gar-en*; Sw. *gorna*, *parara*, *prastare*, *fa-
cicare*, *facere*. Ithre observes, that the more general
idea (*facere*) prevails among the Northern English,
and the Scotch.To prepare or make ready; to cause to do, to make;
and thus, consequently, to force.

Brightlight gaided parties, and gared him felle asse.

R. Browne, p. 16.

Agrejo In Erie Godwyn In part sette asse.

Id. p. 64.

Gregorio Jo greto clerk, gart writte in bookes

The rule of alla religions.

Piers Plowman. Fiction, p. 83.

But specially I pray thee, haste dore,
Gor us have more and drink, and make us chere,
And we wil passe trevely at fall.

Chaucer. The Reeve Tale, v. 4130.

And yf he any gurchyng make,
Many a crowne y shall gar strake
And bodye to drowpe and dore.

Ritson. Met. Rom. vol. iii. p. 5. In those Fiercest of Rome.

Tell me, good Holindol, what gars thee gret?

What? I hath some wolfe thy tender limes yterne?

Or is thy beggys broke, that sounds so sweet?

Or art thou of thy louted lense forlorn?

Spenser. Shepherd's Calendar. April.

GARH
—
GAR-
BLE.GARB, Fr. *garbe*; It. and Sp. *garbo*; which Skin-
ner thinks are from the A. S. *ge-arician*, *preparare*,
ornare, *instruere*, to prepare, to adorn. Meoage con-
fesses his difficulty.The dress, the clothing or vesture; the habit, fashion,
mode or manner.And with a lipping garb this most rare man
Speaks French, Dutch, Spanish, and Italian.

Dryden. The Owl

Pausanias upon these hopes grew more insistent than before, and
began to live after the Persian garb, and carried himself more
respectfully and imperiously towards those who were in league with
that state.

Ulrich. Annals. Rome. 1840. 3509.

His genius attracted him to the study of Antiquity; preferring rest
before brightness, and more conforming his mind to the garb of the
former than made of the moderne thence.

Folter. Worthies. Selfish.

In this consists our putting on of the Laed Jesus Christ, namely,
imitating his manners, and following the garb and fashion of his
conversation.

Scott. Christian Life, part i. ch. ii.

When now advanc'd so near in sight they drew,

That by their Moorish garb the warriors knew

The hostile band.

Hole. Orlando Furioso, book xvi.

GARBAGE, of uncertain Etymology. Junius thinks
it strongly allied to the Sp. *garbar*, *diripere*, to tear
away, *c. a costis arum pisciumque*. Skinner, the A. S.
ge-arician, *preparare*, *apparare*; garbage being the
whole apparatus or furniture of the abdomen. Min-
shew says, To *garbage* or *garbish*, to take out the
entrails of any thing; from *garble*, to purify, to cleanse.
And *garbage* is, indeed,

That which is purged or elensed away; the offal.

This gathers up the scum, and chance it sends

To be cast out; another, impure heat;

Another, garbage, which the kitchen cleans.

P. Fletcher. The Purple Island, can. 2.

There are of a diet like unto the Devil, for nothing but *garbage*
and curries are his dainties; the more rotten with sin, the more
pleasing to his palate; that which stinks most in God's nostrils, that
smells the sweetest to him.

Macle. Works, book i. disc. 39. On Texts of Scripture.

Rare taste, and work of a poet's brain,

To prey on garbage, and a slave adon't

Is such to find out shames, a hard must feign

Beyond what fiction ever feign'd of yore.

Granger. The Poems of Sulpicio, poem 9.

The substance which they [the inhabitants of Canton] find there
is so acrid, that they are eager to fish up the ancient garbage thrown
overboard from any European ship.

Smith. Wealth of Nations, book i. ch. vii.

GARBLE, } Fr. *grabeller*; It. *garbellare*. Cot-
Ga'bler. } grave says, "Grabeller, to garbell spices,
&c. (and hence) also, to examine precisely, sift nearly,
look narrowly, search seriously, into." The Statute
1 Richard III. c. 11 was made "for the remedie of the
excessive price and badnesse of bowestanes, which partly
is growen, because the merchants will not suffer any
garbelling or sorting of them to be made." And, after
certain enactments, such bowestanes are forbidden to
be sold *ungarbelled*. As usually applied in English, to
garble, isTo pick out, sift out, what may serve a particular
purpose; and thus, destroy or mutilate the fair character
of the whole.

When justice is refid'd,

And corporations garbled in their mind;

Then passive doctrines shall with glory rise.

Wale. The Golden Age restored.

3 p 2

GARBLE.
—
GAR-
CINIA.

But there was a further secret in this clause, which may best be discovered by the first projector, or at least the *garblers* of it; and these are known to be Collins and Tindal, in conjunction with a most pious lawyer, their disciple.

Swift. The Examiner, No. 19.

Among all the excuses into which the Tories ran, in favor of the crown, and in hopes of fixing dominion in their own party, their real to support the methods of *garbling* corporations was, in my opinion, that which threatened public liberty the most.

Bolingbroke. Dissertation upon Parties.

GARBOIL, *v.* D. *garboile*: Fr. *garboul*; It. *Garboile*, *n.* *garbaglio*. Message (rather than confess his ignorance) deduces it from the Lat. *turba*; thus, *turba*, *turbata*, *turbulum*, *ciurbulum*: *ciurbulum*, *carbubulum*, *garbuglio*. Minshew, *Garbaglio*, *g.* *granhoglio*, *magna chullitio*. To *garboil*, is

To throw into confusion, to involve in confusion or disorder, to cause a turmoil, ("a hurly-burly, great stir," Cotgrave.)

With great uproar and *garboil* shall there be sayings of nations against nations, and royalty against royalty.

Idol.

It is the devilish sort of men that *insinuate* and *rain* *garboil* against the virtue, which they deadly hate and cannot abide.

Id. B. ch. xxi.

— She's dead, my queen.
Looks here, and at thy sovereign's leisure read
The *garbles* she swa'd'd.

Shakespeare. Antony and Cleopatra, fol. 343.

He sees another on a Freshwater Bay,
And with a pole-nail dostle out his brains
Whilst he's demanding what the *garbol* means.

Drayton. The Battle of Agincourt.

Since they but *garboils* were, in a deformed man,
Not ordered fighting war, we lightly overpass.

Id. Polydion, song 22.

Give me the numb'rd verse which Virgil sang,
And Virgil's self shall speak the English tongue,
Mashood and *garboils* shall be chaunt with rhauged feet,
And hand-strong dactyls making music meet.

Hall. Satire 6, book 1.

Hippocrates had caused it to be bruited at Syracuse, that Marcellus had put all the Leontides to the sword, not sparing little children; and afterwards Hippocrates coming thither on the sabbath, in the fear and *garboil* of this false bruit, he easily took the city.

See Thomas North. Plutarch, fol. 260. Marcellus.

But by this means all Greece stood in marvellous *garboil* at that time, and the state of the Athenians specially in great danger.

Id. B. fol. 278. *Arctides.*

Here would be a precedent to tip down so many heads at a time, and to *garboil* the bones, as often as any party should have a great majority.

Burnet. Once Tones, June 1677.

GARCIA, in Botany, a genus of the class *Monoclea*, order *Polyandria*. Generic character: male flower; calyx two-parted; corolla, petals ten or eleven; two glands at the base of each filament: female flower; nectary, a gland at the base of the germen; capsule three-berried.

G. nutans, a tree, native of the Island of Santa Martha.

GARCINIA, in Botany, a genus of the class *Monoclea*, order *Monogynia*. Generic character: calyx none; corolla, petals four, inferior, two of the opposite petals are nearly round, the other two lanceolate, all erect; capsule three-celled, many-seeded; seeds scarious.

One species, *G. Cochinchinensis*, native of Chion. Loureiro.

GARCINIA, in Botany, a genus of the class *Dodecandria*, order *Monogynia*, natural order *Guttifera*. Generic character: calyx four-leaved, inferior; corolla,

GAR-
CINIA
—
GARD.

petals four; berry large, coriaceous, eight-seeded, crowned with the pelate stigma.

The most remarkable species is *G. Mangostana*, native of Java, Sumatra, and Malacca, producing the celebrated Mangosteen, a fruit of the size of a small orange, said to be the most delicious of all the Oriental fruits. *G. Cambogia* has erroneously been supposed to produce the Gamboge so valuable in the Arts; it is now known to be exuded from the *Stalagmitis Cambogiodora*.

GARD, perhaps from the A. S. *gæ-arcian*, *gyrcian*, *gyrian*, *preparare*, *instruere*, *ornare*, to prepare, deck, adorn; or, otherwise, from the A. S. *gyrd-an*, to gird, to surround, *ac.* with a binding. Minshew says, *A gard*, welt or border of a garment, from the Fr. *garder*, *conserver*, because it preserves the garment.

A litter born by eight *Liberian slaves*,
To buy diseases from a glorious sermpet,
The stout carmen of our Roman geity,
Nay, of the *garbed robe*, the senators,
Esteem an easy purchase.

Maninger. The Roman Actor, act 1. sc. 1.

Those of the forewards under the Duke of Norfolk, were apparelled in blue coats *garbed* with redde.

See. Henry VIII. Anno 1544.

All the children were waiting in their gowns *garbed* green of purple.

North. Plutarch. Cæsar, fol. 726.

When Edward, Earl of Rutland, the Lord Spencer and others accused the Earl of Arundel of treason, they appeared before the King at Nottingham, in red gowns of silk, *garbed* and bordered with white silk, and embrocaded with litters of gold.

Halsp. Anecdotes of Painting, vol. 1. p. 60.

GARD, a Department of France which takes its name from the river Gardon; it is formed of a part of Languedoc, and is bounded by the Departments of the Ardèche, the Rhone, the Hérault, Aveyron, and Lozère. It is for the most part a mountainous country, the Cevennes spreading over the Northern portion, but towards the South it is level and highly fertile. The climate is mild, and winter is hardly known, but violent thunder-storms are frequent in Autumn; the *Aulan*, also, or Sirocco wind, with swarms of Mosquitoes, almost counterbalance the advantages of a genial sun. The extent of this Department is about 600,000 *Ac.* Extent, *Ac.*

taxes, with a population of 330,000 souls; it is divided into the four *Arrondissements* of Nîmes, Alais, Uzès, and Vigan; into 38 Cantons, and 366 Communes. This Department is in the Bishopric of Avignon, and is comprised within the ninth military division, the seat of which is at Montpellier. In regard to jurisdiction, it is subject to the Court of Appeal *ou Cour Royale* of Nîmes. The principal rivers are the Rhone, which bounds the Department on the East, and the Gardon, which, rising in the Department of Lozère, collects many small streams in its course, and falls into the Rhone above Beaucaire; there are also 34 rivers of less note, and two canals, viz. that of Beaucaire, and that of Roubaix.

Oil, silk, and fruits, the general productions of the Department of France, form the principal riches of this Department. Industry is not equally diffused throughout, but in general it supplies the objects of a considerable commerce: In all the chief towns are manufactures of cotton and silk goods; stockings and other articles of hosiery were formerly manufactured here in great quantities, for the supply of the Spanish markets, but this source of wealth has been lately on the decline, owing to the impoverished state of that Country; earthen-ware, paper, soap, leather, glass, and vitriol,

GARD.

also enter largely into its trade; it contains mines of iron, lead, silver, and coal, which last have lately been rendered much more productive; jet and turquoise are also found here, as well as numerous mineral springs. In the neighbourhood of Sommieres are prepared perfumes, conservas, and essential oils.

Nîmes.

Nîmes, the Capital of the Department, is situated in an agreeable valley, surrounded by hills covered with vines and olives. It lays claim to a high antiquity, and owes its origin, in all probability, to the Phœceans, who founded Marseilles; several Greek epitaphs found among its monuments seem to confirm this opinion.

The Romans appear to have sent colonies to Nîmes, or *Nemausus*; and Latin inscriptions found there inform us, that it was governed by Consuls and Decemvirs; that it had *Ædiles*, as at Rome, a Senate, Quæstor, College of Priests, and a Temple dedicated to Augustus. It is generally supposed that the greater number of the monuments, the superb remains of which are still to be seen here, were erected by the two Antonines, to express their favour towards the city from which their families were derived. Of these ancient monuments it is said, that Nîmes possesses more than any city in Europe, with the exception of Rome. The Amphitheatre is an edifice not much inferior in dimensions to the Coliseum of Rome, and in a better state of preservation. The building called, from its form, *la Maison Carrée*, is supported by six columns in front, and ten on each side; these columns are twenty-seven feet in height, of the Corinthian order, and are surmounted by a cornice of the richest workmanship; the whole is in perfect preservation, and appears to have suffered no injury from time. The object of this edifice is involved in some uncertainty, but the better opinion seems to be, that it was dedicated to the adopted sons of Augustus. The great tower, upwards of 200 feet in height, one of the seven which defended the ancient walls, together with the Temple of Diana, or of Vesta, are imposing relics of antiquity. The Cathedral also of Nîmes is thought to have been a Temple dedicated to Augustus. The Pont du Gard, a Roman aqueduct, which crosses the valley of the Gardon, three leagues to the North of Nîmes, is among the grandest remains of antiquity. We have already described it under the head Hainos, (and see *Bridge*, Pl. II.) The population of Nîmes is about 40,000, the majority of whom are Catholics; it has several schools and literary institutions, together with extensive manufactures: it is also the seat of the Departmental authorities, and the Courts of Justice, and has been recently made the See of a Bishop. Longitude 4° 21' 15" East, latitude 43° 50' 5" North.

Roman Aqueduct.

Beaucourt is a little town on the banks of the Rhone, celebrated for its annual fair, which is the greatest in all France; this fair is held for six days, in July, and is attended by merchants from all parts of Europe; the value of the commercial dealings transacted here has lately declined, but it still amounts to nearly £400,000 sterling.

Beaucourt.

By glaucous horn and gilded hen, and my garden brack.
Agony my love and my joy.

GARDEN, v.

GA'RDEN, n.
GA'RDENAGE,
GA'RDENEA,
GA'RDENING,
GA'RDENING,
GA'RDEN-FRUIT,
GA'RDEN-HAY,
GA'RDEN-HOUSE,
GA'RDEN-MOULD,
GA'RDEN-PLANT,
GA'RDEN-POT,
GA'RDEN-SALLAO,
GA'RDEN-SHAGE,
GA'RDEN-STUFF,
GA'RDEN-TREE,
GA'RDEN-WALK,
GA'RDEN-WALL,
GA'RDENING-TOOL.

Fr. *jardin*; It. *giardino*; Sp. *GARDEN*

garden; D. *garde*; Ger. *garten*; (Lat. *hortus*, *hortus*, from the Gr. *ἵκτιν*.) Junius Wachter derives the Ger. *garten*, from *gurtan*; A. S. *gyrdian*, *cingere*. And Tooke, the English *garden*, (i. e. *guard*, with the participial termination *en*) from the A. S. verb *gyrdan*, *cingere*, to gird, to surround, to enclose.

A place *girded*, surrounded or enclosed, as for the growth of plants of various kinds. To *garden*.

To work in, till or cultivate a garden; to plan or lay out a garden.

By glaucous horn and gilded hen, and my garden brack.
Agony my love and my joy.

Piers Plowman. Tiaun, p. 359.

Yea me a plant of thikke bloomed tree,
And in my garden planted shal it be.

Chaucer. The *W'f of Bathes Prologue*, v. 6346.

So came she to him privately,
And that was, where he made his moone
Within a garden all him one.

Spenser. *Cop. Am.* book i. fol. 26.

On a time he had at his table a perowick which was vintured,
and therefore he commanded that it should be kept for him till
supper: for I w^{ill} (quoth he,) have certain of my friends with me
at supper in my garden.

Bacon. *Papent of Popes*. *Julius III.* fol. 191.

The Lord God also planted a garden in Eden from the beginning,
and there he sowed man whom he had formed. And the Lord God made to spring out of the earth, all manner trees befruitful to the sight and pleasant to the taste, & the tree of life in the middle of the garden, and also the tree of knowledge of good and evil.

Bible, *Gen.* 1551. *Genesis*, ch. ii.

Yf the husband manne be of thyis disappointed, nothing in maner pryncpleis, the gardener, nor yet the wraiser, but yf heuene be reasonable, the whole increase ought to be acknowledged to come thence, and from God.

Udall. *Corinthians*, ch. ii.

God Almighty first planted a garden. And leded it is the parent of humane pleasures. It is the greatest refreshment to the spirits of man: without which, buildings and palaces are but gilded hind-quarters: and a man shall ever see, that when ages grow to civility and elegance, men come to build stately, sooner than to garden finely: as if gardening were the greater perfection.

Bacon. *Essay* 46. *Of Gardens*.

Beneath him with raw wonder tow he views
To all delight of humane senses expos'd
In narrow room Nature's whole wealth, yet more
A hear's on earth: for Marcellus Punicus
Of God the garden was, by him in the midst
Of Eden planted.

Milton. *Paradise Lost*, book iv. l. 209.

The Syrians are great gardeners; they take exceeding pains and be most curious in gardening; whereupon arose the proverb in Greece, to this effect, many warts and pebbles in Syria.

Holland. *Flora*, vol. ii. fol. 41.

For in detail of gardenage what remaine was there then, but to draw the purse strings, and give for every thing either to the butchery or the hearth-market, and so to live upon the penate.

Id. *R.* vol. ii. fol. 12.

But Delia's self
To gate surpass'd and golden lilia deport
Though not as she with bow and quiver arm'd
But with such gardening-tools as art yet rude
Guiltless of fire had form'd, or Angels brought.

Milton. *Paradise Lost*, book iv. l. 29.

GARDEN.

I am affianced this man's wife, as strongly
As words could make up vows; and my good lord,
But Thursday night last gone, in a garden-house,
He knew me as a wife.

Shakespeare. Measure for Measure, fol. 81.

For God had thrown
That mountain on his garden-mould high rain'd
Upon the rapid current, which through veins
Of porous earth with kindly thirst ope'd
Rose a fresh fountain, and with many a rill
Water'd the garden.

Milton. Paradise Lost, book iv. l. 236.

In bowers and fields he sought where any turf
Of grove or garden-plot more pleasant lay,
Their tenderness or plantation delight.

Id. B. book iv. l. 418.

I doo water the ground in knots, as I go, like a garden-plot, you may follow me the S. S's I make.

Ben Jonson. Bartholomew Fair, act ii. sc. 2.

To whom the tempter guiltfully replied,
Indent? hath God then said that of the fruit
Of all these garden-trees ye shall not eat,
Yet lords doctor'd of all in earth or air?

Milton. Paradise Lost, book i. l. 657.

Which [Nimidia] were appointed by the consuls, to pass through the town, from the Mount Aventine, to the gate Collina, where it was thought that their service might be useful, among broken ways, and garden-walls lying in the suburbs.

Rodrig. History of the World, book v. ch. iii. sec. 14.

Though Epicurus he said to have been the first that had a garden in Athens, whose citizens before him had theirs in their villas or farms without the city; yet the use of garden seems to have been the most ancient and the most general of any sort of possession among mankind, and to have preceded those of corn or of cattle, as yielding the easiest, the pleasiest, and more useful food.

Sor W. Temple. On Gardening.

But the idea of the garden must be very great, if it answer at all to that of the *garden*, [Solomon,] who must have employed a great deal of his care and of his study, as well as of his leisure and thought, in these entertainments, since he writ of all plants, from the cedar to the shrub.

Id. B.

I have had no share at all in publick affairs; but, on the contrary, I am wholly sunk in my gardening, and the quiet of a private life; which, I think God, agrees with me as well as the splendour of the world, and gives me a great deal more quiet and satisfaction.

Id. Letter to Mr. Walsford.

Assist, and thus with our transforming pains,
We'll dignify the garden-beds, and grace our favourite plains.

Hughes. The Birth of the Race.

Nor chestnuts shall be wasting to your food,
Nor garden-fruit, nor wildness of the wood,
Garth. *Ovid. Metamorphoses, book xiv.*

At convenient distance towards the oblong garden should be a stable for two or three horses, and a lodging for a servant or two. Lastly a *garden-house* and conservatory for tender plants.

Bugby. Letters from Several Persons, vol. iv. p. 289.

Whilst Lady Charlotte like a stroller,
Sits musing on the garden-rider.

Bayly. Pastoral Dialogue.

On the future shoots
Which fill my garden-rows with sacred fruits,
Paradise. *The Gift of Poetry.*

A garden-sallad was the third supply,
Of aspid, radishes, and succory,
Dryden. *Ovid. Metamorphoses, book viii.*

Requiring my men to be upon their guard, and not to suffer any to come near them till my return, I went out to them: and they brought me to the Lord Arundel and Sir Francis Dodington, who were without the garden-wall.

Landow. Memoirs, vol. i. p. 83.

Or if the garden with its many cares,
All well repaid, demand him, he attends
The welcome call, conscious how watchful the hand
Of lebbard labour needs his watchful eye,

Of loit'ring lazily, if not overdone,
Or misapplying his unskillful strength.

Caesar. The Task, book iii.

Alcinous's garden was planted by him with the gift of eternal summer, and no doubt an effort of imagination surpassing any thing he had ever seen.

Walpole. On Modern Gardening.

A *garden* who cultivates his own garden with his own hands, unites in his own person the three different characters, of landlord, farmer, and labourer.

Smith. Wealth of Nations, book i. ch. vi.

Gardening was probably one of the first arts that succeeded to that of building houses, and naturally attended property and individual possession.

Walpole. On Modern Gardening.

Should Cavae want copy, let the tender wait,
While you steal secret through the garden-gate,
Faulken. *Horace. Epistle 5. book i. Initiated.*

She oft has traced the garden-shades defac'd
With plant slips, and beat their beauty waste,
Hurd. *Orlando Furioso, book vi.*

They have, however, very little care bestowed upon them, the plants being set between beds of any kind of garden-stuff, and suffered to take the chance of the season.

Cock. First Foppe, book i. ch. ii.

Next, the industrious youth employs his care
To store soft yare; and now he strains the warp
Along the garden-walk, or high-way side,
Smoothing each thread.

Dyer. The Fleec, book iii.

GARDENIA, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rubiaceae*. Generic character: segments of the calyx vertical or oblique, the corolla previous to expansion contorted, funnel-shaped, five to nine-cleft, tube sometimes long; style elevated, stigma two-lobed, berry two-celled, many-seeded, seeds arranged in two series, anthers inserted in the mouth of the tube.

Fourteen species, mostly natives of the warmer parts of the Northern Hemisphere; the flowers are very fragrant.

GARDOQUIA, in Botany, a genus of the class *Didynamia*, order *Gymnospermia*, natural order *Labiata*. Generic character: calyx cylindrical, curved, two-lipped, teeth unequal; corolla, tube long, recurved, superior lip straight, emarginate, inferior lip three-cleft, the intermediate segment concave; anthers approximating by pairs; seed three-angled.

Six species, natives of Peru.

GARE, or GAURE, v. } Clothed magnificently, splendidly
Ga'rish, v. } and for state, says Skinner, who adds
Ga'rish, } I know not whether from the A. S.
Ga'rishly, } *garman*, to prepare, to ornament.
Ga'rishness, } *Garish* (says Mr. Steevens) is gaudy, showy; also sometimes, wild, slightly. The verb to *gaure*, (Chaucer) or *gare*, (Phaer) which Speight and Tyrwhitt explain to *stare*, is no doubt the origin of the adj. *garish*, staring, staringly fine or gay; and thus, gaudy, &c. The verb, itself, is probably the A. S. *garman*, (*garman*, *garian*,) to guard, to regard, to observe, to look at or after. *Garish*, then, may be explained,

Staring, staringly fine or gay; gaudy, showy, ostentatious.

Does for the castle cometh ther many a night
To gauren on this ship and on Ceustance,
Chaucer. *The Man of Lowest Tale*, v. 5331.

Now gaureth all the peple on hire, sa! *Id. The Monk's Tale*, v. 14358.

GARG.
GARGOLE.

And said her, now cast in swale anon
That folk may see and gurgles on to troy.
Chaucer. *The second Book of Troilus*, fol. 163.
What faces? what a watch their standst every gate in sight!
With filly gurgling besides a monstrous dragon vpright?
Phaer. *Virgil. Aeneas*, book vi.
My glancing looks are gone, which wonted were to pierce
In swart gorgone garlike glass, that glittered in mine eyes.
Goswinyer. *Flowers. A Glose upon this Treat*, &c.
They naked went; or clad in ruder hide,
Or home-apon russet, void of fustine pride:
But then came make in garlike gurgone,
To smile a fole's far-fetched liever.
Hall. *Satire* 1. book iii.
There in close covert by some brook,
Where no profane eye may look,
Hide me from day's gurgel eye.

Milton. *P. Parnassus*, l. 141.

And when I shall die,
Take him and cut him out in little stars,
And he will make a face of heaven so free
That all the world will be in love with night,
And pay no worship to the garish sun.

Shakespeare. *Romeo and Juliet*, fol. 65.

Starting up and gurgling staring about, especially on the face of Sholto.

Not but that mairies are competent and apt instruments of grace,
if we would; but because we are more dispersed in our spirits, and
by a prosperous accident are melted into joy and gurgism, and
drawn off from the sobriety of reflection.

Taylor. *Sermon* 12. part ii.

This [fading] is a singular corrective of that pride and gurgism
of temper, that renders it impatient of the sobriety of virtue; but
open to all the wild suggestions of fancy, and the impressions of vice.

South. *Sermon*, vol. ix. p. 157.

Not more fair the star that leads
Bright Aurora's glowing steeds,
Or on Hesper's front that shines,
When the gurgel day declines.

Whitehead. *Ode* 33.

GARGARIZE, v. } Fr. *gargariser*, to gargle; it. *Gargarizzare*, n. }
GARGARISE, n. } Fr. *gargariser*; Sp. *gargarizar*;
GARGARISM, } Lat. *gargarizo*; Gr. γαργαρίζω,
from γαργαρίζω, gurgilio, the wind-pipe: a name
formed from the sound. Vossius.

For the application of the word, see the Quotation
from Burton.

Such as are not swallowed, but only kept in the mouth, are garga-
rismes used commonly after a purge.

Berles. *Anatomy of Melancholy*, fol. 378.

Gargarizing if it be not discreetly used may do more harm than
good, being drawn down the throat, and water undigested,
but taken in order with water, honey, or pepper, or with some
and figgers boyled in white wine, and taken very hote in a gurgurise
is right convenient.

Sir Thomas Elyot. *The Castle of Helth*, book iv. ch. ii.

Therewith gurgurize your mouth fasting, till the tongue be purged
out of your head.

Id. *Book* iv. ch. iii.

The use of the juice drawn out of roses, is good for the ears, the
cheekers and exhalations in the mouth, the gums, the tonsils, or
unguile, for gurgurism, &c.

Holland. *Plinie*, vol. ii. fol. 102.

And vinegar put in the nostrils, or gurgurized, doth it also; (help
some what to use the hiccough.) For that it is astringent, and in-
hibits the motion of the spirit.

Bacon. *Natural History*, Cent. vii. sec. 586.

GARGET, "Fr. *gargate*, the throat-pipe." Cot-
grave.

And, Dan Russell, the fox start up at ones,
And by the garget hence chaunterle,
And on his back toward the wood him bere.

Chaucer. *The Nonnes Preestes Tale*, v. 15341.

GARGLE, v. } Ger. *gurgel*, *gurgeln*; D. *gorgel*,
GARGOLE, n. } *gorgelen*; Fr. *gorguille*, the wea-

son of the throat. *Gargouiller*; it. *gorgogliare*; all,
says Skinner, from the Lat. *gurgel*. It is applied by
Holland to a disease in the throat; also, as in Lidge
and Hall, to "A gutter that receives and voids the rain
falling on divers roofs or houses;" frequently termi-
nated with the heads of animals. Cotgrave.

To cleanse or wash the throat by regurgitating or
throwing back, the liquid, by the action of the wind-
pipe. In Waller and Fenton, to throw back sounds or
notes of music in a similar manner.

And every house covered was with lead,
And many gorgyle, and many hideous heads,
With spoats through, and pipes, as they ought
From the more works in the keel radii.

Lydgate. *Troy. In Elys's Opuscula*, vol. i. p. 294.

In the frysle works were gurgyle of golde facely faced with
spotes racyng.

Hall. *Henry VIII. The sixteenth Year*.

Vpstairs to skies a brassen tower,
Where sits Tisiphone with blood red udders, and venge nerve,
That contemns monster feed, both dawns and nights the watch she
keeps.

Before that entry grim, with gorgell face, and never sleeps.

Phaer. *Virgil. Aeneas*, book vi.

The same is hidden to be good for the basle of the quaincise or
gurgile in swine.

Holland. *Plinie*, vol. ii. p. 216.

Let the patient gurgile this as often as need requires.

Boyle. *Receipt* 127, vol. v. p. 349.

Gird all these very well together in a marble or glass mortar, till
you have reduced them to a liquid mixture, which is to be used as a
gurgile.

Id. *Id.*

Let those which only waste long
And gurgile in their throats a song;
Content themselves with ut, re, mi;
Let words and sense be set by this.

Waller. *To Mr. Henry Leavel*.

So charm'd you were, you needn't while to dole

On someone, gurgil in an Ennui's throat.

Fenton. *Prologue to Southern's Spartan Dance*.

GARIDELLA, in Botany, a genus of the class Di-
candria, order Trigynia, natural order Ranunculaceae.
Generic character: calyx five-leaved, like petals; ne-
ctaries five, two-tipped, two-cleft; capsules three, con-
nected, many-seeded.

One species, *G. nigellastrum*, an annual, native of
France. Persoon.

GARIOCH, one of the four Districts into which
Aberdeenshire in Scotland was formerly divided. It is
an inland tract, chiefly consisting of one extensive vale,
bounded by moderate hills. It commences near Old
Meldrum, and extends Westward about 20 miles. The
general breadth is from eight to ten miles, but it is fre-
quently intersected by little picturesque knolls. Dun-
deer is one of the most pleasing of them. Benochie,
the highest mountain barrier in this District, is a land-
mark at sea, though nearly 30 miles from the coast.
The soil of Garioch is favourable for agriculture, and
the harvests are early.

Of the three other ancient divisions of Aberdeenshire,
Mar comprehends the whole country between the Dee
and Don. It is a peculiarly wild and mountainous
region, abounding in natural woods. *Formarten* ex-
tends along the coast from the Don to the Ythan, and is
separated from Garioch on the West by a ridge of low
hills. Its surface is undulating, and on the Southern
part, stony, barren, and intersected by bogs. *Buchan* is
the most Northern division, including all the country
between the Ythan and the Dorn; it is a low cham-
paign tract, dreary, and destitute of trees, and even of
hedges. From the level and monotonous face of this

GARGLE.
GARIOCH.

GARIOCHI, country, its single eminence, the Hill of Marmon, though by no means lofty, is a conspicuous landmark. Some parts of Buchan have been highly cultivated.

These Districts at present are only nominal.

GARLAND, v. } Fr. *garlande, girlande, guir-*
GARLAND, n. } *lande; It. girlanda, corona, scer-*
tum I believe, says Skinner, a *gyrland*, i. e. from its surrounding the head, or from *corolla*. Menage, from *gyrus*. We have in A. S. the noun *gyrd-el*, a girdle, (a diminutive from the A. S. verb *gyrd-an*, to gird.) And hence Tooke supposes the verb *gyrdi-an*, whose present participle would be *gyrdeland*, encircling, surrounding; and (for which we now employ *ing*) being the A. S. and Old English termination of the participles present; and he doubts not that *gyrdeland*, *gyrdland*, *gyrland*, has become our modern *garland*. *Dis. of Parley*, ii. 275. *Garland* is commonly applied to

A collection of flowers or boughs, (ac.) to *gird*, encircle or surround, the head; a wreath, a crown.

A collection or selection of the flowers of poetry; of little pieces of prose or poetry.

For the customs of bearing *Garlands* at *Burials*, see **FUNERAL RITES**.

Ye *garland* Robert toll, but whilom was ye right,
Ye lovel for to take, in signe of kyng's myght.

R. Brune, p. 331.

And take of kyng's porces
And by gas of a grene porce a *garlande* to make.
And sette hit sore in hat hold.

Piers Plouhman, *Vision*, p. 341.

She gathereth floures, garlie white and red,
To make a noel *garland* for hire bed.

Chaucer, *The Knight's Tale*, v. 1066.

And faire shene that chapelet
A rose *garland* had she set.

Id. *The Romance of the Rose*, fol. 119.

Yet in remembrance of Daphne's transformation
All famous poets ensayge after me
Shall wove a *garlande* of the laurel tre.

Steban, *The Crown of Laurell*.

Philip therefore as though he had been the revenger of *sacrilege*, and not of the Thebanes, commanding all his soldiers to put *garlands* of laurel upon their heads, and in this way as having God the chief captain of his corteysie he marched into the field.

Arthur Golding, *Justine*, book viii. fol. 42.

For the light beavers, sea-green, wove about the skirts with gold and silver; their hair loose, and flowing, *gyrlanded* with sea grass, and that stuck with branches of corall.

Ben Jonson, *Masques at Court*, the first of *Blackness*.

And her before was seated northward

Soft Silence, and submissive Obedience;

Both tisk'd together nearer to dispart,

Both gifts of God not gotten but from chance,

Both *girlands* of his Saints against their foes' offence.

Spenser, *Faerie Queene*, book x. can. 10.

The coronets or *garlands* used in ancient times, were twisted very small and thereupon they were called *strophæ*, i. wreaths: from whence came also women's gorgets and stomachers to be named *strophæa*.

Holland, *Plover*, vol. ii. fol. 80.

Undrest at evening, when she fix'd

Their colours lost, their colours past;

She chang'd her look, and on the ground

Her *garland* and her eyes she cast.

Prior, *The Garland*.

But Jove's high will is ever uncontrol'd,

The strong he withers, and confounds the bold;

Now crowns with fane the mighty man, and now

Strikes the fresh *garland* from the victor's brow.

Pope, *Hamlet*, book xii.

Some pious friend, whose wild affections glow

Like ours in end and similitude of woe,

Shall drop one tender, sympathizing tear,

Prepare the *garland*, and adorn the bier;

Our lifeless relics in one tomb enshrine,
And teach thy genial dust to mix with mine.

Chaucer, *Abelard to Eloise*.

In the reign of James I. they [Ballads of a certain description] began to be collected into little miscellanies, under the name of *Garlands*, and at length to be written purposely for such collections.

Perry, *Essay on the Ancient Minstrel*.

**GARLICK, A. S. *garlic, garlie, allium*.
G'ALICK-EATERS, } Skinner thinks from the A. S.
G'ALICK-HEAD. } *gar*, as applied to a lance or javelin, and A. S. *leac*, a leek, q. d. *porrum jaculiforme vel lanceiforme*; from the leaves rising like lances or javelins.**

Ick have pip pions, and a pound of *garbick*.

Piers Plouhman, *Vision*, p. 165.

Wel loveth he *garbick*, onions, and lekes.

Chaucer, *The Prologue*, v. 636.

Our general was taught by a negro, to draw the pysson out of his wound by a clove of *garlick*, whereby he was cured.

Hakluyt, *Voyage*, &c. vol. iii. fol. 407. *Joh. Burtop*.

As touching *garbick*, it is singular good and of great force for those that change aire and come to strange waters.

Holland, *Plover*, vol. ii. fol. 43.

MAS. You have made good work,
You and your apron mat; you, that stood so much
Upon the savor of occupation, and
The breath of *garbick-outers*.

Shakspeare, *Coriolanus*, fol. 24.

Honey new press'd, the sacred flower of wheat,
And wholesome *garbick*, crown'd the savory treat.

Pope, *Hamlet*, book xi.

— Lost the Gods, for sin,

Should, with a swelling droop, stuff thy skin:

Unless three *garbick-heads* the curse avert,

Eaten, each morn, devoutly, next thy bier.

Dryden, *Perris*, *Salute* 6.

In describing the taste of an unknown fruit, you would scarcely say that it had a sweet and pleasant flavor like tobacco, opium, or *garlick*, although you spoke in those who were in the constant use of these drugs, and had great pleasure in them.

Burke, *On the Sublime and Beautiful*, Introduction, *On Taste*.

GARMENT, v. } The noun is written in Piers
G'ARMENT, n. } Plouhman, and by Gower and
Wickliff, *garment*, (q. d. *garmentment*, Skinner.) Fr.
garment, from *garnir*, to prepare. See **GARNISH**.

Any thing prepared or provided, ac. for the clothing or vesture; and thus, consequently, clothing, dress or vesture.

For he seate him forth reverent in some *garmentment*.

Piers Plouhman, *Vision*, p. 153.

In manye gay *garmentment*, that were gold beien.

Id., *Credo*, sig. B. 4.

Out lyk to the Sone of Man clothid with a leag *garmentment*

Wickliff, *Apocalypse*, ch. i.

One lyke unto the Sonne of Ma, clothid with a lyasse garmente dewee to the grounde.

Bible, *Joan* 1551. *Revelation*, ch. i.

Maintaine thy selfe after thy rent

Of robe and rike of *garment*,

For manye stile fair clothing

A man sterveth in much thing.

Chaucer, *The Romance of the Rose*, fol. 126.

And many a perled *garmentment*

Embroidered was againe the dale.

Gower, *Conf. Am.* book i. fol. 22.

Metought it was no *garmentment*

Ute the God convenient,

To clothe hym the summer tide.

Id., *Book* v. fol. 123.

When Sommer take in hand the Winter to smill,
With force of might, and vertue great his stormy blasts to quill,
And when he clothed faire the earth about with greene,
And every tree new *garmentment*, that pleasure was to see.

Surrey, *Complaint of a Lover that dyed*, *Love*, &c.

GARNMENT

GARNET.

When I had said these words, my shoulders broke
And laid neck with garments gas I spread;
And thereon cast a yellow lion's skin,
And thereupon my burden I receive.

Surrey. Virgil. Eclog. book ii.

And on her saw a garment she did wear,
All lily white withouten spot or pride,
That seemed like silve and silver wares near;
But neither silke nor silver thider did appeare.

Surrey. Faerie Queene, book i. can. 11.

And the constant, prevailing, habitual temper or disposition of any man's spirit can so way be set forth more expressively and affectionately; than under the similitude of bodily garments, so investing the person as to be his proper and distinguishing attire.

Clark. Sermon i. vol. vii.

From these, after two or three generations, came Upstartian and his brother Onusian. One of them invented the art of building cottages of reeds and rushes; the other the art of making garments of the skins of wild beasts.

Warton. The Divine Legation, book ii. sec. 4.

GARNER, *Fr. grenier*; *It. granajo*; *Sp. granero*; *Lat. granarium, a granary.* (See *GRAIN*.)

A place where grain is deposited or stored. To garner; to lay up, to deposit, as in a granary or storehouse, or treasury; to store or treasure up.

Jo hynges ome at growe in jo fat and lardere,
Of toures & hamelese, of grages and garner.

R. Brune, p. 321.

Wal could he keep a garner and a henn.

Chaucer. The Parson, v. 595.

She [Wisdom] fylleth the whole house with gryles, and the garnere with her treasure.

Bible, Amos 1551. Of Jona Sprack, ch. i.

But there where I have garnered up my heart,
Where either I must live, or leave it to my life,
The fountain from the which my current issues
Or else dries up: to be discarded thence,
Or kept it as a cistern for foule toads
To knot or gender in.

Shakespeare. Othello, fol. 331.

Provide your diet: you have seen

All libraries, which are schools, camps and courts;

But ask your garner, if you have not been

In harvest too indulgent to your sports.

Dumas. Letter to Sir Henry Goudyere.

The mayor and aldermen of the city granted them divers liberties; as, to lay up their corn in inn, and to sell it in their garners.

Styrpe. Memorials. Edward VI. Anno 1551.

Scapes could the reapers' arms the sheaves contain,
And the full garners swell'd with golden grain.

Herrick. Charles's Parable of the Sower.

GARNET, *garat* or *granat* stone, (*Fr. grenat*) *Sp. granate*; *It. granata*; *Low Lat. granatus*. A precious stone, so called from its resemblance in colour and form to the grains or seeds of pomegranate, (*grenade*.) *Ménage*.

Desmoules and keralie,

Perydion and crystal.

And gold garnet's hyaline.

Emery, l. 156. in Ritson, Met. Rom. vol. ii. p. 210.

Without the aid of powder golden globe

Lost were the garnet's lustre, lost the lily,

The talip and sunbeils spotted pride.

Smart. The Goodness of the Supreme Being.

We shall soon find them; and in the mean time you shall make use of my garnets till your jewels be found.

Goldsmith. She Stoops to Conquer, act iii.

GARNETS are commonly divided into three subspecies: 1. the *Noble Garnet*, *Almandine*, *Oriental*, *Syrian*, blood-red with a bluish mixture; generally found crystallized, brittle; in Calicut, Camboge, Ceylon, Pegu, Norway, Sweden, Greenland, parts of Scotland, Siberia, Saxony, Silesia, Bohemia, Tyrol, France.

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2. *Pyrope*, *Bohemian Garnet*, blood-red inclining to black; not found crystallized. In the Circle of Leutmeritz mines are regularly worked for this gem; it is found also in Scotland. 3. *Common Garnet*, *Silex Granatus*, green and brown of various shades, massive or crystallized; found in Saxony, Silesia, Bohemia, Hungary, Tyrol, Norway, Sweden, Siberia, Iceland, Kamtschatka; in places wherein it is abundant it is used as a flux for iron ore.

GARNISH, *v.* *Fr. garnir*; *It. guarnire*; *Sp. guarnecer*. *Ménage*, *Casuevite*, and *Wachter*, from the *Low Lat. garnare* or *aurum*, and this from the *Ger. waren* or *warnen*, to fortify, to provide with arms, (of which the *A. S. warnian*, *germanian*, *gerarian*, to take heed, to beware, is the root.) *Skinners*, perhaps from the *A. S. gearce*, *paratus*, *gearasian*, *preparare*, to prepare. As the

"*Fr. garnir*; to provide, store, supply, furnish, accommodate; fill with; deck, adorn, trim, beautify, set forth with." *Cotgrave*.

Next in order came x. charlots garnished and wrought with silver and gold.

Brande. Quenies Curran, book ii. fol. 24.

And therefore this saviour's answer garnished with these three gyps words of wit, mirth, and condition, it descended but for a shine.

Stephens, Bishop of Winchester. Of Transubstantiation, fol. 130.

At which departing the king gave to the admiral of France a garnish of gilt vessel, a payre of covered basins &c.

Hall. Henry VIII. The tenth Year.

For the ornaments & garnishing of ceremonies, in dole make outwardly a shew or semblance of godliness; but because they are only certain vain contrivances of things, that lase not and y^e assaults of wicked spirits, but rather are an occasiⁿ of a further vngodliness.

Cudde. Luke, ch. vi.

And ye, brave lords, whose goodly personage

And subtle deeds, each other garnish;

Make you example to the present Age

Of th' old heroes.

Spenser. To the Right Hon. the Lord Charles Howard.

The gorgeous city (garnish'd like a bride)

Where Christ her spouse expected is to pass,

With walls of jasper compass'd on each side,

Hath streets all pav'd with gold more bright than glass:

Stirling. Dunsin-day. The twelfth Hours

Why, 'tis an office of discomity, loke,

And I should be obscure'd.

Loe. So you are sweet,

Even in the lovely garnish of a boy.

Shakespeare. Merchant of Venice, fol. 170.

For what is more ordinary with them [architects] than the taking in flowers and fruits for the garnishing of their work.

Henry More. Antidote against Atheism, book ii. ch. v.

And also considering the goodly garnishment of this realm by the great and wise number of noble houses and valiant knights, which were meche, as no Christian realm for the number of them could then shew the lyke.

Grafton. Richard II. The twelfth Year.

The house was garnished with great escutcheons, boased with great crowns; and all under feet with black, and a great pall of cloth of gold, and cost-amount, tapest, sword, and creed.

Styrpe. Life of Archbishop Grindall, book i. ch. iii. Anno 1559.

Before they came to the Pope's bed-chamber, they passed three chambers, all oaked and unhang'd, the roofs lute down, and, as we were used, third persons, still-sall, and others standing in the chambers for a garnishment.

Styrpe. Memorials. Henry VIII. Anno 1527.

I confess, where real kindnesses are done, these circumstantial garnishes of love (as I may so call them) may be dispensed with; and it is better to have a rough friend than a flowing enemy.

South. Sermon, vol. iii. p. 106.

The table was garnished round with hot bread-fruit, and plantains, and a quantity of cocoa-nuts brought for drink.

Cudde. Second Voyage, book i. ch. xiii.

3 q

GARNET.

GARNISH.

GARNISH.
—
GA-
RONNE.

Courted by all, by few the fair it won.
Those ladies who seek her, and those gals who then;
Naked she loves to merit in dress,
And leaves to Courts the gown of her dress.

P. Whitehead. Honour, A Satire.

Where then lies the difference between the food of the nobles and the poor, if both are at dinner on the same on or eat, but in the seasoning, the dressing, the garnishing, and the setting forth.
Futledge. History of a Foundling, book i. ch. i.

O, how cast thou renounce the homely store,
Of charms that Nature to her votary yields!
The waving woodland, the resounding shore,
The pomp of groves, and garniture of fields.

Beattie. The Minstrel, book i.

GARNISHMENT, in *Law*, is a warning given to any party for his appearance to give information to the Court.

There is a cant use of the word GARNISH for Gool fees, illustrated by a well-known scene in Gay's no-descript *Beggar's Opera*. When Macheath is brought to Newgate he is addressed by Lockit, "You know the custom, sir, Garnish—Captain—Garnish;" and he is bullied into payment by the production of a heavy pair of fetters. A similar use of the word occurs long before, in Ben Jonson's *The Devil is an Ass*, v. 4. When Pug is lodged in Gool, Shackles tells him, "You must send your Garnish if you'll be private." In 1752, the Sheriffs issued an order that no Debtor on going into any of the Gools of London and Middlesex, shall for the future pay any Garnish; it having been found, for many years, a great oppression. *Gentleman's Magazine*, xxii. 230.

GARONNE, *Haute*, a Department of the South of France, comprehending a part of the *Pays des Basques*, together with the Dioceses of Toulouse and Rieux, which formed part of Languedoc. It has a population of 370,000, in a territorial extent of 28-10 square miles, and is divided into the four *Arrondissements* of Toulouse, (the Capital,) St. Gaudens, Muret, and Villefranche; the Southern part of it lying in the Pyrenees is a mountainous country, affording, however, pasturage as well as wood. The low country is abundantly fertile, producing figs, almonds, silk, and excellent wine. The cultivation of tobacco has also been attended with some success, and a considerable commerce in this article is carried on at the little town of St. Porquier. In the mountain valleys towards the South are some quarries of beautiful marble; but the principal source of wealth to this Department is the trade in cattle, of which large quantities are exported; the mules also, bred in the neighbourhood of St. Beiz, are much esteemed, and a great number of them are annually sent into Spain. The principal rivers are the Garonne and Tarn, but there are a great many other streams which run into these two from the Pyrenees.

Tou./moe.

Toulouse, the Capital of this Department, was formerly the Capital of Languedoc, and is unquestionably one of the most ancient cities in France; it is built on the left bank of the Garonne, and possesses, from its vicinity to this river, as well as from the great Canal du Midi, which passes near it, a favourable situation for commerce; but this part of France is very backward and inferior in industry, as well as enlightenment, to the Northern Departments. The buildings are almost all of brick; the principal public edifices are, the *Hotel de Ville*, considered the finest building of its kind in France; the Cathedral, large and irregular; the Church of the Dominicans, the interior of which is remarkable for its lavish decorations; and the Church of the Cordeliers. The Archbishop's Palace, the Exchange, Mint, Hospital, and Theatre are also worth notice. The

GA-
RONNE.
—
GAR-
RISON.

chief embellishments of the place, however, are the public promenades, the rivers, quays, and a bridge over the Garonne, a fine structure 810 feet in length and 72 in breadth. Toulouse also presents some antiquities which have escaped the ravages of the Visigoths, these are the remains of an Amphitheatre and some traces of an Aqueduct. It has a University and Gymnasium, several Scientific institutions, and an Academy of Literature; to these are attached a Museum, a public Library, a Botanical Garden, and an Observatory. The population of this City is about 80,000; it is the See of an Archbishop and the residence of a great number of Nobles, or Provincial gentry, as well as the seat of the Prefecture, and of all the branches of the Departmental administration. In History, Toulouse has acquired an unfortunate celebrity, from the obstinate battle fought near it on the 10th April, 1814, by the British under Lord Wellington and the French under Soult; neither Commander having been apprized of the abdication of Buonaparte. Toulouse is situated 150 miles South-East of Bordeaux and 430 South by West of Paris. Longitude 1° 26' 36" East and latitude 43° 35' 46" North.

GARRET, *Probably of the same origin as GARRETTERS, Garrison, q. v. Fr. garite, which, GARRETTERED, among other usages (see Cotgrave), is applied "To a little lodge for a sentinel, built on high." G. Douglas renders the *alta specula*, upon which Misenus, and the *moles* upon which Caius stood, "the his garrit, the his garrit." In common English it is now applied to what Skinner calls, *Suprema domus congnatio*, i. e.*

The highest story of the house.

Then he began to call and to knock, but no man would answer him, yet he saw a man go by and saw the garreters of the gate and walls.

Lord Byron. Fanny, Canto, vol. ii. ch. ii.

They of the town on the walls and garreters made styll and beheld them.

Id. ib. vol. i. ch. 278.

All the galleries and chambers were full of lords, knights and gentlemen, & the garreters shewn full of French lackies & varieties, which were pleasantly served.

Hall. Henry VIII. The nineteenth Year.

Now was that troupe, with weary thighs,
Seeks garret where small post lies;
He comes to Lane, finds garret lost;
Thence, not with knuckle, but with foot
He rudely thrusts.

Davenant. The Long Vacation in England.

Mount Edgcombe was the scene of this hospitality; a house new built, and named by the renowned knight, [Sir Richard Edgcombe] a square structure with a round turret at each end, garreted on the top.

Fulter. Worthen, vol. i. p. 208. Cornwall.

Then solitary walk, or dose at home
In garret vile, and with a warming puff
Regale child's fingers.

J. Philips. The Splendid Shilling.

When they become my grandfather and grandmother, they mount to the two pair of stairs; and then, unless displaced by the mansion-house in the country, or crowded into the housekeeper's room, they perish among the lumber of garrets, or flitter into rags before a broker's shop in the Seven Dials.

Walsley. Anecdotes of Painting, vol. iv. p. 30.

Prints who passed for pretensions preached despotism in their pulpits, and garretiers who sang civil alien plots or pretensions, ricked their invention to propagate its spirit by their pamphlets.

F. Knorr. The Spirit of Despotism, sec. 9.

GARRISON, v. *Fr. garrison; It. guarnigione; Ga'arrison, a. } Sp. guarnicion. See GARRISON.*
Written by Chaucer and others as the *Fr. garrison*.
Presidium ab apparatu bellico, sic dictum; a fortress, guard or defence against the preparations of war, so

GARRISON.
GARRULITY.

called. Skinner. See *Garnesoun*, in Jamieson. It is applied to

The force, provided or furnished for the defence of a place prepared or fortified against attack.

And greet him greet gurdien, ben so arm to de.

R. Gloucester, p. 409.

Ant some wyll hym greet gurdien, to bryng hym out of tene.

M. p. 413.

I can not see how thou maist go

Other ways to garraun.

Chaucer. *The Remant of the Rose*, fol. 131.

And after that, we couwille that in this howe thou set sufficient garraun, so that they trowe as wyl they do as they defende.

M. *The Tale of Melibee*, vol. ii. p. 77.

For thus sayth Tullius, that there is a maior garraun, that no man may vanquish ne discomfite, and that is a Lawe to be beloved of his citizens, and of his people.

M. B. vol. ii. p. 100.

In this year also, as affirmeth the *Fébus Cranycle*, this myserie & exkredemise thus regnyng in Engleterre, the Lorde Talbot thus bring in Normyde, and in defenche of kyng's garraun, was boert with French men at a place named Castyllon.

Folys, Anno 1454. *Henric VI.*

And I perswade me God hath not permitted

His strength again to grow up with his hair,

Garrisons round about him like a camp

Of faithful soldiery, were not his purpose

To use him further yet in some great service.

Milton. *Samson Agonistes*, l. 1497.

The seventh, he nameth Hippo or Hippon, a city so called of a colony of horsemen, there garraun'd by Herod, on the east side of the Galilee sea.

Raleigh. *History of the World*, book ii. ch. vii. sec. 4.

The virtuous thoughts when all the others rest,

Like careful scouts, pass up and down thy breast.

And still they round about that place do keep,

Whilst all the world's garraun'd do sleep.

Dryden. *England's Historical Epitaphs*. *Edward the Black Prince to the Countess of Salisbury*.

Let them be directed to Burlington or Whitby, for Scarborough is lost; but yet with some caution, as to inquire before they put in, lest by any accident the enemy should have garraun'd those places before we come thither.

Landon. *Memoirs*, vol. iii. p. 307.

Then that a herald—"To the States of Greece

The Roman People, assemble'd, restore

Their countries, cities, liberties, and laws;

Taxes remit, and garraun'd withhold."

Thomson. *Liberty*, part iii.

But the moment in which we begin, or rather the moment in which it appears likely to begin, the army must be augmented, the fleet must be fitted out, the garraun'd towns must be put into a posture of defence; that army, that fleet, those garraun'd towns, must be furnished with arms, ammunition, and provisions.

Smith. *Wealth of Nations*, book v. ch. iii.

A few garraun'd at the necks of land, and a fleet to connect them, and to save the coast, must at any time have been sufficient inconvertibly to subvert that part of Britain.

Burke. *Abridgement of English History*, book i. ch. iv.

GARRON, Ger. gurr, gorr, equus. Gorrer, equa; caballus; dicatur, says Kilian, pterquamque equus annosus et strigosus. Jamieson calls it a small horse, A gallo-scury.

And when he comes forth he will make their comen and garraun to walk, if he doe no other harme to their perians.

Spenser. *View of the State of Ireland*.

Letters that some of the kerus in Ireland having got together in army, Colonel Nelson with a party fell into their quarters by break of day, killed about 300 of them, took 500 cattle and 2 garraun.

Whitlock. *Memoirs*, Anno 1663.

Every man would be forced to provide winter fodder for his team (whereas common garraun shift upon grass the year round.)

See W. Temple. On Advancement of Trade in Ireland.

GARRULITY. } Fr. garrulité; It. garrulità; } Lat. garrulitas; from the Lat. Garrir, to prate.

A prating or prattling, babbling, talkativeness, loquaciousness.

For if a prating fellow chance to hear some short and little tale, such is the nature of this disease called garrulity, that his hearing is but a kind of taking his wise ear, to bubble it forth again immediately, much more than it was, or like a whirlpool, which whatsoever it taketh once, the same it swalloweth it up again very often with the vantage.

Holland. *Plutarch*, fol. 158.

— Let me brag,

As I deserve, pay on my punishment;

And expiate, if possible, my crime,

Shamefull garrulity.

Milton. *Samson Agonistes*, l. 491.

But where they were grave and wise counsellors, to make them garraun, as grasshoppers are strident; that aspiration holdeth not in these old men, though some old men are so.

Chapman. *Hamlet*, *Hamlet*, book iii. *Comment*.

Age too, shines out; and, garraun, recounts

The facts of youth.

Thomson. *Autumn*.

Excessive garrulity is certainly incompatible with solid thinking, and a mark of that volatile and superficial turn, which, dwelling upon the surface of things, never penetrates deeply enough to make any valuable discoveries.

F. Knor. *Winter Evenings*, even. 11. vol. ii.

Pardon, my lord, the feeble garrulity of age, which loves to diffuse itself in discourse of the departed great.

Barker. *Letter to a Noble Lord*.

Archer shrunk beneath Trium's rage;

Tithonus chang'd and garraun'd with age.

Brooken. *Universal Beauty*, book v.

GARTER, v. } Fr. gartier; It. gartiera; Sp. Ga'ter, n. } garterera. A garter (says Tooke) Ga'terino. } is a girdle; from the A. S. gýrdan, to gird, to surround, to enclose. To garter, To put on, bind on, a garter; and thus, gartered is, consequently, invested with the order of the Garter.

In the mole thereof [the six year] he there deysayed the order of the garter, and after stablyshid it as at this day is cōstymed.

Folys, Anno 1344. *Edward III.*

Where to should I disclose

The gartering of her hose.

Shelton. *The Duke of Philip Sparrow*.

Hee being in love, could not see to garter his hose; and you, being in love cannot see to put on your hose.

Shakespeare. *Two Gentlemen of Verona*, act. 2.

With a linen stock on one leg, and a hairy boot-hose on the other, gartered with a red and blue list.

M. *The Taming of the Shrew*, act. 2.

— What boots it thee

To show the rusted buckles that did tie

The garter of thy greatest grandmothers knee?

Donne. *Satire* 3. book ii.

What boon can faithful merit share,

Where interest reigns, or pride, or hate?

Tis the rich banker, wins the fair,

The garter'd knight, or feather'd bea.

Somerville. *To Phyllis*

Troops of right-honourable porters came,

And garter'd small-coat merchants cover'd the room.

Fall. *On the Masquerade*.

He now and then presents a pair of garters of his own knitting to their mothers or sisters, and raises a great deal of mirth among them, by enquiring as often as he meets them how they wear.

Spencer. *No. 106*.

When Crumbe her garter'd knights beheld

On barbed steeds advance,

When ladies crow'd'd the tainted field,

And lore insipid'd the lance.

Levins. *On Revisiting Combe-Neville*.

The very man who in his bed would have trembled at the aspect of a doctor, shall go with intrepidity to attack a battalion, or deliberately nose himself in his garter.

Goldsmith. *Citizen of the World*, let. 12.

A vulgar story prevails, but is not supported by any ancient authority, that at a Court-ball, Edward's mistress, conceivably supposed

GARRULITY.
— GARTER.

GARTER. — to be the Chastest of Salisbury, dropped her garter; and the King taking it up, observed some of the courtiers to smile, as if they thought that he had not obtained this favour merely by accident; upon which he called out, *Hon. au qui n'ad y pense*, Evil to him that evil thinks.

Hence. History of England, ch. xvi. Edward III. Anno 1349.

GARTH, i. e. *Girdle*, commonly used in the North of England for a small enclosure, generally adjoining the house. The Church-yard (Mr. Brockett says) is called the Kirk-garth.

GARUGIA, in Botany, a genus of the class *Decandria*, order *Monogynia*, natural order *Terebinthaceæ*. Generic character: calyx bell-shaped, five-toothed; corolla, petals five, inserted into the calyx; a gland between each pair of stamens; capsule ovate; style filiform; stigma five-lobed; drupe round, fleshy; nuts five, irregularly one-celled, one-seeded.

Two species, natives of Coromandel and Madagascar. Decandolif.

GARUM, } See the Example from Pliny. Len-
GIA'NOTS. } nep says, That the reason of the name
is not very clear.

And yet is there one kind more of an exquisite dainty liquor in manner of a dipping, called *garum*, proceeding from the garbage of fishes, and such other offals, as commonly the cooks used to cast away, as if fresh smoking in salt; so as if a man would speak properly, it is no other but the humor that cometh from them as they do lie and putrefy. So old times this sauce was made of that fish which the Greeks called *garos*.

Holland. Plume, vol. ii. fol. 417.

Offensive odor, proceeding partly from its [the beaver] food, that being especially fish; whereof this humor may be a *garus* excretion and stinkish separation.

See Thomas Brown. Falgar Error, book iii. ch. ii.

Respecting the much disputed *GARUM* of the Ancients we shall not venture an opinion: we will rather content ourselves by transcribing what they themselves have stated. Pliny (in the words of Holland) continues as follows the passage which we have cited above: "Nowadays, the most dainty and exquisite *Garum*, is made of the fish called *Scomber*; and that in New Carthage, where there groweth such store of Spart, or Spanish Broome; and namely, in the stews and ponds by the sea side, where fishes are kept salted. In times past, and yet, it beareth the name of *The Allis Sauce*, (*Garum Socorum*) or their *Garum*: so costly, and so much in request, that every two gallons thereof might not be bought much under the price of 1000 sesterces. Certes, setting aside sweet perfumes and odoriferous ointments, there was not a liquor almost in the world that began to grow unto a higher rate and reckoning; inasmuch as some places and people carried the name thereof, and were ennobled thereby. And verily in all Mauritania, Granada in Spain, and Carteia, the inhabitants lie in wait to fish for these *Scomberi*, and to take them as they enter out of the Ocean into the Straights of Gibraltar, and all for this *Garum*, being indeed good for nothing else. The cite Clazomenæ in Asia, the townes Pompeii and Leptis, are much renowned for this sauce; like as Antipolis, Thurii, and of late daies, Dalmatia, for their pickle. The grosse grounds or dregs of this sauce, before it be strained, purified, and fully finished, in called *Alex*, even the very defect and imperfection thereof. Howbeit of late times men have gone in hand to make the said *Alex* or *Garum* of one kind of fishes apart by themselves, which otherwise are good for little or nothing, and of all others the smallest. This fish we in Latin call *apua*, the Greeks *Aphyæ*, for that it is engendered of

raime and showers. In the territory of Foro-Julium, the fish whereof they make this sauce, they call *Lupus*. But in proceesse of time *Garum* arose to exence, both in price and variety of use; inasmuch as there grew an infinit number of diverse kinds. For one sort there was of *Garum* that in colour resembled old honied wine, and became so cleare and sweet withall, that it might well enough have ben drunk for wine: another kind there was which our superstitious votaries use fur to keepe themselves chaste and continent; and the Jewes also, in their holy sacrifices, employed the same, especially that which is made of skalie fishes. In like manner the other sauce, *Alex*, is come to be made of oysters, sea urchins, sea nettles, crab-fishes, lobsters, and the livers of sea barbells. In summe, thus we have devised a thousand waies to dissolve salt with the consumption of the substance of the fish, and all to procure appetite to meat, and to content the belly.

"Thus much I thought good to note cursorily, as touching those sauces which are so greatly longed after in the world; and the rather for that in some sort they serve in the practice of physick; for the grosse liquor or sauce *Alex* healeth the scab in sheepe, if the skin be scarified or sliced, and the same, *Alex*, poured thereupon. Also it is singular against the biting of a mad dog, or the pricke of the sea dragon. The same likewise serveth to make linnen wreaths to bee laid in wounds; or tents made of linn to bee put into sores. As for *Garum* it healeth any flesh burne, if a man drop it upon the place, without naming it, or saying that it is *Garum*: good it is besides for the hiting of mad dogs; but especially for the crocodile's tooth, as also for ulcers, which be either corrosive or stitish. Of wonderful operation and effect besides for the sores of the mouth and eares, as also for their paines." (xxii. 8.)

Ilorace (ii. Serm. viii. 46.) has added his authority to the *Scomber*, (*pisces Iberici*) as the parent of *Garum*, and Strabo speaks of an island by Carthage, which derived its name therefrom; ἡ τῆς Ἡρακλίδος νῆσος ἔχει πρὸς Καρχηδόνα, ἥν ἐκαλεῖται Σκωμβρίαν, ἀπὸ τῶν ἀλλασκομένων Σκωμβρίων, ἐξ ἧν τὸ ἀριστὸν αἰνέσθεται Ἰάρον. (iii.) *Scomber* is interpreted by Hardouin a muckrel. On the employment of *Garum* by the Jews, the Commentators have not thrown any light. The reading *Judaia* is, indeed, rejected by Hardouin, who substitutes *Idmia*. The *Sociorum Garum*, so called, either because it was exported to Rome by the Spaniards, who were *Socii P. R.*, or a *Societate Publicanorum*, who took custom upon it, was the most esteemed; it was called *liquamen optimum*, πρῶτον αἶμα.

On a point of so much importance we dare not venture to translate a Greek receipt which has been preserved to posterity. A stumble in a single word might be fatal to the whole preparation; and equivalents in cooking are not always to be found in different languages. Γάρου ποίσις. Τὰ ὄντα τῶν ἰχθύων βάλλονται εἰς αἶον, καὶ ἀλέγεται . . . καὶ ἐν ἡλίῳ ταρχεύεται πένθος ὀκτώμην· ὅταν εἰ ταρχεύθῃσι, τῇ θερμῇ ἐξ ἡνίκαι Γάρον ἔσται αἶμα. Καθὼς μακρὸν πικρὸν ἐνδύεται εἰς τὰς μεστέων ὀργάνων τῶν προσημαρμένων σφραγισμένων, καὶ ἐπερὶ τὸ Γάρον εἰς τὴν κοφίνον, καὶ, ὅταν εἰς τοῦ κοφίνου ἀπορθεῖν, ἀνοίγεται τὸ καλόμενον λικαρίον, τὸ εἰ λικαρίον ποτίζειν λέγεται. *Auct. Geop. xx. e. vii.*

Lister, in his Edition of Apicius, has given one other receipt from an old MS., *incert. Authoris*, cited in a note of Humelburgius, on vii. 13. *Confectio Gari*.

GARUM. *Sume pices minores salbos, aut, si salsi non fuerint, salianitur pauco sale, et mitte ex illis Sclatarium unum et de bono vino Sclatarios tres, et coque in aëreo vase, usque dum duæ partes consumantur et tertiam remaneat: tum cola per saccum, usque ad claritatem, et refrigeratum mitte in vitream ampullam, et utere.*

GAS, a general name applied originally, by Van Helmont, to elastic fluids.

That also such subterranean streams will easily mingle with figures, and imbue them with their own qualities, may be inferred from the experiment of mixing the gas, [as the Helmontians call it] or the scarce cognizable fumes of linseed and extinguished brimstone, with wine, which is thereby long preserved.

Boyle. Essay on the Virtues and Origin of Gases.

The chymist is interested in the study of chymistry: in the various experiments he is making, he waits with a pleasing eagerness for the result, and triumphs in his success, without having an individual attachment to acids, alkalis, mercurials, earths, and gases.

Coppe. On the Phlogiston, vol. ii. ch. 3. ch. iii. sec. 1.

The substance employed, [in the principal of muscular motion] whether it be fluid, gaseous, elastic, electrical, or none of these, or nothing resembling these, is unknown to us.

Fulry. Natural Theology, ch. vii.

GASCON, a native of Gascony; to whom the vice of idle boasting was attributed; whence *Gasconade*.

If I should tell you that I have seen a hackney-coachman, when he has come to set down his fare, which has consisted of two or three very fine ladies, hand them out, and salute every one of them with an air of familiarity, without giving the least offence, you would perhaps think me guilty of a *gasconade*.

Spectator, No. 403.

The *gascons* and the female *trois*
Convers'd is idiom which belong
To Venus's great mystery.

Coppe. Per-Fert, can. 3.

I tell you, without any *gasconade*, that I had rather be banished for my whole life, because I have helped to make the peace, than be raised to the highest honour for having contributed to obstruct it.

Belsham. Letter to the Earl of Peterborough.

GASCONY, or VASCONIA, one of the Provinces into which France was divided anterior to the Revolution; it made part of the Government of Guienne, and to this circumstance of its political subordination we must, perhaps, ascribe the vagueness and inaccuracy with which the name is applied, the extent of Gascony varying with different authors. Some divide it into *High* and *Low*, into Gascony properly and improperly so called. In its most general acceptance it comprised all the country between the Garonne, the Pyrenees, and the Ocean,—coinciding very nearly with the ancient *Aquitania*, as described by Julius Cæsar; in this sense it includes the Landes, Pays des Basques, Chalosse, Bigorre, Comminges, Couserans, and Armagnac; nothing is wanting to fill up the ancient *Aquitania* but the Bordelais, which belongs to Guienne, and the Governments of Béarn and Navarre, which were separated from Gascony by particular Princes. Gascony is sometimes used in a less extensive sense, as including only the estates of the Dukes of Gascony, which remained to them after a succession of dismemberments; it is thus reduced to the Pays des Landes, Chalosse, and the Duchy of Albret; the first extent, however, is more conformable to the general use of the name, as well as to the limits of the territory which formerly bore the name of *Novem-populania*. The name of Gascon is frequently but improperly given to all who inhabit South of the Loire, on account of their accent; the sounds of *b* and *v* are confounded here as well as in Spain, which gave rise to that witticism of Scalliger, *Felices populi quibus bibere est vivere*.

Gregory of Tours is the first author in whom we find any mention of Gascony under that name; it was so called from the *Gascons* or *Vascons*, a Tribe who descended from the Pyrenees, and established themselves here at the end of the VIIIth century; the town of Bascons, in the Diocese of Aire, still preserves the ancient name of the Country. The Gascons for some time maintained a precarious independence, but under the immediate successors of Charlemagne, their Country formed part of the Kingdom of *Aquitaine*, the Capital of which was at Toulouse.

Gascony, in its ordinary acceptation, had an extent of about 30 leagues in length, and as many in breadth; and was divided into nine districts; its Capital Town was Auch. This Country is for the most part considerably elevated above the great valley of Turben, and the plain of the Garonne, which circumscribes it from Marjean to Aiguillon, at the mouth of the Baïse; this rich plain describes a semicircle, embracing Gascony on the North and East. The physical conformation of the Province is such, that the rivers which water it run in general from South to North; there are eight principal rivers, which run from the Pyrenees, diverging towards the Garonne; the hills, which have nothing in common with the Pyrenees, but seem wholly composed of deposits, follow the same course; these hills have a considerable breadth, and are flat on their summits; they gradually sink towards the North, and have between them fertile valleys or channels subsequently formed by the mountain torrents. All the rivers of this country are dry during eight months of the year, and even in winter, when it ceases raining; but, on the other hand, they become impetuous torrents in the rainy seasons of Autumn and Spring; the inundations are then very formidable, particularly in Spring, when they cover the fields with sand, and destroy the hopes of the ensuing harvest; as the banks of the rivers, too, are raised by continual deposits to a considerable height above the surrounding plains, the water returns with difficulty to its channel; thus numerous stagnant lakes are formed, which spoil the herbage, and continue to taint the air until they are evaporated. The heats in Gascony are intense, and begin early; it is not uncommon to see the thermometer at 24° of Reaumur in April and May, and at 26° or even 30° in Summer. These heats are rendered still more uncomfortable by the perfect calm which reigns at the same time, or else by a South-West wind charged with humidity. The Gascons are a high-spirited and vivacious race; their habit of boastful exaggeration has given rise to the expression *Gasconade*, applied to idle vaunting, which has passed into most of the languages of Europe. Gascony is at present divided into the Departments of the Landes, the Gers, the Hautes Pyrenees, the Haute Garonne, and Arrigee.

GASH, *v.* } Probably from the A. S. *ge-haccan*,
GASH, *n.* } contracted into *gaccan*, and the *cs* softened into *ch* or *sh*; *concedere*, *discurrere*, *secundo comminuer*, to cut, to cut in pieces. See to HACK.

To cut; to cut (*nebaud*) deeply, widely.

View & behold my my hands & my feet, they have manifold prints of the nails; touche and handle ye my side, it hath the gash of the spear.

Ussher. Luth. ch. xxiv.

Upon his hurt she looks so strictly

That her sight darting makes the wound seem three;

And then she reprehends her mangled eye,

That makes more gashes where no breach should be.

Shakespeare. Venus and Adonis.

GAS-
CONY.

GASH.

GASH.
—
GASP.

And so was this king after his death by a base soldier, *gash* and
hacked into the legs, whom Duke William rewarded for so unobedi-
ent a deed, castrating him for ever out of his wages and wars.

Spenser. Howdell, book vii. ch. vii. sec. 58.

— And from the *gash*

A stream of secreted humour issuing down'd
Stagnant, such as Celestial Spirits may bleed,
And all his armour stained, erewhile so bright.

Milton. Paradise Lost, book vi. l. 331.

— The dunes of Argive strain,
Who wapt their fathers and their husbands slain,
All'd to meanness, or a captive band,
In sad procession move along the strand,
All gash'd with wounds.

Lewis. Theodos of Statius, book xi.

This, when returning from the foughen field,
Or Noric, or Iberian, seam'd with scars,
(Sad signatures of many a dreadful gash?)
The veteran, cursing, soon restores
Frustrance to his arm, and straits his nerves.

J. Philips. Cerealia.

392. Should he spit on him through pride, she king shall order
both his lips to be *gashed*.

Sir W. Jones. The Ordinances of Menu, ch. vi.

Ought we, like madness, to tear off the plasters, that the latest
hand of prudence had spread over the wounds and *gashes*, which in
our delirium of ambition we had given to our own body.

Burke. Speech at Bristol, previous to the Election, 1790.

GASKINS, see GALLIGASKINS, *ante*.

— I am revolv'd on two points.

Ma. That if you break, the other will hold: or, if both break,
your *gaskins* fall.

Shakespeare. Twelfth Night, fol. 257.

GASP, *v.* } *Per spenthesis* of the letter *a*, from the

GASP, *n.* } *verb* to *gape*, (*q. v.*) Skinner.

GA'PING. } To open; to open (*subaud.*) with a
struggle for, a convulsive emission of, breath: to pant;
to pant after, and thus, met. to seek or desire eagerly.

And thine she can *drene* loose,
And in the floods she wost her hours,
And thence on the water there
She *gaspeth*.

Gower. Conf. Am. book v. fol. 105.

For thee I long'd to live, for thee alone welcome death;
And welcome be that happy pass, that stops my *gasp*ing breath.

Goswaine. Flowers. In trust to Tristram.

Or breeze thine eyes attempt'd in the years,
Quenching the *gasp*ing furrows thirst with rain?
Like April showers, on strewn the trifling loam
Adorn'd thy c'rickle, in quench thy thirsty pain.

Spenser. Shepherd's Calendar. April.

Those ragged names to our like mouths grow sleek,
That would have made Quotidian stare and *gasp*.

Milton. Sonnet 11.

— Egred: shortly gone
A quiet *gasp* or *trist*
And being dead, his noble scene
Succeeded him in reign.

Warner. Albion's England, book iv. ch. xxii.

No teaky deeds with more remorseless spite
Rend one another's breasts, than even doth men's:
Wounds, drenches and *gaspings* are his proud delight,
And he by bellisour his prayers scorns.

Bonmont. Psyche, can. 11. st. 27.

Now, for a sinner to neglect this, to slight and trample upon the
conditions of pardon, what is it else but as if a man, that lay *gasp*ing
under a mortal wound, should both throw away the balsam, and defy
the physician.

South. Sermons, vol. ix. p. 196.

Certainly there is no deceit more dangerous, nor I fear more common
in the world, than for men to think that God is so easy to pardon
sin, that though they spend their lives in satisfying their hums, they
shall make amends for all by a dying sorrow and a *gasp*ing re-
pentance.

Stillingfleet. Sermons 10. vol. I.

The Cavalian and his wife had the comfort to be under the same
miser; who seeing how dearly they loved one another, and *gasp*ed
after their liberty, demand'd a most exorbitant price for their ransom.

Speutator, No. 198.

1st: all be hush'd, each affect motion cease.

Be every loud tumultuous thought at peace,

And every rudest group of breath

Be calm, as so the arms of death.

Congreve. On Mrs. A. Hunt, Singing.

Hail, sacred comes!—Oh guard the Muse's page,
Save your lov'd mistress from a ruffian's rage,
See how she *gaps* and struggles hard for life,
Her wounds all bleeding from the butcher's knife.

Lloyd. Epistle to C. Churchill.

GAST, } Also written *Ghast*. Skinner
GAST, } thinks that *gasty* is *q. d.* *ghostly* or
GA'STFUL, } *ghostlike*. *Aghast* or *agast* may be
GA'STFULLY, } the past participle *agazed*. (See
GA'STLIKE, } the Quotation from Shakespeare in *v.*
GA'STLINESS, } *Agast*.) *Agazed* may mean, made
GA'STNESS, } to gaze; a verb built on the verb
to gaze. *Gastred*, i. e. made *agast*; which is again a
verb built on the participle *agast*. *Gastered* may be
supposed an ignorantly coined or fantastical cant word,
or corruptly used for *gasted*. See Tooke; (l. 460.)
who considers that it may be an objection to this deri-
vation, that the word *agast* always denotes a considerable
degree of terror; which to *gaze* does not; for we
may gaze with delight, with wonder or admiration; he,
therefore, inclines to the Goth. *agids*, *territis*, the past
participle of *agayn*, *timere*; which *agids* might become
agidst or *agast*, *agist*, *agast*. See AGAST.

To make *agast*; to terrify, to frighten. *Gastful*,
frightful. *Gasty*; like one *agazed*, terrified; hideous
with affright.

A tirant that was king of Sicile, that had maid the peril of his
estate, shew'd by simulate the decies of realmes by *gastness* of a
sword, that hung near the head of his familiar.

Chaucer. The Third Book of Boecius, fol. 223.

— And he [Phobus] the same throve

With *gastly* voyce, that all it bode,

The Romanes in the wise answerde.

Gower. Conf. Am. book vii, fol. 170.

Then this beholds to me

O Jean betake, that I may be

devoid of all those goodies

That brews such beautiful boudies, or brings

of leane such *gastful* boudies.

Draut. Horace. Satire 1. p. 136.

A woulds by hap exped

this scellie lamb to place,

And thought his fittest for his pray;

not *gasty* was his face.

Farwell. Upon the death of Elizabeth Arden.

But when he saw my best alarm'd spirits

Bold in the quarrel's right, he wou'd to 't' account,

Or whether *gasty* by the noyes I made,

Fell sodainly be fled.

Shakespeare. Lear, fol. 291.

These men upon their submission were so pined away for want of
food, and so *ghastly* with feare within seven or eight weekes, by
reason they were so roundly follow'd without any intention of rest,
that they looked rather like to ghosts than men.

Stow. Queen Elizabeth. Anno 1586.

Either the sight of the lady his *gaster*'d him, or else he's *crack*.

Bonmont and Fletcher. Wit at several Weapons, act ii. sc. 1.

— Here will I dwell apart

In *gastful* grove therefore, till my last sleep

Doo close my eyes.

Spenser. Shepherd's Calendar. August.

I tell no lie, no *gasty* grew my name,

That it alone disinclined an host.

Merrour for Magistrates, fol. 315.

The messenger of death, the *gasty* owle,

With dry shrikes did also her bewray.

Spenser. Faerie Queene, book i. can. 5.

GAST.
—
GASTER-
OSTRUS.

Thence I behold the misery of men,
Which want the bliss that wisdom would them breed
And like brute beasts do lie in bathhouse deep
Of ghastly darkness, and of gaster-dread.
Sponser. The Traces of the Muses.
— *Let gasterious*
And drearier borrow dim the cheerful light,
To make the image of true heaviness.

M. Deiphobus.
What jealous, fearful Pallor doth surprise
Thy cheeks, what densely ghastly shine eyes!
Arumant. Pyghe, cno. 13. st. 24.
I wot not what strange things I have design'd,
But all my gestures do presage no good;
My looks are gaster-like, thoughts are my food,
A silent passing shows my troubled mind.
Siding. Sonnet 64.

Iaso. Look you pale, mistress?
Do you perceive the gasterous of her eyes.
Schepere. Othello, fol. 335.

— But in the dead of night,
He dreamt his friend appear'd before his sight,
Who, with a ghastly look and doleful cry,
Said, help me, brother, or this night I die;
Arise, and help, before all help be vain;
Or in an ox's stall I shall be slain.
Dryden. The Cook and the Fox.

Before he commences his operations, in order to scare the public imagination, he rises by set music a thick mist before our eyes, through which glare the most ghastly and horrible phantoms.
Burke. On a late State of the Nation.

GASTERIA, in Botany, a genus of the class *Hexandria*, order *Monogynia*, natural order *Asphodeli*. Generic character: corolla tubular, curved; stamens inserted into the base; capsule ribbed.

A genus divided from Aloe, containing those species called tongue Aloes, they are all natives of the South of Africa.

GASTROPELECUS, from the Greek γαστήρ, a belly, and πέλεκυς, a hatchet, Bloch, *Singel.* in *Zoology*, a genus of animals belonging to the family *Salmonides*, order *Malacopterygii Abdominales*, class *Pisces*.

Generic character. Head, body, and tail, much compressed; belly curved in a semicircle, and forming a sharp, hatchet-shaped edge below; dorsal fins two, the anterior opposite the anal; ventral fins very small, and set far back; mouth inclining upwards, the upper jaw furnished with conical, the lower with cutting, saw-edged teeth.

G. Sterniella, Bloch; *la Serpe Argentée*, Lacepede; *Salmo Gastropelecus*, Gmel.; *Nitergy Singel.* Is the only species; it connects the Salmon with the Herring family; is caught at Surinam and Carolina.

See Bloch's *Natursgeschichte der Fische Deutschlands*.
GASTROSTEUS, from the Greek γαστήρ, a belly, and στίξ, a bone, Lin.; *Stickleback*, Willing; in *Zoology*, a genus of animals belong to the family *Scombroidei*, order *Acanthopterygii*, class *Pisces*.

Generic character. Dorsal spines distinct; ventral fins generally supported by a strong spine instead of rays. Of these there are in England two species, found in streams, viz.

G. Acutatus, Lin.; *le Gasterostée Epinoche*, Lacep.; *Three-spined Stickleback*, Pen. About two inches long; eyes large, belly prominent; body near the tail square; sides covered with large, transverse bony plates; three spines on the back, movable at pleasure; a flat long plate between the ventral fins, reaching almost to the vent, beneath which is a short spine succeeded by the anal fin. Are common, but especially in the Lincolnshire fens, where they are used as manure.

G. Pungilius, Lin.; *le Gasterostée Epinochette*, Lacep.; *Ten-spined Stickleback*, Pen. Much smaller than the former, and distinguished from it by the ten spines which stud the back and cross each other, and by not having the sides plated.

G. Spinachia, Lin.; *le Gasterostée Spinachie*, Lacep.; *Fifteen-spined Stickleback*, Pen. Is about six inches long, and has the fore-part of the body marked on each side with a ridge of bony plates, elevated in their centre and overlapping each other; ventral fins having a single ray beside the spine, which supports the membrane of the fin, which are placed behind the pectoral; on the back are fifteen spines. Cuvier has formed a distinct genus of this species under the title *Spinachia*. It is found in the sea, but never in rivers.

To these may be added *G. Biaculatus* and *Quadratus*, Mitchell, which are allied to the last species.

See Linnæi *Systema Naturæ*, a Gmelin; *Lacepede, Histoire Naturelle des Poissons*; Pennant's *British Zoology*.

GASTONIA, in Botany, a genus of the class *Dodecandria*, order *Dodecagynia*, natural order *Aralia*. Generic character: calyx entire, corolla, petals five or six; stamens ten to twelve, two fixed to each petal; styles ten to twelve, joined at the base; capsule ten to twelve-celled.

One species, *G. spongiosa*, native of the Island of Bourbon; a tree with bark similar to sponge, it is called by the natives *Sponge wood*.

GASTRICK, from the Gr. γαστήρ, the belly.

The gastric juice, or the liquor which digests the food in the stomachs of animals, is of this class. Of all nutrients, it is the most active, the most universal.

Pauly. Natural Theology, ch. vi.

GASTROBRANCHUS, from the Greek γαστήρ, a belly, and βράγχια, a gill, Bloch, *Gastrobranch*, in *Zoology*, a genus of animals belonging to the family *Cyclostomati*, order *Chondropterygii branchii frax*, class *Pisces*. Generic character. Openings of the gills under the belly; no fins except the caudal.

In this genus the spaces between the branchial arches open on each side into a single canal, which terminates beneath the heart, about one-third of the length of the body from the muzzle; mouth circular, surrounded with eight little beards, and having a hole pierced through its upper edge; a single tooth is found on the top of the maxillary ray, but those of the tongue are strong, and disposed in two lateral rows; the body is cylindrical, and they have some general resemblance to the Lampreys. Two species are found, one in the North Seas.

G. Cæcus, Bloch; *Myxine Glutinosa*, Lin. Which often annoys the Turbot fisheries, by attacking the fish that are hooked, and leaving nothing but the skin and bones. The other

G. Dombey, Lacep. Which is found on the Guinea Coast, and considered by Schneider as merely a variety of the former

See *Lacepede, Histoire Naturelle des Poissons*; Bloch, *Systema Ichthyologiae*, a Schneider.

GASTROCHENA, in *Zoology*, a genus of *Boring shelled Bevels*, established by Sprenger, and adopted by Lamarck, but united by M. Deshayes with the *Fistularia*; undoubtedly, misled by Lamarck having placed some of these animals in that genus, forming a Family with *Clavagella*, *Aspergillum*.

GASTER-
OSTEA.
—
GASTRO-
CHENA.

GASTRO-
CHÆNA.
—
GATE

Generic character. Shell enclosed in a tube; bivalve, equivalved, inequilateral, rather wedge-shaped, gaping very much in front; gape oval, oblique; hinge linear, marginal, toothless, ligaments thin, cartilage none, or very thin; sphenic shell, or calcareous, formed of the abraded part of the hile, ending in two perforations, and closed in front.

This genus is capable of being divided into two sections, according to the shape of the tube.

I. *Tube free, shelly, cylindrical, club-shaped, valves very long.*

G. *clausa*, the *Fistularia clausa* of Lamarck, figured in the *Ency. Méthod.* pl. 167. fig. 17—22.

II. *Tube attached, calcareous, irregular; valves ovate or oblong.*

G. *caniciformis* of Lamarck, figured by Sprengler, *Nova Acta Danica*, i. pl. ii. fig. 8—11, and by Chemnitz, x. pl. 172. fig. 1678, 1679, under the name of *Pholus hyans*.

The other species of *Gastrochæna* of Lamarck, and several new ones are described by M. Deshayes, *G. Paba* the *Mytilus Paba* of English authors, found on the English coast, is well figured by Pennant.

GASTRODIA, in *Botany*, a genus of the class *Gymnandria*, order *Monandria*, natural order *Orchidæ*. *Generic character:* anix superior, coloured, one-leaved, tubular, five-lobed, the lobes all directed to one side; nectary enclosed in the calyx; anthers terminal, capsule nearly globular, seeds many.

One species, *G. seasmoides*, native of New South Wales.

GASTROPLAX, in *Zoology*, a genus of *Mollusca*, established by Biscinville for *Patella Umbella*, the *Chinese Parasol Limpet*, from the specimens of the animal in the British Museum, which had the shell (accidentally) cemented to the under side of the foot. Lamarck, in his *History*, first corrected the error, by some drawing of the animal which he had seen, and the fact has been verified by examining the Museum specimen, which has been figured for the first time in the Plates of this Work, under the name of *Umbella Indica*.

GATE, } Goth. *gag*; A. S. *gata*, *gat*;
GATED, } from Goth. *gagan*; A. S. *gangan*,
GATE-HOUSE, } *gan*, *fire*, to go: the way *gand*,
GATE-KEEPER, } *gan*, or *gone*; that through which
GATE-VEIN, } or along which, *it*, it is *gand*,
GATE-WARD, } *gan*, or *gone*.
GATE-WAY, } The way *gone*; a way, a road,
path or passage. To take the *gate*, take the way or
road; go away, depart. It is also applied to
A large door; as the *gate* of the city; to a door into
fields.

Gatehouse was the name of a prison at the North entrance of Dean's-yard, Westminster.

And made byrges forre of brow it holds wythine,

Vye us here cyde of brow, & þat body dide þerþine

And vye þe west gate of London sette hit wel þine.

R. Gloucester, p. 251.

Is wei he nom bi Oxford, as the borghen azen

The sater made azen him of the toune ech on.

Id. p. 340.

Was þer oon sater, þat to þe castle gan þegge,

Bot a saterle knew, at þe cast a draught brigg,

With grete duble cheynes draught ouer þe gate,

& lyti armed verjous porters at þat gate,

R. Brumpe, p. 183.

þe Rom wean he left, ageyn to his gate,

þe duke fro þan he left, welcom he com to lase.

Id. p. 191.

GATE.

And þe people was pleser come, the porter sayþenle þe gate.

Peter Plowman. Plowm. p. 203.

There is no law as hit leys, wol let hym þe gate.

That God is gateward hymself.

Id. B. p. 219.

For which thing Iesus, that he schelde halowe the peple bi his blood, suffred without the gate.

Wielß. Ekkhus, ch. xiii.

Threfore Iesus to sanctify the people with his own blood, suffered without the gate.

Bible, Anno 1531.

With that word now went her gate.

Chaucer. The Rime of the Rose, fol. 131.

And farther they gone

The four gates fur to assaile.

Id. B. fol. 150.

He mineid, and the water gates

Undoth.

Gower. Conf. Am. book iii. fol. 51.

And also that he be right ware,

In what order he ledeþ his eare,

That he mistake not his gate.

Id. B. fol. 69.

Of elephants' sette were the palace gates

Enloosed with many goodly gates.

Sidney. Anacretis to Ledgate.

He com to the gateward.

The Gate of King Horn, in Rime, vol. ii. p. 135.

The leporous distilment; whose effect

Holds such an enmity with blood of man,

That with an quick-liver it courses through

The natural gates and silles of the body.

Shakespeare. Hamlet, act. 258.

The mountains within this tribe are few, and that of Sampson the chiefest; into which he carried the gate-post of Gaza.

Raleigh. History of the World, book ii. ch. 2. sec. 2.

But that that moved his soul, was, that being a king that loved wealth and treasure, hee could not endure to have trunks sicke, nor any obstruction to continue in the gate-house which dispensed that blood.

Bacon. Henry VII. fol. 160.

The gates of hell are open night and day;

Smooth the descent, and easy is the way;

But to return, and view the cheerful plains;

Is thus the task, and mighty labour lies.

Dryden. Virgil. Æneid, book vi.

But his [the king's] messenger being carried to the Earl of Essex, was by him used very roughly, and by the houses committed to the gate-house, not without the motion of some men, that he might be executed as a spy.

Clarendon. History of the Civil Wars, vol. ii. p. 76.

Meanwhile a sudden jarring sound was heard,

When from a narrow gate a dame appear'd,

Ungirt, with feet shod, with hair display'd,

Who by her name address'd the warrior-maid.

Hoole. Orlando Furioso, book ii.

What childish toys,

Thy watery columns equipt to the clouds:

Thy towers'd rivers, and imprisoned seas!

Thy mountains moulded into forms of men,

Thy hundred-gated capitals.

Young. The Complaint. Night 9.

At last upon suspicion of his [Jeffrey] being privy to the Popish plot, he was taken up in 1642, and confined in the gate-house Westminster, where he ended his life in the sixty-third year of his age.

Walpole. Anecdotes of Painting, vol. ii. p. 16.

As for your questions, replied the gate-keeper, to be sure they may be very right, because I don't understand them.

Goldsmith. Cato's of the World, let. 13.

How loud the rushing torrents sound

That midst these heaps of ruin bend,

Where one, arch'd gate-way yet remains,

And one lone aisle its roof retains,

And one tall turret's walls impend.

Scott. Cde 15.

GATHER.

GATHER, v.

GATHER, n.

GATHERABLE.

GATHERER.

GATHERING.

to contract, to accumulate; to get, to acquire.

Jo wende he quene forþ to Cornwell a non,
And gouge stalworte men gederde money on.

R. Gloucester, p. 26.

Now rises Edlrid, & gaderen ome stark
O chaces Kyng Kanute in till Denmark.

R. Bruce, p. 45.

And if giotenje geve power, he gadereth the leue.

First Plotsman, p. 266.

And he gadereth together alle the pryncis of pryncis and scribis of
the puple; and exquinte of hem where Christ shoulde be borne.

Wiclif, Matthew, ch. ii.

And he gathered all the chief priests and scribes of the people, &
asked the where Christ shoulde be born.

Bible, Anno 1551.

But of the gaderingis of money that ben made into seyntis as I orde-
dennye in the churchis of Galathis, so also do the so dai of the wote,
sch of ghou kape at mynself kappys that pleith to him, that
wherose I come the gaderinge be not made.

Wiclif, 1 Corinthians, ch. xvi.

Of the gaderingys for the salutes, as I have ordeyned in the con-
gregation of Galathis, even so do ye. Upon some Sondays let euerie
one of you put a syde at home, and laye up whatsoever he thyself
wote, that there be no gaderingys where I come.

Bible, Anno 1551.

For treueth wel, that artes, dukis, kingis
Were gadered in the noble compaignis,
For love, and for entree of chevalrie.

Chaucer, The Knight's Tale, v. 2165.

[He] gadered him a meinie of his wote.

Id. The Cook's Tale, v. 4379.

Hate is a wrath, not shewende

But of long tyme gaderende.

Gower, Conf. Am. book iii. fol. 52.

Thus sayth Bucer who understandeth Saluste Augustus, as I have
before allegid him, and gadereth thereof a conclusion that no man
can by the father's sayngs prove Christe to be alse in the holys
sayngs.

Stephan, Bishop of Winchester. That Evil Men may rate the Body of
Christe.

Mathew whiche was a toll gaderer, anon as he was called of God
forsoke that life and folowed Christ.

Fisher, On the Seven Penitential Psalms, sig. D. iiii.

Every man did eate bys fill, and there was nothing lacking, inso-
much that seven baskettes wer fylled of the gaderingis of scappes
which remayned.

Udal, Matthew, ch. xxi.

Wera you it was for nothing, that wise men felow you the rule &
governaunce of countieis; and that St. Paule biddest, you shall not
spoke in congregation and gathering of people?

Finn, The Instruction of a Christian Woman.

And, throwing down his load out of his hand,

To wast, great store of forest fruits which bee

Had for his food late gathered from the tree,

Himself unto his weapon he betoke.

Spenser, The Faerie Queene, book vi. can. 6.

Not that faire field

Of Enna, where Proserpina gathering flowers,

Her self a fairer flower, by gloomie Dis

Was gathered, which cost Ceres all that pain

To seek her through the world.

Milton, Paradise Lost, book iv. l. 269.

He is the author of all that we think or do by virtue of that light
which himself hath given. And therefore the lawes which the very
heaveners did gader to direct their actions by, so far forth as they
proceeded from the light of nature, God himselfe doth acknowledge to
have proceeded even from himselfe, and thus he was the writer of them
in the tables of their hearts.

Hooker, Ecclesiastical Polity, book iii. fol. 107.

Romeus committed the several cities of his government, to his
most trusty friends, and appointed them governors, with judges, and
gatherers of his levies, such as pleased him best, without any inter-
posing of Parliament.

Usher, Annals, Anno Mundi 3681

As, in a drought, the thirsty creatures cry,

And gaze upon the gather'd clouds for rain,

And first the mistle meets it in the sky,

And, with wet wings, joys all the feather'd train.

Dryden, Annus Mirabilis, st. 110.

As to the difficulty of gathering up all the particles of human
bodies, however dispersed through air, earth, or sea, and other diffi-
culties with regard to the fluctuation of parts, and sameness of each
body; they can only be difficulties with those, who have not properly
considered the omnipotence of that God, who originally created man
out of dust, and can no doubt as easily restore him.

Gripus, Sermon 22 vol. i.

How much more properly do those men act, who forbearing the
mischief, which the intemperance of their passions and appetites brings
on them, live by the rules of reason and religion, grow old by degrees,
and are gathered, like ripe seasons, into the garner.

Id. Sermon 50. vol. ii.

Secondly, persons by, I. going about as patient-gatherers, or
gatherers of sins under pretence of love by fire, or other causality.

Faulding, On the Increase of Fishers, &c.

The word which here, and in other parts of this same book, is very
properly rendered in our English Bibles by "the Preacher," differs
not in a single letter from that plural word which in the promises to
Jacob the Seventy have rendered by—the gatherers.

Horsley, Sermon 26. vol. ii.

GATTON, a Borough in the County of Surry, situated
on and under the range of chalk hills above
Reigate. Numerous Roman antiquities have been
found in the vicinity, and it is believed to have been a
station of that People. It has returned two Members
to Parliament since 29 Henry VI. 1451. The Manor
formed part of the provision of Anne of Cleves after her
divorce from Henry VIII. Tradition assigns a Battle
Bridge within the Parish of Gatton, as the scene of a
great slaughter of the Danes by some women; and it
has been supposed that those who so fell were some
fugitives from the defeat at Uckley. Population in
1821, 135, out of whom the voters (such as pay scot
and lot) do not exceed seven. Distant from Reigate
two miles, from London 19½ South.

GAT-TOOTHED, whether we read *gat-toothed* with
the generality of the MS., or *cat-toothed* with one MS.,
or *gap-toothed* with Urry, Mr. Tyrwhitt confesses himself
equally unable to explain what is meant by this circum-
stance of description. *Gat-toothed*, says Mr. Todd,
(in his *Glossary to the Illustrations of Gower and
Chaucer*) is *goat-toothed*. *Goat* (as in the instance from
Spenser) is written by our old Writers *gat* or *gate*.
Skinner had suggested this Etymology, but of what
Chaucer meant by the word, he professes his ignorance.
Mr. Todd thinks the meaning clear and pointed, when
we consider the (*goatish*) disposition of the person to
whom the word is applied. Dryden follows Urry.

Gat-toothed was she, natively for to say.

Chaucer, The Prologue, v. 470.

But yet I had always a calmes will.

Gat-toothed I was, and that became as well.

Id. The Wife of Bathes Prologue, v. 6185.

And when my gates shall have their bellies laide,

Caddy shall have a kiddle to stove his fume.

Spenser, Shepherds Calendar, October.

Even the ribaldry of the low characters is different; the Reeve, the
Miller, and the Cook, are several ones, and distinguished from each
other, as much as the miming Lady Priores, and the broad-speaking
gap-toothed Wife of Bath.

Dryden, Fables, Preface.

GAUD.

GAUD.

GAUDEN,
GAUDERY,
GAUNY,
GAUNEST,
GAUNILT,
GAUNINES,
GAUNY-COLOURED.

The old Etymologists have nothing worth notice. Dr. Jamieson, following the Glossary, explains the word in the passage quoted below from G. Douglas; a trick. Tooke produces the same passage in support of his Etymology and explanation.

Gau-gau, he says, is in A. S. *ga-gaf*; the past participle of the verb *gafan*; and means, any such trifling thing as is *given away*, or presented to any one. *Gaud* has the same meaning, and is the same word, with the omission of the prefix *ge*, *gi*, or *gew*, and is the past participle of *gifean*; *gaved*, *gaw'd*, *gawd*, *gaude*. *Gaude* then, is, consequently,

A trifle, a toy, a bawble, a piece of flimsy; any trumpery; and G. Douglas might intend, "By sic aue *gaude*," "by such trumpery, i. e. such trumpery pretences as the command of a Deity." There is nothing corresponding in Virgil.

Stevens has remarked on the passage cited below from *Antony and Cleopatra*, that Gaudy "is still an epithet bestowed on Feast days in the Colleges of either University."

Gaudy; (the adjective) is, fine, showy; ostentatiously, gorgeously fine, showy or gay.

By this *gaude* have I wonene yere by yere

As hundred mark, no I was Pardouere.

Chaucer. *The Pardouere Tale*, v. 12223.

And also thinks we that this is no *gaud*.

Id. *The second Booke of Troilus*.

Of smelt, cornell aboute hire arm she bare

A pair of belles, gauded all with grene.

Id. *The Frologer*, v. 159.

In gaudy greeshie statures clothed was

With bow in heed, and swan in a cas.

Id. *The Knightes Tale*, v. 2641.

Quhat God smorit him with sic aue *gaude*

In his dedis to use sic slich and fruder.

G. Douglas, book x. p. 315.

And every *gaude*, that glads the minde of man.

Gaucogur. The Steers Glas.

A woman gaudy maye cal me to sorrowful repentance, whilst she is yet in her *gaudes*, and the maystee of the swines maye persuade me to chastite.

Bale. Apology, p. 120.

Supercilious, hypocritical, and vainglorious, were said that time much vices as were said to hide, but now in their *gaudie* ceremonies they were taken for God's devine service.

Id. *Poteries*, p. 91.

And in twenty places me thane there
Where they make revell and *gaudy* chere,
With fyll the pottyll, and go fyll me the can,

Here in my preyce, and I am a crestynman.

Early Popular Poetry, vol. ii. p. 15. *The Heygyn to the Spital House*.

Our sayd I dares
Commit the warr of white and dymoke
To there auey *gauded* chawkes to th' waston spoyte
Of Phobus burning kysses.

Shakespeare. Coriolanus, fol. 10.

We do employ the money, which they were forced to gather for the maintenance of the wars against the barbarous people, in gauding, building, and setting forth our city, like a glorious wouen, all to be gauded with gold and precious stones.

Sir Thomas North. Plutarch, fol. 137. *Pericles*

Got with a toy, gon with a toy;
Gilds, flatteries, *gaudes*, or wiles,
Will make her cheere and lye to game
Lesse faire, perhaps, than thine.

Warner. Abbot's England, book vii. ch. xxvii.

GAUD

GAUD-
CHAUD-
DRIA.

That having two fair *gaude*s of equal sweetness,
Content distinguish, but must cry for both.
Bonavent and Fletcher. The Two Noble Kinsmen, act i. sc. 2.

They asked went; or clad in ruler hide,
Or some upon russet, rood of fortune pride:
But thou canst make in gaudie *gaudie*
To smite a foole's far-fetched lie.

Hall. Sotter, i. book iii.

Indeed, what Tully said of the Roman lady, "That she danced better than because a modest woman," was true of God's service as by him adorned, the *gaudie*s producing the gravity thereof.

Failler. Worthen. Yorkshire.

Is not this the merry month of May,
When love-lads musken in fresh air?
How falls it then, we no merrier beane,
Yills as others, girt in *gaudie* greene.

Spenser. Shepherds' Calender. May.

And the' thou seemest like to the bragging bryer,
And spreadest there like the morning's daisy gold,
Yet shall thy sap be shortly dry and sear,
Thy *gaudy* blossoms blighted with cold.

Dragoon. Fainters, Eclogue 2.

— Cease,
Let's have one other *gaudy* night; call to me
All my sad captains, fill our bowles once more:
Let's mock the midnight bell.

Shakespeare. Antony and Cleopatra, fol. 356.

Some bound for Guiney, goides send to find,
Bore all the *gaude*s the simple natives wear:
Some for the pride of Turkish Coats design'd,
For folded turbans fient holland braw.

Dryden. Amus Maritima, st. 206.

Yet cheap droggies to a mode are grown,
And a plain suit, since we can make but one,
Is better than to be by tawny'd *gaud* y' known.

Id. Prologue at the Opening of the New House, 1674.

Gaudery is a pitiful and a mean thing, not extending farther than the surface of the body.

Swiss. Sermons, vol. x. p. 425.

Tolpe, whilst they are fresh, do indeed by the lustre and vividness of their colours more delight the eye than roses; but these they do not alone quickly fade, but as soon as they have lost that freshness and *gaudiness*, that solely endur'd them, they degenerate into things not only odious, but detestable.

Boyle. Occasional Reflections, sec. 4. rel. 6.

It is not the richness of the price, but the *gaudiness* of the colour, which exposet to censure.

South. Sermons, vol. iv. p. 49.

To mask his ignorance, (so Indians use
With *gaudy* colour'd plumes
Their homely rather parts (colours,) &c.

Butler. Upon Modern Critics.

Every fit of sickness dispels this *gaudy* vapour [that we are placed above the common disasters of our species], and lays bare the helpless condition of humanity, when we are least able to endure the sight.

Warburton. Hiccup, vol. x. *Sermon 30*.

Nor, in one hand, fit emblem of thy trade,
A rod; in t'other *gaudy* array'd
A verbeem, gilt and letter'd.

Chorobill. Gotham, book ix.

The modern invention of multiplying the works of the artists by devices which require no ingenuity, has prostituted the ornaments of a temple to the guardians of a suburban villa, and the decoration of a palace to the embellishment of a tradesman's door-post.

F. Anon. Fanny, vol. i. No. 67.

GAUDICHAUDRIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Malpighiaceae*. Generic character: calyx five-parted or five-lobed; corolla, petals five, roundish, spreading; filaments compressed at the base; two of the anthers small or abortive.

Four species, shrubs, with opposite leaves and yellow flowers; natives of the Brazil. *Decandolle*.

GAVEL-
KIND.

GAVELKIND, an ancient custom (says Spelman) of the Anglo-Saxons, brought from Germany, by which all the sons, or, if no sons, all the daughters, take the inheritance of their father; and, if no children, all the brothers, if no brothers, all the sisters. It is so called, (he adds) *quasi, debitum, seu tributum*; (A. S. *gafel* or *gafol*;) *soboli, pueris, generi*; (A. S. *cyn* or *kind*;) or, as (Lambard says) *gyl cul cyn*, i. e. *omnibus cognationis proximi datum*: given to all the next of kin. Sommer, from the same *gyl*-*cul*, and *kind*, *genus*, q. d. a tributary kind of land or farm, *predium vectigale*. And of this Skinner approves.

Gavelkind, is a custom anciently observed in Kent, whereby the land of the Father is equally divided among his brethren, if he have no issue of his own. This was so common a custom, as appears by the Statute in the 18th year of Henry VI. ch. l., that there were not above thirty or forty persons in Kent that held by any other tenures; but, Anno 34, Henry VIII. ch. iii. many gentlemen upon petition got an alteration thereof.

Spelman. On Tythes, fol. 164.

The custom of *gavelkind* in Kent, and some other parts of the kingdom (though perhaps it was also general till the Norman conquest) obtains, among other things, that not the eldest son only of the father shall succeed to his inheritance, but all the sons alike; and that, though the ancestor be attainted and hanged, yet the heir shall succeed to his estate, without any exaltation to the lord.

Blackstone. Commentaries. Introduction, sec. 3.

Besides the passage which we have cited above from Blackstone, the learned Commentator has yet another notice of the retention of **GAVELKIND** in Kent, as a proof of the successful struggle which the men of that County sustained in support of their liberties against the Norman invaders, (B. ii. c. vi.) Selden has expressed himself in like manner also: *Illas hinc patrias retinuerunt consuetudines; illamque imprimis quam leges Anglorum Gavelkind nominant, que in toto regno ante ducis adventum frequens et usitata fuit: postea ceteris adempta, sed privatim quorundam locorum consuetudinibus alibi postea regerminans: Cantianis solum integra et inviolata remansit.* (Anal. ii. 7.)

Spot, in his Lives of the Abbots of St. Augustine's, at Canterbury, to which House he belonged in the reign of Edward I., has related the story of Stigand and Egelein, upon which the custom has been thought to depend. He is not supported by any preceding authority, and Sommer considers his tale to be fabulous. It is cited by Selden, (who also doubts its veracity,) just before the passage which we have given above, and is thus translated, in his *Illustrations* of Drayton's *Poly-obion*, (on the XVIIIth Song.) "When the Norman Conqueror had this day, he came to Dover Castle, that he might with the same subdue Kent also; wherefore Stigand, Archbishop, and Egelein, Abbot, as the Chiefs of that Shire, observing that now wheresoever heretofore no Villains (the Latine is, *Nellus fuerat Seruus*, and applying it to our law phrase I translate it,) had been in England, they should be now all in bondage to the Normans, they assembled all the County, and shewed the imminent dangers, the insolence of the Normans, and the hard condition of Villanage. They resolving all rather to die than lose their freedom, purpose to encounter with the Duke for their Countries liberties. Their Captains are the Archbishop and the Abbot. Upon an appointed day they meete all at Swanescomb, and harbouring themselves in the woods, with boughes in every man's hand, they incompass his way. The next day the Duke coming by Swanescomb, seemed to see, with amazement, as it were a wood approaching

towards him; the Kentish men at the sound of a trumpet take themselves to arms, when presently the Archbishop and Abbot were sent to the Duke, and saluted him with these words: 'Behold, Sir Duke, the Kentish men come to meet ye, willing to receive ye as their Liege Lord, upon this condition, that they may for ever enjoy their ancient Liberties and Laws used among their ancestors, otherwise presently offering war; being ready rather to die than undergo a yoke of bondage, and loose their ancient laws.' The Norman, in this narrow pinch, not so willingly as wisely granted the desire; and, hostages given on both sides, the Kentish men direct the Normans to Rochester, and deliver them the County and the Castle of Dover."

All lands in Kent are presumed to be subject to Gavelkind till the contrary is proved. But various Statutes have been passed for the express purpose of disengaging particular estates.

The chief properties of this tenure are, that the tenant is of sufficient age to alien his estate by Feoffment at the age of fifteen; that the estate does not escheat in case of an attainder and execution for felony, whence the Proverb,

"The Father to his bough,
The Son to the plough!"

or, as it is elsewhere given,

"The Father is the bowde,
And the Son to the loade."

This privilege, however, does not extend to matters of Treason, nor is it allowed when the father, by absconding, has been outlawed. In most places the tenant had the power of devising lands by Will, even before the statute for that purpose was made. The lands descended to all the sons alike. If the father should survive his sons the inheritance devolves in like manner to his grandsons, or else to his daughters. Brothers may jointly inherit the estate of a deceased childless brother, and nephews and nieces, in their degrees, are included in the custom. A widow, who, by the Common Law, is entitled only to a third part of her husband's real property, by Gavelkind has a moiety of all estates possessed by the husband at marriage, or at any time during coverture, and her dower in law is not forfeitable for her husband's felony. In case, however, she marries again, or proves inconcontinent, it is forfeited. Of old, as we learn from a French MS. translated by Lambard, *The Custumal of Kent*, a very distinct proof of the license in which a widow had indulged was required before the exaction of so severe a penalty. "If, when she is delivered of a child, the infant be heard cry, and that the hue and cry be raised, and the country assembled, and have the view of the child so born, and of the mother, then let her lose her dower wholly, and otherwise not, so long as she holdeth her a widow, whereof it is said in Kentish,

"He that doth weede her let him leade her?"

A Proverb offered more intelligibly by Hasted, in the *Preface* to his *History of Kent*,

"He that doth turn or weed her,
Let him also give unto her or lead her."

From the widower, in order to retain half the lands belonging to his deceased wife, nothing more than continuance in the unmarried state is required. In a Writ of Right, tenants in Gavelkind claim a *Grand Assize*, not of four Knights, as in all other cases, but of four

GAVEL-
KIND.

GAVEL-
KIND
—
GAUNT.

tenants in Gavelkind, who shall associate to themselves twelve similar tenants; and Trial by Battle shall not be allowed in such a Writ for their lands.

The custom obtains in the Isle of Portland, at Urchenfield in Herefordshire, and elsewhere, thought with some differences. Sibus Taylor (15.) says, he believes there is scarce a County in England but has this tenure more or less.

Sibus Taylor, *History of Gavelkind*, 1663; Somner, *Treatise of Gavelkind*; Robinson, *Common Law of Kent*: all of which, besides great legal information, contain many very amusing particulars.

GAUGE, *n.* } Of uncertain origin. See in Me-
GAUD, *n.* } sage, the opinions of Rigault, Le
GAUCON, } Duciat, and Caseneuve. Fr. *jauger*,
gauge; the instrument (says Cotgrave) wherewith a
cask is measured. *Jauger*, to measure n piece of cask.
Jauger, or *gager*, or, as Rastall writes, *gaugour*. Low
Lat. *gagza*.

To measure a cask or other vessel; to ascertain the quantity it may contain; met, to measure.

And he was before the castle of Fowles, where as the lady of Dowrie was, and as the duke advised the castle, he gauged y^e depause of the dyche with a spear.

Lard Hieraux, Fressart. Cronycle, vol. i. ch. 260.

Cypri, with some of indigent more discrete,
Will it it down, or valiant with flame
The suspect proof of the Ginkes deers,
Or here and gauge the hollow cause vassals,

Surrey. Virgil. Aeneid, book ii.

Ras. Well, we shall see your bearing.

Gau. Nay but I berre tonight, you shall not gage me
By what we doe to night.

Shakespeare. Merchant of Venice, fol. 109.

They then sale upon the bill is a committee of the whole house, where was added a good clause, that the gager shall always leave with the learner a note of his gage, so that he may not be further imposed on.

Marcell. Letters to the Corporation of Hull, let. 201.

Our judges as the weather dictates; right
The poem is at noon, and wrong at night:

Another judge by a suner gage,

As author's principles or passages.

Young. Love of Fame. Satire 3.

He [Howard] has visited all Europe, to take the gauge and dimensions of misery, depression, and contempt.

Burke. Speech at Bristol previous to the Election, 1780.

GAULTHERIA, in Botany, a genus of the class Decandria, order Monogynia, natural order Ericæ. Generic character: calyx double, the exterior two-leaved, interior five-cleft; corolla ovate; capsule superior, five-celled.

Six species, natives of both Hemispheres. *G. procumbens*, native of Canada, is an elegant little hardy shrub, frequently cultivated in gardens.

GAUNT. Skinner; I believe, *q. d. gwant*, from A. S. *gwanian*, *granian*; and Thoke, *gaunt* is *gewand*, *gewand*, *gwant*, *gaunt*; the past participle of *ge-gwanian*, to *wane*, to decrease, to fall away. *Ditt. of Purley*, ii. 68.

Waned, fallen away, *wangre*.

From henceforth they [the calms] are *gint* and *slender*, and in appearance no longer that they appear sought else but skin and bone, and therefore worthil said to be grown out of use and season.

Holmshed. Description of Scotland, ch. viii.

GAUNT
—
GAURA.

This race,
If all our far were out, would fetch down new
Out of the land of Jove; and rivet him
To Caucasus, should hee but frowne; and let
His own great eagle bin at him, to tire.

Ben Jonson. Caninus, act iii. fol. 621.

More haughtily than the rest, the welsh race
Appear with bely gown, and lemo's face;
Never was so delectable a beast of grace.

Dryden. The Hind and Panther.

Among the great, haggard forms of famine and sickness, amidst the yells of murder, the tears of affliction, and the cries of despair, the song, the dance, the mimic cry, the unfeigned laughter, went on as regularly as in the gay hours of festive peace.

Burke. On a Picnic Party.

GAUNTLET, Fr. *gantelle*, which Cotgrave calls "an arming glove." The Fr. *gant*; It. *guanto*; Sp. *guante*; Dutch, *Gek* and Sw. *wante*, Skinner thinks from the A. S. *wind-an*, to wind, to enfold, to wrap up; (which with the usual Anglo-Saxon prefix *Ge-*, would be *Ge-wind-an*;) because in the cold Northern regions they were accustomed to enfold or wrap up the hands in the skins of animals.

A glove or covering for the protection of the hand; and (from the custom of throwing one of these by way of challenge) any thing thrown or proffered in challenge.

At the second course came into the hall Sir Robert Denroche the kynge his champion, makynge a proclamation, that whosoever would saie that kynge Richard was not lawfully kynge, he woulde fighte with hym at the vitanance, and threwe downe his gauntlet; and then at the hal crierd kynge Richarde

Hall. Richard III. The second Yere.

Some best them coats of brasse, or sturdy brentplate hard they drieve,
And some their gawntles glider, or boots with adent neek carition.

Phaen. Virgil. Aeneid, book vi.

But throw his gauntlet, as a sacred pledge,

His cause in combat the next day to try:

So too they parted both, with hearts on edge

To be even'd each on his enemy.

Spenser. Faerie Queene, book i. can. 4.

This prince when the day was lost at Tewkesburie, sought to escape through by flight, but being taken, was brought into the presence of King Edward, whose resolute answers enraged the conqueror so much, as he dashed him (an unprepared part) on the mouth with his gauntlet, and Richard the Crookbacke rase him into the burt with his dagger.

Spenser. Henrie VI. book ii. ch. xvi. June 1471.

Contest, ye brave, the honours of the day;

That pleas'd th' admiring stranger may proclaim

In distant regions the Phœcean name;

None wield the gauntlet with so dire a sway.

Pope. Homer. Odyssey, book viii.

Scarcely from his fence his head appear'd to view,

When, wing'd with speed, the vengeful arrow flew:

Swift through his better hand it held its course,

Nor could the steely gauntlet stop the force.

Hud. Jerusalem Delivered, book ii.

GAURA, in Botany, a genus of the class Octandria, order Monogynia, natural order Onagres. Generic character: calyx four-cleft, tubular; corolla, petals four, turning upwards; nut four-angled, one to four-seeded.

A genus allied to *Gnothera*, containing four species, natives of North and South America. Nuttal.

GAUT. **GAUT**, or **GHAUT**, is the English mode of spelling the Indian word *G'hat*, a vernacular corruption of the Sanskrit *G'hatta*, which signifies "a descent," and is therefore applied to ravines or defiles leading down from a range of hills or through the steep banks of a river. By an easy transition, the term has been used to signify the place to which the passage leads; and a *G'hat* now signifies a "ferry" or "watering place." But by Europeans it is peculiarly applied to the two distinct ranges of mountains which run parallel with the shores of the Western peninsula of India. That portion of the country between these two chains, which is bounded by the river Káveri on the South and the Krishna on the North, forms a sort of table-land, accessible from the coasts by various passes or *G'hats*: the lowlands are therefore called by the natives *Pádyin-g'hát*, or country *below*, the highlands *Báld-g'hát*, or the country *above* the Passes; hence the latter term was mistaken by the Portuguese for the name of the mountains themselves; and the Western and loftiest chain is denominated "*Balaguat*" mountains in all our old maps. Since the beginning of the present century, the term *Balaghat* (*Báld-g'hát*) has been also used in another acceptation, as the name of a Province of the British dominions in India.

Province. 1. The Peninsula of India West of the Ganges, is formed by a lofty ridge of hills extending from Cape Comorin (*Annam*) to the river Tapti, or from 8° to 21° North latitude. The declivity of this chain is most abrupt on the *Western* side; on the *Eastern* side it shelves more gradually towards the sea, and leaves a considerable portion of land comparatively level. A little to the North of the sources of the Káveri, (nearly in 11° 30' North latitude,) the ground on the Eastern side of this tract forms a second, but less low and continuous chain of hills, which separate the comparatively level, and from the Eastern shore, intermediate terrace, and are called "the Eastern *G'háts*." This terrace or table-land is bounded on the North by the hills parallel with the Krishna (Kinnah or Kistnah) and Gódvári, and on the South by those through which the Káveri finds a passage to the sea. This terrace is by no means flat, being itself a part of the declivity of the Western *G'háts*, as is manifest from the course of the great rivers by which it is traversed. The Southern part is the highest and most hilly, as is shown by the many names ending in *giri* or *drug*, (*drug*, i. e. mountain or hill-fort, which occur in that part of this tract. From Retnagiri (*Ruttengerry*) Northwards to the banks of the Krishna, it is an undulating country, like many parts of England, sometimes hilly, but entirely free from mountains. According to the latest territorial subdivisions, this table-land is now occupied by Bijá-púr, Máisór (Mysore,) and the Báld-g'hát, or Ceded Districts belonging to the Presidency of Madras.

Western Gauts. 2 The Western *G'háts* reach the Tapti, diverge near that river in an Easterly direction, and terminate in the high land between the rivers Pein-gangá and Wardá.

• *Balaguat* and *Báld-g'hát* are identical for the aspirate is seldom pronounced by the natives, (whence our *ghost* and *got* of the sacred Pietro della Valle, 4to Ed. vol. iv. p. 160,) and *gaut* is rounded like *go* by the Portuguese, who, as well as the Italians, can scarcely pronounce a word ending in a consonant without adding to it a short *e*.

There are several passes leading from this Northern branch into Khán-dés; but in the main body of the mountains there is only one break, about 16 miles wide, through which the Panjáb river runs into the sea. The distance of this chain from the sea is seldom more than 70, or less than 40 miles, except between Sádáwédg'ah and Kundá-púr, where it advances within six miles of the coast. Its most elevated peaks are between 5000 and 6000 feet above the level of the sea, a height sufficient to intercept the clouds brought by the monsoons, and thus to occasion a difference in the rainy season on the opposite side of the peninsula. Near Surát, where there is a large opening beyond the Northern extremity of the *G'háts*, the South-West monsoon is felt as on the Eastern coast. These mountains, though full twice the height and breadth of the Eastern *G'háts*, are less rugged and precipitous. The soil of their summits and declivities is, in many places, a deep, rich mould, and they are covered with stately forests, or detached clumps of bamboos, equal in height to the tallest palms; but the teak (*Tectona grandis*) growing upon them is of inferior quality.

3. The Eastern, though so much lower than the Western *G'háts*, are far more bleak and rocky; they consist principally of grey granite or gneiss, formed by an aggregate of white felspar and quartz, with a small proportion of dark green mica, and that rock is intermingled with quartzose strata, generally in a state of decay. "The strata of these rocks," says Dr. Buchanan Hamilton, (*Journey*, vol. i. p. 28,) "are wonderfully broken and confused. In some places they are almost horizontal, in others they are vertical, with all intermediate degrees of inclination." Many beds are not above three feet wide, whilst others are as much as eight or ten. In some places the torrents, in the rainy season, wash down much ferruginous sand, which is smelted by the natives. The soil is usually covered with large stones, and productive of nothing but scanty pasture and brush wood; presenting a striking contrast to the rich plains below, and the luxuriant vegetation of the lofty mountains in the West.

4. The Province of Báld-g'hát, or the Báld-g'hát Ceded Districts, forming the third and smallest portion of the table-land, is bounded on the North by the Tumb'hadra, Krishna, and Gomá kamman rivers, the latter separating it from the Northern Circars; on the East by the Karnáták, on the South by Máisór, and on the West by Bijá-púr. The Southern part of this country is a continued succession of mountains and valleys, gradually opening into the more level tracts which extend to the Tumb'hadra and Krishna. Though the soil is generally so good as not, when well cleared, to require ploughing more than once in twenty years, it is not remarkably productive; for it lies so high that it has scarcely any rivers or springs, and is subject to long droughts. Very little irrigation, however, is requisite, and three nights' rain here will ensure a larger crop than whole torrents for six months in the districts on the coast. The wet season is very uncertain; it ought to begin in June, and is most heavy in September and October, when the tanks are often burst, and large tracts of lands laid waste. The soil is of two kinds: 1. a black and very fertile mould, from two to twelve feet deep; 2. a red gravel, which abounds in the rocky parts

GAUT.

Eastern Gauts.

Balaghat Ceded Districts

GAUT. of the country. The latter is generally full of stones, but not to such a degree as to render cultivation impossible. The clearing of the black soil is a work of great labour and expense; but if well done, the land need not be ploughed again for the next twenty years; and much of the labour, and consequent expense, seems to be owing to the clumsy and ponderous implements used. The red soil requires manure, for which purpose sheep are folded upon it, or the dust, ashes, and sweepings of the neighbouring villages are scattered over it, and ploughed in after a shower; one such dressing of the land being sufficient for four years. The population of this Province, when the survey of it had been completed in 1806, amounted to 1,917,376, and showed an increase of one-fourth in the last five years; a very satisfactory evidence of the excellence of Colonel (afterwards Sir Thomas) Munro's administration, and of the reliance of the natives on the permanency and equity of the British Government; for at that time six years had not elapsed since the Country was ceded to the East India Company by the Nizam of the Decan. The amount of the cattle in 1806 was estimated at 1,198,693 bullocks, 493,906 buffaloes, 1,147,492 sheep, 694,633 goats; there were also many heads of black cattle in a wild state, and the enumeration of the sheep and goats was probably below their real numbers, because the superstitious prejudices of their owners made it difficult to obtain a true account. The villages are generally under the direction of a *patil* (*potail*) or headman; and the farmers meet together at the approach of sowing time to settle among themselves the proportion of the annual net rent to Government which each individual shall pay. By much the greater part of the inhabitants are of the Hindu Religion, though there are Mohammedans in all the larger towns. Indigo and coarse sugar are raised in considerable quantities, but cotton is the staple production. In the Eastern and central parts of the Province there are several diamond mines; and it is worthy of remark, that almost all the places wherein those gems are found in this part of India, lie between the Krishna and Pennar rivers; it was from this district that the diamonds for which Golconda was so famous were brought, not from the immediate neighbourhood of that City.

Under the British Government, the Bâls-g'hât has been divided into the Collectorships of Bel-hari and Kudapâ.

Belhary. 1. The principal Districts of Bel-hari are as follows: (1.) Belhary, (Bala-hari or Bel-hari,) a hill-fort, in 15° 5' North and 76° 59' East, with a *pettah* or fortified town, near which are the head quarters of a military corps. Its Chiefs were formerly Divâns, or Ministers to the Râyils of Ausgrûndi.

Harpeneli. (2.) Harpônêli, on the banks of the Tumb'hadra, in 14° 44' North and 76° 8' East. The country is here more level and populous than it is further East. Uchinâ durg (1 Jayyini Durga,) about 12 miles, and a little to the East of the South from Harpônêli, is a very strong hill-fort, its Northern and Western sides being of a considerable height, and almost perpendicular.

Soudouze. (3.) Soudur, within 25 miles of Bel-hari, is a strong fortress on an insulated chain of hills, the summit of the Southern extremity of which is the site of a celebrated Temple, dedicated to Kârtikiya Swâmi, the God of War. This is a favourite place of pilgrimage, and the Peshwâ was therefore allowed to retain it after all the surrounding territory had been ceded by the Nizam

to Great Britain. The devastation occasioned by the Peshwâ's troops, and the multitudes who accompanied him in his pilgrimages, rendered those holy expeditions most disastrous to all the surrounding country.

(4.) Adônî (or Adavani) is bounded by the Tum-Ados-h'hadra on the North, and crossed by the Hagri, Hâjini, or Vadavari River. Its Capital, bearing the same name, is in 15° 35' North and 77° 45' East. On the top of a steep hill, and well supplied with water, it was anciently considered as impregnable, but is now much reduced in population and importance.

(5.) Râi-durg (Râya-durga, the Royal Fortress) is Rare droog, a small district traversed by the above-mentioned river. Its Capital, in 14° 40' North and 76° 56' East, is surrounded by a level and fertile country.

(6.) Gûli, a strong fortress in 15° 8' North and 77° 42' East, and the Capital of a district bearing the same name, consists of a circular cluster of rocky hills, the summits of which are well fortified and connected with each other by strong works. The town is in the centre, accessible only through two well-defended gateways and some sally-ports on the lower hills. The whole is overlooked by a citadel on a lofty and smooth rock, the approach to which is made through fourteen different gateways. The rock on which it stands is a kind of *sienite* in which red felspar prevails; it is 2781 feet above the level of the sea, and 989 above the surrounding plains, notwithstanding which, the bent in April and May is intense.

(7.) Karnûl (Kandandûr,) bounded by the Tum-b'hadra and Kri-shna, once formed the separate Principality of a Pat'hân Chief, and was then called Ghâzi-pûr. Its surface is more strong, and has more thickets (*jungles*) than the Southern and Western districts. Held as a *jâgîr*, or feudal lordship, under the Moghul Government, the allegiance of its Chiefs was transferred to the Nizam, when that officer made himself independent of the Court of Dillî. It was therefore, together with the neighbouring districts, transferred in 1800 as a fief, and held as such under the British Government, by Munâvar Khân, a lineal descendant of the first Jagardars, being the reigning Nuwâb in 1815. His revenue was nine or ten *laks* of rupees, (=£160,000;) but his debts amounted to no less than five times that sum. Karnûl, its Capital, in 15° 44' North and 78° 2' East, on the Southern side of the Tumb'hadra, is strongly fortified, and in 1816 contained more than 1390 houses, with a population of only 1600 souls. Its *pettah*, however, or suburb, is extensive and populous. The chiefs and soldiery have all the hardihood and fanaticism for which their ancestors, the Pat'hâns, have been always noted. The fort, which had never been taken by any native Power, was deemed impregnable till it surrendered to the British troops in December 1815, after only one day's bombardment.

At Parwatn, in 16° 12' North and 78° 5' East, near Perwutun, the North-Western extremity of this Principality, in the midst of a wild, rocky tract, on a bed of red granite, with veins containing diamonds in small quantities, there is a Temple of great reputed sanctity. The God, called by the officiating Brâhmans Malikâji, is probably nothing more than the holy *lingam*; but his image is never exhibited except at a distance, and by light reflected from a brass mirror, so that its real form can only be conjectured. The wall of the sacred enclosure measures 660 feet by 510, and is covered with sculptures,

GAUT.

Cotdipah.

II. The Collectorship of Kudapā.

The country is here lower and more level, the soil deeper, and the heat more oppressive than in the Western Division. In April and May, the commencement of the rainy season, the heat is almost insufferable, and very severe thunder-storms are frequent. The water is brackish except during the rains; and swampy places, in the feruginous soil of the Pennakondā hills, produce large quantities of soda; this is also found, combined with common salts, in the black vegetable mould so favourable to the growth of cotton. Saltpetre likewise abounds, and is easily collected. The total revenue of the Collectorship amounted in 1817 to 759,083 pagodas, (about £300,000.) The rains are here brought by the same monsoon as on the Coromandel coast; but droughts are not uncommon, and their consequences are truly distressing. In 1811 the Government at Madras authorized the Collector of Kudapā to distribute 150 star pagodas (£60.) to the different Temples in his Division, as a remuneration for solemnities and offerings to be made in order to propitiate the Gods, and prevail on them to grant the rain so much wanted! This part of the Province is watered by the Pennār, or Pinākani, which rises in Malsūr (Mysore,) and, following a Northerly course, winds round by the Pennakondā towards the Gandicōtā hills, and, passing through a narrow opening in them, makes its way through the Eastern ranges, a little above Kudapā into the Nellūr District, where it flows into the sea. It has a sandy and, in some places, a rocky bed; is usually fordable, and has brackish water strongly impregnated with lime.

The Districts in this Division are:

(1.) Kudapā, or Kirpā, (from Kṛpā, Mercy, in Sanskrit,) in 14° 32' North and 75° 54' East, on the banks of a river of the same name, is not a place of much commerce, though the residence of the Collector. The prison, in a round fort near the *pettah* or suburb, was formerly the Nuwvīb's palace, when a Pat'hān family, now extinct, possessed that dignity. There are still several of that nation settled at Kirpā, and they are said to speak the Hindūstān dialect with peculiar purity; a remarkable circumstance, as that was not the language of their forefathers.

(2.) Dapād, in 15° 56' North and 79° 23' East, is the only town of note in a small district traversed by the Gondigām River, and bearing the same name. In its neighbourhood, and to the North of Kammam, copper ore of an excellent quality has been found in a situation near frequented roads, &c. well provided with wood for fuel.

(3.) Kammam, the Capital of which is in 15° 37' North and 70° 10' East, is a hilly district, which has no large streams, nor any towns of a considerable size. Its proximity to Dapād makes it probable that there are mineral veins in its hills.

(4.) G'hangl' cō'thā to the North-West of Kudapā is crossed by the Pennār, which passes through an opening in the hills, on its Eastern boundary, into the plain of Kirpā. This opening or fissure appears to have been a rent made by some violent convulsion, and on the southernmost of its precipitous sides stands the citadel of Ganjōtā, below which is the town, in 14° 31' North and 75° 22' East, once a strong fortress, and much frequented on account of a diamond mine in its neighbourhood.

(5.) Sid'haut (or Sidd'hāvāt) is a rocky and moun-

tainous District in the Eastern G'hāts, the valleys of which are fertile and well watered. In the bed of the Pennār, which passes through it, a peculiar sort of melon, much esteemed, is cultivated in the dry season, and carried when ripe to the coast. Its rind is rough, and it is not much bigger than an apple; it is therefore one of the smallest fruits of that tribe of plants. The Telinga is the language most generally spoken in this District. The town of Sid'hāvāt is in a valley, in 14° 30' North and 79° 3' East, about twelve miles from Kirpā and on the other side of the river, which in the hot season has only just water enough for ordinary purposes. The Fort, which might still be rendered serviceable, is on the site, and was anciently a fortified Temple, sacred to Sidd'hīswarī Swāmi. Its strength and situation in a country difficult of access, made it a convenient residence for the Nawwābs of Kirpā during their contests with Haider and Tipū. Their presence soon attracted a numerous population, but it has fallen off since the Collector's office was removed to Kirpā. It has the reputation of being a healthy place, and there is a handsome Mosque and Mausoleum in the Fort, much venerated by the Mussulmāns.

(6.) Gōram-kondā, a strong hill-fort in 13° 46' Gōram-kondā North and 78° 34' East, is the Capital of a District which has many small streams, and, though thinly inhabited, capable of supporting a large population.

(7.) Pangunūr, a small District, the Capital of Pangunūr which is situated in 13° 21' North and 76° 3' East, was ceded to the British Government before the rest of the Province. This pōdm or District is divided into eight *samats*, which contain sixty-nine *maizās* or large villages, and 675 *mazars* or hamlets, (more properly "farms.") Its clear revenue is about 333,000 pagodas, (£11,800.)

The greater parts of this Province became a part of the British Territory in India, in consequence of a Treaty with the Nizām of the Decan in 1800. The remainder had been exchanged for districts in the Malsūr assigned to the Peshwā. It was a part of the Hindū Empire of Bijayanagar, (the Bijnagar of our older travellers,) formed by Narsing'h Rājā at the close of the XVth century. On the ruin of that power by the Mohammedan Sovereigns of the Decan, in the beginning of the following century, the Balā-g'hāt fell into their hands, and a great part of it was granted as *jāgīrs* or feudal domains to their military leaders. Some of these chieftains were subsequently exposed to incursions on the part of the Korūr, or Hindū Sovereigns of the Malsūr; and in the latter half of the last century it was overrun by Haider Ali and Tipū Sūhīb, and was often the scene of the obstinate warfare carried on by them against their Asiatic and European neighbours. The Country therefore, when it was first annexed to the British dominions, had long been a prey to undisciplined armies and to domestic misrule; almost as fatal to its happiness and prosperity as the havoc committed by the marauders quartered upon it in time of war. Under the Nizām, extortion and plunder by his revenue officers was convulsed at, if not openly supported; every village-headman was allowed to arm his people against the neighbouring village, and a warfare similar to that of our borderers of old was incessantly carried on. Exhausted by perpetual exactions, and grieved by never-ending demands for fresh contributions, the people were continually driven to rebellion, and the Nizām's

GAUT.

Pennar or
Pinnare
River.Cotdipah,
or K. r. p.

Dapād.

Kammam.

G'hangl'
cō'thā.

Sid'haut.

GAUT.
GAWKY.

troops were almost always engaged in the siege of some of his own towns, or the chastisement of some of his refractory subjects. Impunity for the most atrocious crimes was everywhere to be purchased by a moderate bribe; and the village Chiefs, so useful under well-regulated Governments, had become for the most part mere leaders of banditti. Such was the condition of the Bálág-hát when ceded to the Company in 1810: and just as it was beginning to feel the benefit of a strict administration of justice, a regular but moderate assessment of revenue, and an inviolable security of person and property, two successive years of drought in 1803 and 1804 went near to reduce its wretched inhabitants to absolute ruin. The wise and benevolent measures, however, of the late excellent Sir Thomas Munro, who was then, happily for the Province and his employers, the principal Collector, preserved it from the horrors of a famine; and though the evil could not be entirely removed, it was alleviated to such a degree, as placed the natives in the British territory in an enviable position, when compared with their neighbours in the Nizám's dominions on the other side of the Krishna. As the Bálág-hát has now, for several

years, enjoyed an uninterrupted tranquillity, and, what is of more consequence, the blessings of a just and indulgent Government, it has doubtless advanced in the numbers and prosperity of its inhabitants; but as the latest accounts hitherto published do not come down beyond 1817, a conjecture only can be formed as to the state of this Province since that period; and when the obstacles to any rapid improvement, arising from the ignorance and Religious prejudices of the Hindus, are considered, every candid judge must allow, that there will be no ground for complaint, if the progress made in that interim, in the cultivation of the soil and increase of the population, amounts to one-third of that which appeared by the official returns to have taken place within the first six years after this territory came into the Company's possession.

Hamilton's *East India Gazetteer, and Description of Hindostan*, ii. 322; Thielenthaler, *Beschreibung von Hindustan*, i. 352; Buchanan (Hamilton's) *Journey in Mysore*, ii. 181, 435, iii. 203; Rennell's *Memoir of a Map of Hindostan*, cxxvii. 293; *Memoir of a Map of the Peninsula*, 10—14.

GAUT.
GAY.

GAUZE, Fr. *gaze*. Du Cange, in v. *Gazzatum*, says, *Linum vel sericum subtilissimum*, commonly *gaze*; perhaps because first introduced from *Gaza*, a city of Palestine.

Brocade, and damask, and tabbies, and gawes,
Are by Robert Bultitude lately brought over,
With forty things more.

Swift. An Excellent New Song.

In another sense, we see a white, smooth, soft worm, turned into a snake, hard, crustaceous beetle with *gawze* wings.

Falco. Natural Theology, ch. xia.

If the *Gazzatum* of the mediæval writers was *Gauze*, (which there seems no reason to doubt) its use was expressly forbidden to Ecclesiastics. Du Cange continues the passage given above by citing a Canon (the 61st) of the Council of Buda, held in 1279, which says, *Gazzatum et alium ympanicum pannum notabiliter delicatius interdiximus universis*.

Gauzes, with gold and silver flowers on silk ground, are chiefly imported from China. France and Holland deal largely in them; but our native manufactures at Paisley are by no means inferior to the produce of the foreign looms.

GAWKY. *Grick*, Skinner says, from the A. S. *gace*, *gace*, *gac*, a cuckoo, all from the sound. "Awkward" generally used to signify a tall, awkward person." *Grone*. See Jamieson in v. *Gock*, a fool, and *Gowk*, the cuckoo.

While the great gawdy admiration,
Parent of sordid ambition,
Intrinsic, proper worth neglects,
And copies errors and defects

Lloyd. A Familiar Epistle

GAY.

GA'VETY.

GA'TLY.

GA'NNES.

GA'THOM.

GAY-BESETT.

GAY-LAUGHING.

GAY-RETURNING.

GAY-SPOTTED.

GAYLY-CHECKERED.

GAYLY-GLISTERING.

GAYLY-SMILING.

GAYLY-WRETCHED.

met. lively, cheerful, merry, jovial.

At none ye tojer day jai-ush fer in ye se
A grete busse and gey, full high of saule was he.

R. Browne, p. 169.

In many's gay garment, that wears gold betwixt.

Piers Plouman. C. 100, 101; B. iv.

Note in *gay-gown* and *glistering*, for *glister* here *gloster*.

And breaken? nat here bred to ye pouse, so ye book toke.

Id. F. 100, p. 166.

And all above they lay a gay suite,

On which he made on night's melody,

So sweetly, that all the chamber roge.

Chaucer. The Miller's Tale, v. 3213.

He walketh all the night and all the day,

He kembeth his lockes brode, and smale him gay.

Id. B. v. 3374.

Yet coude I never be so gaye.

Gower. Conf. Am. book i. l. 23.

And when I rise, my corpse for to arraye,

I take the glasse, sometimes (but not for pride)

For God be knowe my minde is not so gaye,

But for I would in comelyshewe abyde.

Goswonger. Don Bertholme of Bath.

This may seeme to some, a gay saying, where as in deed it is both

foolish and wicked. *Wilson. The Arte of Logick*, fol. 15.

In deede this would have been well brought in there, and many of my brethren have, as he mirth, brought in, & myselfe also some where else in places no the one, which I never boast of because ye

GAY.

shall see that Tindal hath not yet so *gayly* answered it as to make me ashamed to lay it forth again.
Sir Thomas More. Works, fol. 498. *The Second Part of the Confutation of Tyndal*.

Yet it that glaze so *gay*, that it can blind
 The wisest sight, to think gold that is brass.
Spenser. Faerie Queene, book vi. can. 1.

For when some of my people asked the name of that country, [Virginia] one of the natives answered, "Wingwacches," which is as much to say, as, You wear good cloths or *gay* cloths.
Raleigh. History of the World, book i. ch. viii. sec. 5.
 The souls which doth with God unite,
 Thous' gentle bow the death's slight
 Which o'er our opinion away?

Hudibras. Cantata, part iii.
 Let not this fear waken our hands; and if they slay our guineas
 and our confidances it is no harm.

Taylor. Holy Dying, sec. 5.
 Brother of Fear! more *gayly* clad,
 The merrier fool a' th' two, yet quite as mad,
 Sir of Repentance! shield of food Desire.
Crashaw. Steps in the Temple. On Hope.
 Let me speak proudly: Tell the constable,
 We are but warriors for the working day;
 Our gayness and our gift are all bestowed;
 With rapture marching in the peaceful field.
Shakespeare. Henry F., fol. 57.

O! ye English ladies, leave rather to wear Roman hearts, than Spanish accents; rather to help your country, than hinder your husbands; to make your Queen rich for your defence, than your husbands poor for your greedy gayness.
Aylmer, in Strype's Life of Aylmer, ch. xlii.

And far'd with heat of *gayness* youth did venture,
 With warlike troops the Norman coast to enter.
Miræur for Magistrates, fol. 633.
 Small was his house, and like a little cape,
 For his own turne, yet idly rest and cleare,
 Duckt with green laughs, and flowers *gay-harmonies*.
Spenser. Faerie Queene, book vi. can. 5.

Profuse mee stick not, in the *gayety* of their hearts, to say, that a strict piety is good for nothing, but to make the owners of it troublesome to themselves, and useless to the rest of the world.
Atterbury. Sermon 12. vol. iii.

Peace plants the orchard, and matures the vine,
 And erst *gay-singing* preu'd the ruddy wine.
Greaves. Thalia. Eliza 11, book i.
 A *gayly-cherished*, heart-expanding view,
 Far as the circling eye can shoot around.

Thomson. Autumn.
 There, [the rose] joy of earth, whose vernal hours
 Four forth a blooming waste of flowers,
 The *gay-smiling* Graces wait,
 A trophy in their flowing hair.

Brown. Anacron. Ode 53.
 But, but beneath the rubbish of their means,
 And drain'd by waste to Nature all unknown,
 A wandering, listless, *gay-wretched* train,
 Though rich, are beggars, and though noble, slaves.

Thomson. Liberty, part v.
 Let these immediate to thy darling roll
 Health, vigour, life, and *gay-returning* soul.
Sampe. On Lady Tyrconnel's Recovery.
 Nor broad carriages, nor *gay-spotted* parks.

The world is new to us—our spirits are high, our passions are strong; the *gayety* of life get hold of us—and it is happy, if we can enjoy them with moderation and innocence.
Gulph. Sermon 8. vol. i.

When you are at work, you are letted on your business, and there is less danger; but in the *gayety* of diversion, the mind is open, and too ready to receive impressions from the profane oath, or indecent jest.
Id. Sermon 10. vol. iii.

How oft your birds have undressing blud,
 Lionet, or warbling thrush, or mourning dove,
 Pleasant with *gay-plumage* wings,
 Or early-morning lack.

Dr. Warren. Ode to Evening.

GAZE, v.

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Shinner. Contentis oculis aspi-
corve, to look with stretched eyes;
 from the A. S. *ge-seon*, to see, to
 look;
 To see, to look, to view;
 (subaud.) with attention, eager-
 ness, admiration, or other strong
 feeling.

Thus sadde soul's life is that rise,
 When that the people gazed up and down;
 For they were glad, right for the sometime,
 To have a new lady of his town.

Chaucer. The Clerk's Tale, v. 8579.

Now him, to gaze, the Thyne youth gun flock
 And strow who most might at the capite scene.
Surrey. Virgil. Aeneid, book ii.

For wearyd with my bookish gaze,
 I saynte with supple oyle
 My loutene limmes, and when Sir Phoebe
 With brande begins to boythe,
 I wash my corpe in cooly shade.

Drant. Horace. Satyre 7.

But when ye people came to ye cypressen tree, Zacheus per-
 aduature was a matter of laughter, & good sport to a great multitude,
 forasmuch as being a welthie richo man, & in the office of cus-
 tomer, he stood aloft in a tree to be a gazer vpon our mas & so no.

Udall. Lobe, ch. xii.

These two dyd with amiable words awage the disciples sayng,
 that thus had counsel by the depature of their lord, and called the
 backs againe from their *gazing* vp, which profited the nothing, vate
 their vocacion, sayng: Ye men of Galilee, why stand ye here looking
 vp towards heauen.

Id. The Actes of the Apostles, ch. i.

For ye which cause that be more fierce, more bold & hardy then
 the other Islamic, and that be very desirous of newe things, &
 strange sightes, and *gazeings*.

Halli. Henry VII. The eleventh Yere.

What comen place is there, wherein we haue not bene openly
 mockt, so that we were not only a *gazing-stocke* to the world
 which deride Christe, nor only to men that are easily moued, but
 also to the deuile themselves, which see with our troubles delighted.

Udall. Constantine, ch. ix.

For in those lefty lookes is close implide
 Seem of base things, and adreigne of foul disheore;
 Threatning rash eyes which gaze on her so wide,
 That louely they no durst to looke vpon her.

Spenser. Sonnet 5.

Report, O, had I eyes like Durida's,
 I would coucht the day,
 And make the sun to stand at gaze,
 Till he forgot his vowe with a velle.

Drayton. The Muse's Elgion. Nymphal 1.

Alas! But to the bouth
 Of a wrong'd father I forbid the banes.
 Cass. What do you stand at gaze?
Beaumont and Fletcher. The Fair Maid of the Inn, act v. sc. 1.

Then look, who list thy *gay-fall* eyes to feed
 With sight of that is faire, looke on the frons
 Of the wide Valerius, and therein read
 The endless kinds of creatures, which by name
 Thou canst not count, much less their nature's sime.

Spenser. Hymne of Hecateus Beatus.

Then forth he brought his snowy Florinde,
 Whom Trampart had in keeping there beside,
 Covered from people's gaze with a velle.

Id. Faerie Queene, book i. can. 3.

And in her cheekes the vermeil red did shew
 Like roses to a bed of lillies shod.

The which ambrosial odors from them they,
 And guerdons sense with delicate pleasure fed,
 Able to heale the sick, and to reuive the dead.

Id. B. book ii. can. 3.

So that these immovable beings would be put like aduantage
 statues, and things unconnected with the rest of the world, having
 no commerce with any thing at all but the Deity; a kind of insig-
 nificant metaphysical gazer, or contemplator.

Cadworth. Intellectual System, book i. ch. v. fol. 607.

S s

GAZE.
GAZETTE.

The fourth light a *gazebownd*, who husheth by the *vic*.
Milnaker. Description of England, ch. vii.

So checking his desire, with trembling heart
Gazing he stood, nor would nor could depart;
Fie'd as a pilgrim wander'd in his way,
Who dares not stir by night, for fear to stray,
But stands with awful eyes to watch the dawn of day.
Lyrical. Cynna and Iphigenia.

In vain, you envious streams, so fast you flow,
To hide her from a lover's ardent gaze:
From every loach you more transparent grow,
And all reveal'd to his Reverend, in *Spectator*, No. 406
Plac'd on this Boat by some divine hand,
As on a stage, for public view we stand.
Illyria's neighbouring shores, her isles around,
And every cliff with gulls shall be crown'd.
Rome. Lucius, book iv.

Swart thou the *gazebownd*! how with glance severe
From the close head he marks the devil's deer.
Tucker. On Hunting. A Fragment.

32. But call to remembrance the former days, in which, after ye
were illuminated, ye endured a great light of afflictions;
33. Partly whilst ye were made a *gazing-stock*, both by re-
proaches and afflictions, and partly whilst ye became companions of
them that were so used.
Bible. Hebrews, ch. x.

'Twas then I wak'd; and to the deep below
Through thickets creep'd with careful steps and slow;
And gaz'd around if any hut were there,
Or solitary wretch my grief to share:
But soon appear'd.
Wilde. The Epigoniad, book iv.

All green'd in ornaments of curious mode,
Gay in the van, the fair *Sylphs* rode;
On to her breast she clasp'd the best 'ly maid,
And wou'd'ing oft with cruel gaze survey'd.
Brook. Constantia.

The *Agassius*, or *Gazebownd*, chased indifferently the fox, hare,
or buck. It would select from the herd the fittest and fairest deer,
peruse it by the eye, and if lost for a time, recover it again by its
singular distinguishing faculty; should the beast reject the herd,
this dog would fix unerringly on the man.
Fennell. British Zoology. The Dog.

GAZETTE. } It *gazetta*; "Fr. *gazette*; a cer-
GAZETTES. } tain Venetian Coin, scarce worth a
farthing; also, a Bill of News; or a short relation of
the general occurrences of the time, forged most com-
monly at Venice, and thence dispersed every month,
into most parts of Christendom." *Cotgrave*. So called
because sold for a *gazette*. See *Message*.

PA. What monstrous, and most painful circumstance
Is here, to get some three, or four *gazette*!
Some three pence, 'tho' whilst, for that 'twill come to.
Ben Jonson. The Fox, act ii. sc. 2.

Jac. It is too little: yet,
Since you have said the word, I am content;
But will not go a *gazet* less.
Manager. The Maid of Honour, act ii. sc. 1.

How many times doth God speak to us by his servants the Pro-
phets, by his Son, by his Apostles, by sermons, by spiritual books,
by thousands of homilies, and cries of counsel and instruction; and
we sit as unconcerned as the pillars of a church, and hear the ser-
mons as the Athenians did a story, or as we read a *gazette*?
Taylor. Sermon I, part ii.

The next *gazette* mentioned, that the King had pardoned him [the
Duke of Monmouth] upon his confessing the late plot.
Burnet. Own Times, Anno 1681.

Fist by, like *Nische* (her children gone),
Sits mother Osborne, stupidly'd to stone!
And monumental brass this record bears,
"These were—ah no! these were the *Gazettes*!"
Pope. The Dunciad, book ii.

The court *gazette* accomplished what the authors of independence
had attempted in vain. When that disingenuous compilation, and
strange medley of railing and flattery, was adduced as a proof of the
united sentiments of the People of Great Britain, there was a great
change throughout all America.

Burke. Letter to the Sheriff of Bristol.

The last looked steadily at Adams, and after a minute's silence
asked him, "if he was one of the writers of the *Gazettes*, for I have
heard," says he, "they are writ by parsons." "Gazettes!" an-
swered Adams, "What is that?"

Fielding. Joseph Andrews, book ii. ch. xvii.

The French owe their *GAZETTES* to Theophrastus
Rennaudot, a Physician of Loudon, who first collected
and published News under that title in 1631. In his
Dedication to the King, he speaks of Weekly *Gazettes*
as common in other Countries, and in his Preface, in
like manner, *La Publication des Gazettes est à la vérité
nouvelle, mais en France seulement.*

The first English *Gazette* was published at Oxford,
during the residence of the Court there on account of
the Plague, November, 1665. They appeared on Tues-
days and Fridays, and continued to twenty-three Num-
bers, the last bearing date Thursday, February 1, 1665,
(1665-6) after which they were published in London.
We know not at what date the last of the two days of
appearance (which has recently been restored to its
original usage) was changed to Saturday.

Vigneul Marville (*Mél. d'Hist. et de Litt.* li. 912, ed.
1725.) expresses himself strongly as to the qualities
necessary for the writer of a *Gazette*. To write it well,
he says, *est à mon gré un des plus difficiles ouvrages
d'esprit qu'on ait entrepris de nos jours. . . je ne trouve
rien qui puisse servir davantage à instruire les jeunes
gens, à qui l'on veut donner une belle éducation, que la
lecture d'une Gazette bien écrite. Cela paraît un
paradoxe à plusieurs, mais qu'on en fasse l'essai, et je
suis sûr que l'on recouvrera à mon sentiment. J'ajou-
terai même qu'il y a très peu de gens qui soient capables
de la lire comme il faut, et qui l'entendent dans toutes
ses parties.* He then illustrates his position by the
example of an unhappy Tutor who had been chosen by
a Magistrate to educate his eldest son. The Magis-
trate wished Vigneul Marville to put this Gentleman's
abilities to the test. The conversation was turned upon
education in general, and Vigneul Marville advanced
his paradox. The Tutor considered the task as a
bagatelle, and took up the *Gazette* of the day to read
it. The point on which he began related to some
English money transactions, in which pounds sterling
were mentioned. When asked what *sterling* meant, he
said, nothing more than the French *tournois*. His
error was explained to him, and he passed on to some
news from Constantinople, in unravelling which he was
still more at a loss relative to certain official dignities
of the Porte; and his confusion was complete, and his
post would have been lost, but for the good nature of
Vigneul Marville, when he found himself still further
entangled in a few unexpected knots of History and
Chronology.

Another French Writer, Guy Patin, has expressed
himself in widely different terms of the Writers of
Gazettes. *On a mis depuis trois jours à la Bastille
six Ecritains qui gagnaient leur vie à faire et à écrire
des Gazettes à la main, hominum genus avarissimum,
mendacissimum, avidissimum, ut faciunt reus, ut
mettent la dedans ce qu'ils ne savent, ni ne doivent
écrire.* (*Lett.* 356.)

A passage in a Tract published by a German Pro-

GAZETTE. fessor in 1685, gives some insight into the value respectively attached to different Gazettes at the time this author wrote. It may be found in *Schediasma curiosum de Lectione Novellarum* a Christiano Weise in Augusteo Polit. Prof. Pub. He thus characterises the different Newswriters, *Sane si votis agere liceat, velim in hoc quidam loco Poloniae et aliquam partem Austriae dicere a Fratribusque, Septentrionalia a Lubecensibus, Anglicis ab Hamburgensibus, Gallica a Francofurtensibus. Cum vero tantus apparatus curis non contingat, nullis sperno, ists tamen ut Lipsiensibus prae reliquis praestantiam non dissimulam, quippe in quibus universae Europae negotia accuratius attinguntur.*

GE. The Gothic *ga*, A. S. *ge*, (much used as a prefix to other words,) may be from the Goth. and A. S. *gagan*, *gan*, to go; and as a general term expressing motion (without which we can have no ideas of time or order) have been intended to give the verbal character or force to the words to which it was so prefixed. See Bz

This preposition was of our ancestors very much used, and it is yet exceedingly used in the Low Dutch, where according to their usual manner of pronouncing with aspiration, they use to put an *h* to it and so make it *ge*. We have since altered it from *ge* to *g*, which yet we seldom use in prose, but sometimes in poetry for the increasing of syllables, as when we say *gewitten, gyaloru, gelpeld, gelyard, ghyokes*, and the like.

Versagen. Restitution of Deceased Intelligence, ch. vii.

GEALOUS, see JEALOUS.

GEAR, or } From the A. S. *gearwe*, *paratus*, *gear-*
gees. } *weian*, *preparare*, to prepare.

Any thing prepared or provided; (for any purpose) preparation, apparatus, furniture; means of subsistence or support;—harness or portions of harness. And, as Mr. Tyrwhitt says, "All sorts of instruments; of cookery, of war, of apparel, of chemistry. In her quaintest gerres,—all sorts of strange fashions; " he refers to instances of all these usages in Chaucer.

We was his cokre, but if his sauce were
Pointed and sharpe, and rely all his *gerre*.

Chaucer. *The Prologue*, v. 354.

When that Arcite had roused all his fill,
And sungen all the roundel hastily,
Into a stodie he fell sodely.

As does these loves in his quaintest *gerre*.

Id. *The Amplest Tale*, v. 1533.

When he was proud in his *gierre*

And thought nothing might him dore.

Geoff. *Conf. Am.* book i. p. 19.

If thy *gerre* should come to Arionian hearing, he was well
soured he would take most grievous punishment of all the hostages
that were in his hands.

Arthur Golding. *Caesar. Commentaries*, book i. fol. 25.

Than he gett ordain in by
Armour, and al other *gerre*,
Sulworth stedes, both sheld and spear,
And also squyre, knave, and wyngre.

Yessore and Gerwin, (in *Notae. Met. Rom.* v. i. p. 63.)

The Apostles were not fixed in one place of residence, but were
continually moving about the world, or in prospect, ready in their
gears to move whither Divine suggestions did call them, or fair
occasion did invite them, for the propagation or furtherance of the
Gospel.

Barron. *Treatise of the Pope's Supremacy*.

When once her eye
Hath met the virtue of this magic dust,
I shall appear some hamden villager,
Whom thirk keeps up about his country gear.

Milton. *Comus*, 167.

GEAZON. Ray says, Scarce, hard to come by. GEAZO
Essex. And in the Quotations from Gascoigne, Turle-
vile, and Spenser, this interpretation applies well
enough, but not in that from Warner.

But shall I say, to give thee grace eluise,
(Which is my head is (God he knows full) *geazon*?)

Then marke me well, and though I be not wise,

Yet in my rime, thou maist perhaps find reason.

Gascoigne. *Shepherd. Chaucer* says in *Master Bartholomew*
Withpall.

The manner of the men I purpose to declare.

And other pryncipe points betwixt this strange and *geazon* are.

Hakluyt. *Voyage*, 4to. vol. i. fol. 367. *M. G. Turberville*.

The lady, hearkning of his successful speech,

Found nothing that he said, remest our *geazon*,

Hasting off some ite, as he did teach.

Spenser. *Flores Queens*, book vi. can. 4.

Erickson when that followed her

Vespited, not vapour,

Reform'd his way, his wate and hope

Of her, not cow as want,

And scorn'd her mind, that scorned his love

To her so finely *geazon*.

For why? then oft red double wrong

To wrong and score a reason.

Warner. *Albion's England*, book vii. ch. xxxvi.

GEBIA, in Zoology, a genus of Long-tailed Crabs,
established by Dr. Leach.

Generic character. Antenna four, inserted on the
same line, projecting, the middle one ending in two long
threads, the fore-feet with a short claw; the other feet
simple, hairy at the top; tail finned, leaves crustaceous,
those on the side triangular, and on the middle square;
the shell flexible and thin.

This genus contains three species, which are found on
the English coast: the *Astacus stellatus* of Montague,
Linn. Trans. ix. pl. lit. fig. 5; the *G. delata* of
Leach; and the *G. Davidsoni* of Risso.

GEARCINUS, in Zoology, a genus of Short-
tailed Crabs, formed by Dr. Leach.

Generic character. Shell heart-shaped, broadly truncated
behind; pedicel of the eyes short, and placed in
rounded pits; the feet like jaws, distant, exhibiting part
of the mouth; the second pair of feet the shortest.

These Crabs are found in the West Indies, and are
known in the Colonies by the name of *Land Crabs*, or
Toulourons. They live part of the year upon the
mountains, sometimes even at a great distance from the
sea. They go in troops to deposit their eggs, and to
change their shells. This last operation requires
certain preliminaries on the part of the animals, which
are the more requisite from their liability to danger
during this critical time; it is observed that they make
holes in the sand, and when they are in a soft state
they have the precaution of closing them. They re-
main during six weeks hidden, and when they at first
come out they are still soft; they are then called *Purse*
Crabs, and their flesh, which is eaten at all times, is at
that period more highly estimated. It is sometimes
very dangerous to eat the *Toulourons*, and their deleterious
quality is attributed to the Mancinell Apple,
upon which it is reported they live, but Jacquin re-
futes this assertion, and it is even probable that they
are carnivorous.

GECK, Ger. *geck*, *gauch*; D. *heck*; Sw. *geck*;
D. *hecken*; Sw. *geckan*, *ludicrous*, *derisive*; to make
sport of, to deride.

Any one derided or mocked; and thus, a fool; a
jest, mockery or derision.

GECK.

GE.

HENNA.

Why have you suffer'd me to be inspir'd,
Kept in a dark house, visited by the priest,
And made the most notorious gecke and gull,
That ere invocation call on? Tell me why?
Shakespeare. Twelfth Night, fol. 275.

To taint his nobler heart and bruise with needless jealousy,
And to become the gecke and scoone of th' other's vilany.
Id. Cymbeline, fol. 394.

GEHENNA, see the Quotation from Hakewill.

The wisest heart
Of Solomon, he [Moloch] led by fraud to build
His temple right against the temple of God,
On that opprobrious hill, and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna call'd, the type of Hell.
Milton. Paradise Lost, book i. l. 405.

Thus Ahas made molten images for Baalim, and burnt his children
for sacrifice before the idol Moloch, or Saturne, which was repre-
sented by a man like a brazen body bearing the head of a calf, set
up not far from Hierusalem, in a valley shadowed with wood, called
Gehennom, or Tophet, from whence is the word Gehenna used for hell.
Hakewill. Apology, book ix, ch. l. sec. 6. fol. 307.

GEHENNA, גֵּהֶנְנָא, The Valley of the Children of
Hinnom. A valley near Jerusalem, which once be-
longed to the Sons of Hinnom, and formed part of the
boundary between the Tribes of Judah and Benjamin.
It lay to the South, (Joshua, xv. 5.) and also to the
East (Jeremiah, xiv. 2. Eusebius, ad s. *Pamphili*) of the
Holy City, (Beland, *Palestina*, l. 54.) and became
infamous as the spot through which the Jews passed
their children through the fire to Moloch the God
of the Ammonites, as stated in the citation above.
Tophet, גֵּהֶנְנָא, a drum, the other name by which it
was known, was adopted, because a drum was
beaten during these abominable sacrifices. In order
to drown the cries of the victim. Josiah, in 2 *Kings*,
xxiii. 10, is said to have "defiled" this spot; from
which simple expression the Commentators univer-
sally understand that he made it the common sewer
of the City. From Isaiah, xxi. 33, it appears (unless
we suppose he applies the word *Tophet* figuratively, as
the writers of the New Testament have done) that a
fire was burning in it. This fire, the Commentators
also tell us, was constant, and kept up for the purpose
of consuming encrasses and filth.

Ge'enna is a barbarous word formed from the Hebrew,
and not used even by the LXX. It occurs in twelve
places in the New Testament, and may, in all of them,
without any violence, be rendered *Hell*, as it stands in
our translation. It is obvious how the metaphorical
sense became adopted.

Sandys speaks of the Valley of Hinnom as lying in
a straight and narrow compass at the foot of Mount
Sico. Upon the South side of it, (Maunderell says the
West,) near its juncture with the Valley of Jehoshaphat,
is shown the *Potter's field*, the *Aceddama*.

"The Cavalists," says Godwyn, in his *Moses* and
Aaron (iv. 2) "treating of Gehenna in this metaphori-
cal sense, as it is applied to the pains of Hell, do dis-
tinguish of it, saying, that there is a Gehenna superior
and inferior; by the first they understand bodily tor-
ments, inflicted upon the bodies of sinners in this
world; by the second they understand the pains of the
Soul in the world to come. (P. Palutius, xii. 6.) They
say likewise there are *septem Gehennae mansiones*,
seven degrees or mansion places of Gehenna. 1. *In-*
fernus. 2. *Perditio*. 3. *Profundum*. 4. *Tartarus*.
5. *Umbra mortis*. 6. *Terra inferior*. 7. *Terra*

aitiens. Of these seven receptacles, he that will
aspire his time may read according to the quota-
tion."

GE-
HENNA
—
GELA-
SIMUS

Notwithstanding this caustic observation, we feel
much indulgence for a conceit, which, perhaps, might
assist Dante in the construction of the fearful and un-
equalled imagery of his *Inferno*. He adopts the theory
of seven mansions; so too do the Mohammedans; and
Gehenna with them is either the name of one of the
seven gates of Hell, or of that circle of the fiery pit
which is destined for wicked Mussulmans. The lunatic
Mansoor, nevertheless, in his work *Ta'wilat*, inculcates,
that as Hell is eternal, no Mohammedan can enter it;
his pains, however unrighteous he may be, being only to
endure for a time. He assigns Gehenna, therefore, to
the Deheriens, a Sect which believes in the eternity of
the world, and admits neither Creator nor Creation.
With the Mohammedans, Ben Gehennem is as much a
term of reproach as *son Topsy* (Matt. xlii. 15.) was
with the Jews.

GELA, in Botany, a genus of the class *Oetandria*,
order *Monogynia*. Generic character: calyx four-
parted, inferior; corolla, petals four, linear; drupe
roundish, one-seeded.

One species, *G. lanceolata*, native of Cochinchina.
Loareira.

GELASIMUS, in Zoology, a genus of *Short-tailed*
Crabs, allied to *Gonoplax*, established by Latreille.

Generic character. Shell trapezoid, transverse, and
broadest and hooded in front; the outer feet jaws are
close together, with their third joint inserted on the
lateral upper end of the preceding one; *antennae* four,
distinct, exposed, those on the side setaceous; eyes
placed on a thin, cylindrical peduncle at the front outer
angle of the shell, and received in a long and linear
pit; feet gradually diminishing in length, from the
second pair.

These Crabs are confined to the seas of warm cli-
mates; they are carnivorous. The type of the genus
is *Cancer vocans*, Degeer, *Mém.* vii. pl. xvi. fig. 12,
and Rumphius, pl. x. fig. 1. Found in the seas about
the West Indian Islands, living on putrid animal sub-
stances, and passing three months of the winter in
holes on the shores.

The *Gelasimus* is the *Ocyropsis pugillator* of Bose, who
gives the following account of its habits: "These fighting
Ocyropses live on land, in scarcely credible numbers, by
the sea shore, and on the banks of rivers within the reach
of the tide. If any thing approaches them, they lift up
their largest claw, and appear to challenge the in-
truder, and escape by running sideways in that posi-
tion. Their holes are so numerous in some places that
they touch each other. They are cylindrical, generally
oblique, and very deep. More than one Crab seldom
enters the same hole, unless the danger is very urgent.
They are never eaten. They have a great many ene-
mies; such as Otters, Bears, Birds, Tortoises, Alliga-
tors, &c.; but their increase is so great, that the devastation
made by these animals is not perceived. They are
not afraid of water, which covers them sometimes;
but they never seek it, nor remain long in it willingly,
unless to lay their eggs." Bose has seen the females
with eggs in the month of March, but he never found
any young ones; they must remain in the water, or
in the earth, the first year after they are hatched.
The males are distinguished from the females, from
their being smaller, more highly coloured, and having

GELASIMUS.
GELD.

a triangular tail. It is not true that the males only have a larger claw on the left side, as it varies equally in both sexes.

GELATINOUS, see GELLY.

GELD. } A. S. *gylde*, *castratus*, not improbably
Gr'LDON, } from the verb *gild-an*, to yield or give
Gr'LDING, } up.

To yield or cause to yield or give up; and thus, to deprive, (re. of an essential part or portion,) to mutilate. For the met. usage, see the Quotation from Wilson.

For their ben *geldungas* whiche ben thus born of the modres wombe, and ther ben *geldungas* that ben used of men, and ther ben *geldungas* that han *gelded* himself for the reveng of hevencs.

Wiclif. *Matthew*, ch. xix.

And the *gelding* aida, lo watir, who forbiddeth me to be baptised.
Id. *The Dedis of Apostles*, ch. viii.

A voice he hadde, as smale as hath a gote,
No heed hadde he, no never noon shoulde have,
As smoothe it was as it were newe shewe;
I trowe he were a *gelding* in a mare.

Chaucer. *The Princesse*, v. 693.

This yere [the 11th of Wyllyam the Red] also the ii. Ekes of Shrewsbury and of Chester, *gyltes* named Hugh, by the King's cheschelement, entered with his knyghten to the of Wan or Anglesey, & therein theris many Welchmen, and *gelded* many moe.

Folger, vol. i. ch. 225.

Naw *geld* with the *gelder* the ram and the bull.

Tasso. *September's Husbandry*.

A duke well accompanied, sent from the emperor presented him from the emperor a coach and ten *geldings* for the more easy conveying of him to Moscow, from whence this citie [Yerasslav] was distant five hundred miles.

Habington. *Voyage*, &c. vol. i. fol. 459. Sir Jerome Bowes.

Veto vult Orfines sayde: I have heerde that women in times past have reigned, and born great rule in Asia, but it is now a more strange thing that a *gelding* should have the empire in his handes.

Bronck. *Quintus Curtius*, book x. fol. 299.

Gelding, signifieth a subduing of our affections, and taming the free lust of pleasures, veto the will of reason.

Wilson. *The Arts of Rhetorique*, fol. 97.

Which we much rather had depart withall,

And have the money by our father lost,

Then Aquitaine, so *gilded* as it is.

Shakespeare. *Love's Labour Lost*, fol. 127.

Punishment, of the Isle of Chios, was by his trade, a dealer in buying and selling of slaves, and by whom himself had formerly been *gilt*, and made so much.

Uker. *Annals*, Anno Mundi 3524.

Meer. Yea, but mark how he bears his course, and runs me up With like advantage on the other side, *Gelding* the opposed continent as much, As on the other side it takes from you.

Shakespeare. *Henry IV. First Part*, fol. 61.

A *girdling* never casts his teeth, no not his sucking teeth, in case he were *gilded* before.

Holland. *Pleas*, vol. i. fol. 338.

Shortly after Cyrus being come to himself again, some of his seneschals (which were men of great age, and grown of his chamber) that were about him, did lift him up, thinking to set him open another horse, and to get him out of the prison: but he was not able to sit on his horse.

Sir Thomas North. *Plutarch*, fol. 791. *Artaxerxes*.

He [Sir Roger De Coverley] had bequested the fine white *gelding*, that he used to ride a hunting upon, to his chaplain, because he thought he would be kind to him, and has left you all his books.

Spectator, No. 517.

Riding a showy horse, whipping a pair of *geldings*, or four in hand, through the fashionable streets, and sauntering in a stable, are, indeed, in the present Age, some of the most glorious methods of spending the sprightly days of youth, when privileged by the early possession of a fortune.

F. Knorr. *Essay* 35. vol. i.

GELID, Lat. *gelidus*, from *gelare*, to cool. See to GELID.

CONGEAL.

Cool or cold; cold to excess.

To what cool cave shall I descend,

Or to what *gelid* fountain bend?

Marcell. *Works*, vol. iii. p. 273. *Demon the Mower*.

A various spirit, fresh, delicious, keen,

Do sit in their *gelid* pores; not active, poets

The piercing cyler for the thirsty tongue.

Thomas. *Autumn*.

Here too is a moss-grown trunk of oak

Romantic, bare'd by *gelid* lakes to stone.

Yet so dispos'd as if they could their change

To what they now control.

Mason. *The English Garden*, book iii.

GELLY.

Gr'LATINE,

GELATINOUS.

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GELATINOUS.

Fr. *gelée*, Cotgrave says, is

frozen, congealed, thickened or stiff-

ened with extreme cold. *Grée*, a

fresh, also *gelly*. And Skinner, *Gelly*, a *geland*; *surcus*

frigor concretus;

That which thickens or stiffens, concretus or con-

cretus in cooling; and *gelatinous*, consequently is

Sticky, adhesive; viscous.

And, spreading on the ground

Their wharfed mantles fringed with silver round

They softly wrot away the *gelly* hind

From th' orifice; which being well upbound,

They poured in secret balme and secret good,

Good both for medicine and for heavenly food.

Spenser. *Faerie Queene*, book ii. can. 4.

You shall always see their [insects] eggs laid carefully and com-

modiously up, in the waters, in nest and beautiful rows sometimes in that systematic *gelatinous* manner in which they are deposited.

Darwin. *Phylogeny*, book vi. ch. vi.

I offered to rise at my usual time, but was desired to sit still, with this kind expression, Come, Doctor, a *gelly* or a conserve will do you no harm; don't be afraid of the desert.

Tatler, No. 218.

One of them [crabs] of a thick, tough, *gelatinous* consistence, and the other a sort of membranaceous tube or pipe, both which are probably taken from the rocks.

Cook. *Third Voyage*, book iv. ch. i.

The *gelatinous* substance, known by the name of star shot, or star *gelly*, owes its origin to this kind [the common *gelly*] or some of the kind; being nothing but the half-digested remains of earth-worms, on which these kinds feed, and often discharge from their stomachs.

Fennell. *British Zoology*. Common Gull.

GELONIUM, in Botany, a genus of the class *Dioecia*, order *Icosandria*. Generic character: male flower, calyx five-leaved; no corolla; stamens twelve: female flower, stigma three, lacinated; capsule three-celled, three-valved, three-seeded.

Two species, natives of the East Indies.

GELSEMIUM, in Botany, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-toothed; corolla funnel-shaped, border five-lobed, spreading; capsule compressed, two-parted, two-celled; seeds flat.

One species, *G. sempervirens*, a climbing shrub, with sweet-scented, yellow flowers, native of South America.

GELT. i. e. the gilt or gold.

Lineage and virtue at this push,

Without the *gelt's* not worth a rush.

King. *Ulysses* and *Troilus*.

GEM, v.

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A. S. *gym*, *gym-stan*; which

Junius thinks is from *gym*-an,

to watch or guard carefully; as

gym usually are so preserved.

Fr. *gemme*; It. *gemma*; Lat.

gemma. Marinius, *Id quod in*

GEM.

arboribus tumescit, cum parere incipiunt, a geno, id est, gigno; hence, he adds, pearls and stones of that form or shape, on account of their roundness (instar oculi) are called gems. To gem,

To bud forth; to put forth, to cover with buds; to stud, to decorate or adorn, as with gems.

But nathless this Martin's hath do make
Of gemmery, sets in girdle and to assure,
Brooches and rings, for Grisild's sake.

Chaucer. The Clerk's Tale, v. 8131.

This gemme of chastitee, this rosemaide,
And she of martirious the rubie bright.

Id. The Prioresse Tale, v. 13539.

The lookis buttresses on the gemyt treis,
Overpured and lenis of nature's tapestry.

Gayn Douglas. Preface, book xii. fol. 400. l. 51.

Thy brother Tryphos eke, that gemme of gentle deedes,
To think how he should wex, alas my heart it bleedeth.

Gaucieng. Das Bartholomew of Roke.

Wherefore I hold not with it, that the Virgin Mary should be
painted in silks and golden garments, and decked with gemmes
and pearls, so though she had any delight in such things, when
she was on earth here.

Fusa. Instruction of a Christian Woman, sig. G. 5.

— Last
Rose, as in dance, the stately trees, and spread
Thy branches hung with copious fruit; or gemm'd
Thy blossoms.

Milton. Paradise Lost, book vii. l. 325.

And on her head she wore a tyre of gold,
Adorn'd with gemmes and ewiges wondrous fayre,
Whose passing price weath was to be sold.

Spenser. Faerie Queene, book i. can. 10.

I will not concede from you that which poets doe feble of this
matter, who would heare us in hand, that all begun at the rocks Cas-
cassu, whereunto Prometheus was bound fast, who was the first that
set a little fragment of this rocke within a pece of you; which
being done about his finger, was the ring, and the foremost stone the
gem.

Holland. Plume, vol. i. p. 500.

The principle and most gemmery affection is its delicacy.

Sir Thomas Brown. Vulgar Errors, book ii. ch. i.

The shining ricketts of his golden hair,
Which e're the Graces might be proud to wear,
Tasteth with gems and gold, between the shore,
With dust dishonour'd, and deflow'd with gore.

Pope. Homer. Iliad, book xvi.

Not vernal, you request no eastern stores,
Where rocky waters leave the gemmy shores.

Granger. Tullius. Elogy 2. book ii.

In the vase mysterious fling
Pinks and roses gemm'd with dew,
Flow'n of e'ry varied hue,
Daughters fair of early Spring.

Jones. The Muse Recalled.

I, like an idle truant, fond of play,
Doting on toys, and throwing gems away,
Grasping at shadows, led the substance slip.

Churchill. Dedication to his Sermons.

If every polish'd gem we find
Illuminating heart or mind,
Provokes to imitation;

No wonder Friendship doth the name,
That jewel of the pure flame,
Or rather constellation.

Cooper. Friendship.

The blue in of an inexpressible splendor, the richest corollas
glowing with a gemmose brilliancy.

Fennell. British Zoology. Gemmose Dragonet.

But hast thou seen their king in rich array,
Fam'd Oberon, with damask'd robe in gay,
And gemmy crown, by moonbeams sparkling far,
And aureo sceptre, posset with a star.

Phalpa. Pastoral 6.

GEM.

GEM-
NATE

— By magic sleight

A Sun's lovely form he wore,
Roh'd in light, with lotus crown'd,
What time th' immortal pearls treasures found
On the chaos'd ocean's gem-deposited shore.

Keats. Hymn to Sorrow.

GEMMEL, } Skinner says, *Gemmel*, a word of
GEMMAL, } heraldry, manifestly from Lat. *gemellus*,
GEMMAL, } *barra gemelles*, i. e. *biga seu par, barra-*
rum seu vectum, two or a pair of bars. In Brewer's
Lingua, act ii. sc. 4, a character is described, in a
grave satin suit, purple buskins, a garland of bays and
rosemary, a *gimmel* ring with one link hanging: of
which kind of ring, Skinner says, *Annulus Gemellus*,
because it consists of two or more circles. It is also
written *Gemmone*.

The quadra doth never double; or, to use a word of heraldry,
never bringeth forth *gemels*: the *quinnis* too soon.

Drayton. The Barrow Wars. Preface, book i.

For under it a cave, whose entrance straight
Clos'd with a stone-wrought door of no mean weight:
Yet from itself the growth beaten so
That little strength could thrust it in and fee.

Browne. Britannia's Pastoral, book ii. song 3.

Whence 'tis manifest, that his answers do not proceed upon set
gimels or strings, whereof one being struck moves the rest in a set
order, (which we have shew'd in the course in all things done by
hearts): but, out of a principle within him, which of itself is indifferent
to all things.

Daply. Of Man's Soul, ch. viii.

Truly this argument hangeth together by verie strange *gimels*.

Holmes. Description of Ireland, vol. vi. ch. ii.

Two *gemmels* arise, silver, between two griffins passant.

Sirype. Life of Smith, ch. i. note a.

GEMMELLA, in Botany, a genus of the class Poly-
gamia, order Monocoria. Generic character: hermaphro-
ditic flower: calyx four-leaved; corolla, petals four;
filaments eight; style two-cleft; berries two, one-
seeded.

One species, a shrub, native of China. Loureiro.

GEMINATE, } Fr. *gémmer*; It. *geminare*; Sp.
GEMINATION, } *geminar*; Lat. *geminare*, to double;
GEMINOUS, } from *geminus*, *quasi geminus*, from
the ancient *gemo*, (as the Gr. *γίνομαι*, from *γεν-ειναι*),
to bring forth or produce. Applied emphatically, when
two are brought forth at the same parturition; and thus,
to *geminare*, is, consequentially,

To double; to repeat a second time, to reduplicate.

(4.) In bot the *geminated* in the full sense, and though it have
the sense of a consonant with us, the power is always vowel-like,
even where it leads the vowel in any syllable.

Bennet. The English Grammar, fol. 40.

Whereunto while men assent, and can believe a highish confir-
mation in any continued species, they admit a *geminatio* of prin-
ciple parts, not actually discovered in any animal.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xv.

For if he will be in the sense, and in the conscience both, there is
a *geminatio* of it.

Bacon. A Table of Colours of Good and Evil, sec. 8.

When your red robe clads with your lady's white,

And at the ancient flowers did smile,

Your happiness will swell, and you will prove

The gemm of joy, as now of love.

Browne. Epistles to a Gentleman that fell sick of the Small Pox.

And thus the practice of Christians hath acknowledged, who have
passed these *geminous* births, and double consecrations with
several sames; as conceiving in them a distinction of souls, upon the
divided assertion of their functions.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xv.

GEMINATE.
—
GEMINIES.

I here also consider, that in all languages there are some customary geminations and expressions, which though to strangers they appear superfluous, are not absurd, to the natives, and is the propriety of that speech, are not only current, but oftentimes emphatical.

Boyle, On the Style of the Holy Scriptures.

GEMINI, the third Sign in the Zodiac, known to the Greeks by the synonymous word *Δίδυμοι*, and usually ascribed to Castor and Pollux. Others, however, have disposed of this Sign, as Hyginus tells us, to Hercules and Apollo; an opinion followed by the Arabian Astronomers, in the corrupt names *Abrochadus* and *Arcllar*. It has also been assigned to Triptolemus and Jason, or Jasione; and C. Bassus, the translator of Aratus, gives it to Zethus and Amphion.

GEMONIES, *Lat. gemoniæ*, (*sub. scale*;) certain stairs at Rome so called, à *gemitu*, upon which the bodies of criminals were exposed, and from which they were afterwards thrown.

LAM. Yet his brother,
Domitian, that saw words the power of things,
Is so incited to blood, that no day passes
In which some are not tasted in the book
Or thrown down from the Gemoniæ
Massinger. The Roman Actor, act i. sc. 1.

*As, to-day,
The fate of some of your servants! who declining
Their way, not able, for the throng, to follow,
Slit down the Gemoniæ, and brake their necks!*
Ben Jonson. Sejanus, act v.

We have already mentioned the **SCALE GEMONIÆ** as situated by the Mamertine Prisons, on the descent from the Capitol to the Forum; and this site is plainly vouched for by Dio, (viii. 5.) in the passage in which he records the stumble down the steps of some of the attendants of Sejanus, (alluded to above by Ben Jonson,) when he was coming down from the Capitol, as one of the auguries preceding his fall. By others they have been placed between the Aventine and the *Mons Tristacus*, not far from the Tiber, near the supposed Cave of Cacus, in the XIIIth Region of the City, (Donatus, *de Urb. Rom.* iii. 13. Piranesi *Ant. Rom.* vol. i. *ad fin. in Ichon. Capitoli. Publius Victor*.) The etymology, also, which we have given above has been disputed, and the name has been derived from some imaginary Gemonius, the architect by whom the *Scale* were built. How this may be, it is impossible to decide. But it may be remembered, that in modern times a title in some respects similar, has been drawn from the source which we have preferred, for a Bridge in Venice, the *Ponte de Sospiri*, which led to the State dungeons.

The *Scale Gemoniæ* are not mentioned by Livy. In Tacitus we frequently read of them. The Roman populace, when enraged at the loss of Germanicus, dragged thither the statues of his murderer, Piso. (*Annal.* iii. 14.) It was a matter of boasting to the boary monster, Tiberius, that he had not strangled Agrippina, the high-minded widow of that injured Prince, and exposed her on the *Gemoniæ*; and for this singular clemency he received the thanks of the base and fawning Senate. (*Ibid.* vi. 25. Suet. *Tib.* 53.) There, too, were exposed the bodies of the innocent Children of Sejanus, after their atrocious and inhuman execution. (*Ibid.* v. 9.) The passage in Juvenal (s. 66.) must be fresh in every one's recollection, in which the similar ignominious treatment of the degraded favourite himself is so forcibly described; and his fate may be read also in Dio, (viii. 1.) who calls the *Gemoniæ* à *δυσπίστου*. To our unspeakable loss, the account given by Tacitus of that most interesting event, has not been preserved to

us. Sabines, the brother of Vespasian, after his unsuccessful insurrection against Vitellius, was dragged to the *Gemoniæ*; *confusum conlocaturque et obvoluto capite truncum corpus in Gemonias trahunt*; (*Tac. Hist.* iii. 74.) and to the same bloody spot were soon afterwards consigned the remains of the murdered Emperor himself. (*Ibid.* iii. 85.) The horrors of the fall of Vitellius are related by Suetonius with a spirit very unusual to him; (*Vit.* 17.) and few scenes of bitter suffering can be imagined than that to which the wretched victim was exposed. *Religatus post tergo manibus, injecto cervicibus laqueo, veste duciis seminudus, in Forum tractus est; inter magna rerum voraciorumque ludibria, per toben Via Sacre spatium, reducto comd capite, cum noxii solent, atque etiam mento mucrone gladii subiecto, ut viandam præberet faciem, nec admittent; quibusdam stercore et corvo inorantibus, aliis Incendiarium et Patinarium vociferantibus, parte vulgi etiam corporis vitia exprobrante, (erat enim in eo enormis proceritas, facies rubida plerumque ex violentiâ, venter obesus, alterum femur subdebile, impulsu olim aurigæ, cum auriganti Caio ministratorem exhiberet) tandem apud Gemonias minutissimis ictibus excarnificatus est, et inde unco tractus in Tiberim. Suetonius once uses *Scale* absolutely for the *Gemoniæ*. (*Dom.* 23.)*

Pliny relates a pleasing instance of the attachment of a Dog which guarded the remains of its master, one of the followers of Titus Sabinus, who was put to death and exposed on the *Gemoniæ*, (which Pliny calls by a name supporting our Etymology,) for the murder of Nero, a son of Germanicus. *Unius ex his canem nec a carcere abigi potuisse, nec a corpore recedere, abjecti in Gradibus Gemitiorum, multos edentem ululatus magni Populi Romani coronâ; ex quâ cum quadam ei cibum obijcerent, ad eo defuncti tulisse. Innotavit idem, cadaver in Tiberim abjecti sustentare conatus, effusa multitudine ad spectandum animalis fidem.* (viii. 61.) See also Dio, loc. cit., Solinus, (15.) and Zonaras.

GEN'DARMES. } Skinner says, *Gendarme*, a word
GEN'DARMES. } which I have met with only in
the *English Dictionary*, à *Gens d'Armes*, men of arms
or armed men. And Cotgrave,

"A man of arms; an horseman armed at all points,
one that serves in compleat armour, and on a great
horse."

When the Peers withdrew, it seems the peers about his design of raising the North, or the city, or of the killing the *gendarmes*, did not satisfy them: for all these had been without question treasonable.
Burnet. History of the Reformation, Anno 1551.

Palmer, being a second time examined, said, that Sir Ralph Vane was to have brought two thousand men, who, with the Duke of Somerset's one hundred horse, were to be a month day to have sat on the *gendarmes*.
Id. B.

So there were ten letters written in October, and directed to certain of the chief officers of the army, to have the *gendarmes* and bands of horsemen which were appointed there, in a readiness to be seen by his majesty the Sunday following Hallowe-tide eve, being the 31st of November.
Sirye. Memoirs, Anno 1551.

Cotgrave (*ad a.*) continues, without citing his authority, that the "*Gendarmes des Ordonnances*, the ordinarie men of Armes of France (were) first reduced by Charles VII. (in the year 1444) into certain companies and under particular Orders: Part whereof be, that the *Gendarme* must be at the youngest between 20 and 21 years old; and must have been, at least one year, an Archer, (which no man should be but a Gentleman borne and bred; or one that hath been a Captain, Lieutenant, Ensigne, or Sergeant Major of a Foot

GEMO-
NIES.

GEN-
DARMES.

GEN. DARMES. compagnie sixe years.) He must also keep three horses, two for service, and one for his baggage: In regard whereof, &c. he hath 400 *liras* *Tournois* of ordinarie, and yerelie, intertainement. (These *Gendarmes* were at first only 1500, but since they have been increased unto 100 Companies.")

Mezery (Charles VII. 1444) speaking of the *Compagnie d'Ordonnance* says, that they consisted of such troops as the Dauphin retained after disbanding the Army which had besieged Metz, namely 1500 *Hommes d'Armes*, the same number of *Coustilliers*—*c'étoient gens de pied accompagnans les Cavaliers*—and 300 Archers. Henault (*Abrégé* Ch. i. 426. Ed. 1821) places this institution a year later. He makes the *Gendarmerie* consist of 15 Companies of 100 men each; *Chacun de ces hommes d'armes devoit servir avec six chevaux, ce qui composoit neuf mille Cavaliers.*

Under Louis XIV. the ancient mode of completely clothing the *Gendarmes* in defensive armour was abolished, but the name was retained (in opposition to that of *cavalerie légère*) in all the regiments which before had held it: They were always considered the *élite* of the French Army. Part of them formed the Royal Guard, *la Maison du Roi*; the remainder passed under the general title. Of the first, four companies composed the *Gardes-du-Corps*, one the *Gendarmes de la Garde*, of which the King himself was Captain, and one the *Chevaux légers*. A minute account of their History and privileges may be found in the *Enc. Méth. Art Milit. ad v.* The standard of the *Gendarmes de la Garde* bore Thunderbolts falling, with the motto *Quo jubet iratus Jupiter*.

Men at Arms in the English service are spoken of by Grose, (*Mil. Ant.* i. 8.) as synonymous with *Knights*. Fosbrooke (*Enc. of Ant.* 715.) says, "they were chiefly composed of the tenants in chief, or their *ser-vientes* or substitutes. They were cavalry who rode on barbed horses, and are easily known on monuments by being armed from head to foot, and their weapons a sword, lance, and small dagger, called a *misericorde*. Sometimes they carried their spears right before them, cut down to the length of five feet, and a battle-axe, sharp, strong and well-steeled, with a short handle, worn at the side or hung from the neck. Great dependence was placed on this powerful description of force."

GENEALOGY, v.} Fr. *général*, from the ablative *Gen'rales*, n. } *gignere*, from the verb *gignere*; Gr. *γενεα*, to beget. See ENOSPORIC.

To beget, to procreate, to breed.

In Shakespeare, the noun is applied to—kind of people, sort of people.

Spilk on wild he take

His covenit in marriage, gentle *genders* to make.

R. Brome, p. 253.

Rescue ich such wittliche swen alla beasens

In styge and dryngyng in *gandynge* of kynde.

Piers Plouman, Vision, p. 222.

For in Crist Jesus I have *gendred* rhon bi the ghospe.

Wiclif: i. Corinthians, ch. iv.

And Isaac *gendred* Isaac and Jacob *gendred* the twelve patriarkis.

Id. The *Lieds* of *Apsalus*, ch. vii.

And thus fall *gendred* is ensue

In folles beards.

Lidgate. The First Part of the History of *Thomas*, fol. 371.

— No never think

To busie my witts for to twinke

To knowe of her significacions

The *gendres*, ne distinctions

Of the tymes of hys.

Chaucer. The House of Fame, book i. fol. 275.

What earthly chancens would beate; what yeu

Of plenty steale, what agnes foweworded death;

How winter *gendred* souer.

Faerie Queene. The Death of *Zorano*.

Their bullocks *gendred*, and that sort only of time: their cows

calveth, and is not unfruitfull.

Bible, Anno 1551.

Matter can *gender* nothing of itself.

Henry More. Appendix in the Defence of *Philosophie Catholice*,

ch. iii.

— The other *epitome*

Why to a publick court I might not go;

In the great house the general *gender* beare him,

Who dipping all his faults in their affection,

Would, like the spring that tarveth blood to stone,

Consent his graces to graves.

Shakespeare. Hamlet, fol. 275.

Paris *gender* parke; from figures taken from him;

No doves are hatch'd beneath a vulture's wing.

Wilder. The Epigoniad, book i.

All pretty fellows are also excluded to a man, as well as all laun-

drates, or persons of the episcopo *gender*, who gaze at one another

in the presence of ladies.

Tatler, No. 27.

Gender being founded on the distinction of the two sexes, it is

plain, that in a proper sense, it can only hold place in the names of

living creatures, which admit the distinction of male and female; and,

therefore, can be ranged under the masculine or feminine *genders*.

Bur. Lectures 8, vol. i.

GENEALOGY, v.} Fr. *généalogie*; It. and Sp.

GENEALOGICAL, } *généalogie*; Lat. *généalogia*; Gr.

GENEALOGIES, } *γενεαλογία*, from *γενεα*, genus,

GENEALOGIST, } kind, and *λογος*, to speak, to say.

A discourse on kinds or families, of their descent or

succession; a pedigree.

It is in *généalogie* fr. S. Margaret the queen

Of kynges bi & bi in kynde pat has bene.

R. Brome, p. 111.

Firste he is said kyng of righteownes, and afterward kyng of

Salem, that is to sei kyng of pees, withoute fadir, withoute modir,

withoute *généalogie*.

Wiclif. Hebrews, ch. vii.

But the truth if ye loo veris

Reale of goddes the *généalogie*.

Lidgate. Thebes. The third Part.

This therefore is the only and very *Maxima* whose *généalogie* is

praise shall forthwith be showed, teaching the body which he take

for our cause.

Udell. Methuse, ch. i.

For, if the Spirit of God did not our faith assure

The scriptures have from heaven, like heavens divinity pace,

Of *Moses* mighte worke, I sincerely may say,

(I speak with goodly fear) tradition just away,

In power of human wit I rashly doth not tie

To proven before the flood the *généalogie*.

Drayton. Poly-olion, song 10.

Which *généalogical* recapitulation in their national families and

tribes, other people also have observed; as the Spaniards, who

renew their descent from *Hesperus*, before the Gothes and Moors

overran their land.

Holsted. England, book vi. ch. i.

They (heathen philosophers) do indeed describe the *généalogies* of

their Heroes and subordinate Gods, but for the supreme Deity he is

constantly acknowledged to be without beginning of time, or end

of days.

Wilkins. Natural Religion, book i. ch. viii.

There are many incidental verities, historical, geographical, *géné-*

alogical, chronological, &c. which before the Gothes and Moors

rather implicitly to admit, or not to deny, than explicitly to know, or

treasure up in their minds.

Waterland. Discourse of Fundamentals.

The Apostle in the preceding verse [1 Tim. i. 5] had warned

Timothy against giving heed to fables and endless *généalogies*; by

généalogies, meaning the derivation of angelic and spiritual natures,

according to a fantastic system, invented by the Oriental philosophers,

and thence adopted by some of the Grecian Sects.

Hard. Works, vol. vi. Sermon 8.

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GENE-
LOGY.
—
GENERAL

An old Roman grafted on a modern Englishman, produced [Lord Chatham] the golden fruit of true patriotism, real, personal greatness, and nobility ascribed to a *genealogical* table.

F. Anas. Letters to a Young Nobleman, let. 55.

He [Hordian] also engraved a *genealogic* chart of the Houses of York and Lancaster, with the arms of the Knights of the Garter to the year 1559, drawn by Thomas Talbot.

Walpole. Anecdotes of Painting, vol. iii. p. 25.

With whatever delight, however, the Cambrian *genealogist* might pursue the line of his ancestry, a barren catalogue of uncouth names would furnish no satisfaction but for the reader.

Lord Plymouth. Life of Sir William Jones.

I leave the rest to the *genealogist*; and go so far back in his pedigree that to his grandfather, of the same name, who distinguished himself in the civil wars of the last century.

Herd. Life of Warburton.

GENERAL, n.
GENERAL, adj.
GENERALISMO,
GENERALITY,
GENERALIZE,
GENERALIZATION,
GENERALLY,
GENERALNESS,
GENERALSHIP,
GENERALTY.

Fr. *general*; It. *generale*; Sp. *general*; Lat. *generalis*, (see *GENERATE*.) of or pertaining to the kind.

Of or belonging, or pertaining to all of the kind, race or family: comprising or relating to all or the greater number, part or portion:—opposed to *special*, as *genus* to *species*;

common to particular—and thus, not restricted, or confined, or limited, to special or particular; common, customary, usual.

A *general*; s. of an army, of an Order of Friars. *Fr. general d'une armée, des frères*. It. *generale*; Sp. *general*, one who has the general authority, conduct, or command.

I hide thee teach me, west then how?
By some *general* sign now
In what place thou shalt fowlen be.

Chaucer. The Romance of the Rose, fol. 143.

She solen was she, simple, and wise withal,
The best yovenest she that might be,
And goodly for her speche in *generall*.

Id. The Fifth Book of Troilus, fol. 189.

My soul, full often for to mouchel speche
Hath many a man ben split, as clerkes teche;
But for a lute speche awiesly
Is no man spent, to speken *generally*.

Id. The Monarchie Tote, v. 17217.

I curve and blame *generally*
All hem that love villenie.

Id. The Romance of the Rose, fol. 126.

And for to leke on every side
Or that thou falle in homicide:
Whiche sime is towne so *generall*,
That it will rise stant over all
In holy church.

Gower. Conf. Am. booh iii. fol. 62.

Ye shall note the order of the four monarchies) which order is here expressed) that the very time wherein God would have Crysste borne should be knowne) and the time of the *general* resurrection of the dead) and the iugement shoulde be signified and foretold.

Juge. Exposition of Daniel. Arguments, p. 2.

Princes was a famous man of warre,
And victor etc, is also great foughlen fields,
Wherof he was *general* in charge;
Yet at his death he rather did rejoyce
In clemencie, than bloody victory.

Gascoigne. The Steele Glas.

And it hath no appearance of lemyng in Scriptures, to conclude vnder one collocation a *specialle*, & a *general*.

Stephen, Bishop of Winchester. Of the Presence of Christ's Body in the Sacrament.

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Her grace likewise on her side, in all her graces passage, shewed *GENERAL* herselfe *generally* as image of a worthy lady and governeur.
Falsham, vol. ii. *Queen Elizabeth*, Anno 1559.

But breath his foales as quintly
That they may seeme the taints of liberty;
The flash and out-broke of a fiery minde,
A soungeen in vreckened blood,
Of *generall* assault.

Shakspere. Hamlet, fol. 259.

Amongst which ships (being all of small burthen) there was one so well liked, which also had no man in her, as being brought unto the *generall*, [Sir F. Drake] he thought good to make stay of her for the service, meaning to pay for her, as also accordingly performed at our return; which bark was called the *Drake*.

Sir Francis Drake. West India Voyage, fol. 6.

They also received their commissions in the house itself from the speaker, who was *generalissimo*.

Hobbes. Behemoth, part i. fol. 584.

Whence it is also that the *generality* of the world live in the commission of those that they call little sins, but because their hearts are hardened and their consciences seared, that those sins that are great enough to damn them, yet are not great enough to trouble them?

They had, with a *general* consent, rather springing by the *generality* of the cause than of any artificial practice, set themselves in arms.

Saltery.

The municipal laws of this kingdom are of a vast extent, and enclose in their *generality* all those several laws which are allowed as the rule of justice and judicial procedure.

Hale. History of the Common Law.

The least perceiving such disorder, accused *generally* all such as thus troubled the king's peace, shewing themselves enemies to the realm.

Holsham. Henrie III. Anno 1267.

No *general* characters of parties (call them either sects or churches) can be so fully and exactly drawn, as to comprehend all the several members of them; at least all such as are received under that denomination.

Dryden. The Hind and Panther. Preface.

But see the haughty household troops advance!
The dread of Europe, and the pride of France.
The war's old art each private soldier knows,
And with a *general's* love of conquest glows.

Addison. The Campaign.

In case of any foreign invasion, the King was by law to be *generalissimo*, to command the people for their own safety.

Luthe. Memoirs. Appendix. King Charles's Case, by Cook.

We see that even the *generality* of men are prone to approve the laws and rules directing to justice, sincerity, and beneficence; to commend actions suitable unto them, to honour persons practicing according to them.

Burrow. Sermon I. vol. ii.

Those who are driven into the fold are, *generally* speaking, rather made hypocrites than converts.

Dryden. The Hind and Panther. Preface.

Thus those fifteen hundred horse which march'd northward, within very few days were brought to nothing; and the *generality* of the Lord Digby to an end.

Clarendon. History of the Civil War, vol. ii. p. 718.

Monarchical their state,
But prudently confid'd, and mingled with
Of each harmonious power; only, too much
Impetuous war into their rule infus'd,
Prevail'd their *general*-king, and chieftain thames.

Thomson. Liberty, part iv.

A writer of Tragedy must certainly adapt himself more to the *general* taste; because the Dramatic of all kinds of Poetry, ought to be most universally relished and understood.

Mason. Elfrida. Introductory Letters.

The cloth, in *general*, will resist water for some time; but that which has the strongest glaze will resist longest.

Oook. Third Voyage, book ii. ch. xi.

Considering how strange a set of beings the *generality* of women are, when so short, instead of being surprised that these two men should lose their way, it is rather to be wondered at that no more of the party were missing.

M. Rk. book iii. ch. x.

The mind, therefore, makes its utmost endeavors to *generalize* its ideas, begins early with such as are most familiar, comes in time to

GENERAL those ths. are less so; and in never at rest till it has found means of conceiving, as well as it can, its ideas collectively, and of signifying them in that manner to others.

Belshazzar. Essay on Human Knowledge, sec. 5.

Loth, when you will, into senectus-papers, and other accounts of bad people, who have suffered for their crimes, and you will generally find they began by neglecting the sabbath.

Calvin. Sermon 30, vol. II.

Your generalship puts me in mind of Prince Eugene when he fought the Turks at the battle of Belgrade.

Goldsmith. She Stoops to Conquer, act II.

In a Tract published in Queen Elizabeth's time, *Two Books of Martiell Discipline*, we find the following quaint particulars concerning the office of a GENERAL: "The General principallie ought to be a man that liveth in the feare of God, who must provide that there be Preachers and Ministers appointed for the daillie ministracion of God's sacred and divine worde, the which Preachers are to teach them their duties towards God, and their obedience towards their Prince, General, and Captaines; and to persuade them in all enterprises valiantlie and manfully to persist in all such attempts as by the General and principall officers shall bee thought meete, yielding them an assured hope, through their daillie prayer and serving of God, to have most happie successe in all their enterprises; for, no doubt, although it pleaseth the Almighty to suffer the faithfull manie times to receive punishment, yet the faithfull serving of him yieldeth an assured hope of victorie."

"A General ought to be temperate, continent, and not excessive in eating and drinking: patient in travail, of wittie prompt, whereby in the night time, by quietnesse of mind, the counsailes of Captaines examined, manie more perfectlie be confirmed. Hee ought to be content with simple fare; for the preparing of dishes full of delicatnesse, and the to much thoughts and dilige about meates corrupteth and drowneeth the minde to such sort, that the time that ought to be spent in the businesse that is to be done, by the delicatnesse of the Captaines is most vainlie consumed. He ought to be painfull." . . . "Hee must bee quicke witted, forasmuch as Homere saith, fleeing to the ende." . . . "It behoveth him to be libérale, and not to be covetous and desirous of gaine." . . . "He ought to be a faire speaker. . . for the sound of a trumpet cannot so much inflame the mindes of men to take their weapons and cooimise them more valiantlie to fight, then the convenient, and, according to the time, the sugred talke of the General. . . Wherefore, for the benefit of the host, and to lighten heavinesse of accidents, the accomodate speaking of the General by most reason is more to be desired than the industrie of Surgeons, which follow the Camp onlie to the end to heale woundes; for that they take no care or charge but to heale the hurtes, but he with sweete and curious manner of speaking comforteth and most highlie maketh glad the mindes of the weakes and afflicted." (E. 2. 3. 4.)

In elucidation of the last quality recommended, we are presented (f. 130.) with "An Oration to be made by the General before the Battell be fought;" which, as it appears to us to be more consolent than spirit-stirring, we shall omit, and pass on to the Chapter "Of the Office of a General when the Battails is a fighting. The Battaille set in order, the hurse and shot being encountered, it is requisite that the General useeth some speech unto the whole armie, without the which many

times a whole armie ruinateth; for that his speaking taketh awaie feare, encourageth the mindes, increaseth the obstinacions to fight, discovereth the deceipts, promisheth rewardes, sheweth the perilles and how to avoid them; reprehending, praieing, threatening, filling with hope, praise, shame, doing those things by the which the humane passions are extinet." He is then strenuously advised not to expose his person without absolute necessity; for rather "unto the General appertineth whilst his men fight, to goe riding about the Battaille, and to shewe himself to the fighters, praising those that doe valiantly, to threaten the fearful, to comfort those that be doubtfull and slowe, to succour them that are repulsed, to supplie the lackes, and if it shall be needefull to leade men from one place to an other, to observe times to take occasion to make conjectures of thinges to come, and when necessitie procures to give the signe to retire." (f. 137. S. 9.)

The *Enc. Mith. (Art Mil. ad v.)* has no less than fifty closely printed quarto pages on the qualities requisite for the constitution of a good General, from the *connaissance de soi-même to la Politique*. One section is devoted to the question, *Le Général doit il être marié?*

Grose (*Mil. Ant. l. 208.*) states, that the title *General* is not met with in the English Army till about the reign of Henry VIII. The title *Captain General* was adopted after the disuse of the office of *High Constable*.

GE'NERATE, }
GE'NERABLE, }
GE'NERANT, }
GE'NERATION, }
GE'NERATIVE, }
GE'NERATOR, }
GE'NITALS, }
GE'NITIVE, }
GE'NITOR, }
GE'NITRIX, }
GE'NITURE. }

Fr. generer; It. generare; Sp. generar; Lat. generare; Gr. γεννέω, to beget. See GENOER.

"To beget or ingender, as the male; to breed or bring forth, as the female." *Cograve.*

To beget, to procreate, to breed, to produce, bear or bring forth, to propagate.

A generation is (also) applied to a race or family; those living in one Age or period of time.

And his x-owynge wythynne in spirit sayde, what seetheth this generacion a tokene? trull I saye to you, a tokene schal not be goren to this generacion. *Wiclif. Mark, ch. viii.*

And he syghed in his spete & said: why doth this generacio weke a sygne? Vnly I saye unto you, there shal no sygne be goren unto this generacion. *Bible, since 1551.*

Which both power of all thing generale
To rule and sterve by their great influence
Weder and wind.

Clamcor. The Testament of Cressid, fol. 165.

The will of a wight disturbeth and constraineth that, that nature alway desireth and requieth, that is to saye, the workes of generacion, by the which generacion oonly dwelith, and is sustained the long durabilite of mortal thinges.

Id. The third Booke of Boecius, fol. 228.

But Jupiter, which was his sosen,
And of full age, his father bonde,
And kyt of with his owne hands
His gentilitie, which also laste
In the depe von he cast.

Spenser. Conf. Am book v. fol. 88.

S. Cakke which was in those daies the mother of al Names, was generant of an whore, as war all her father's children besides her, & of old only excepted. *Bible. English Version, part i. p. 53.*

Forsooth this generacion is hys rate chyldeen sitting in the market place, which with a common song cry that to their fellows shalte off: we have played you pleasant thynges upon our pyppes, and ye have not danced: and we have played you sorrowfull thynges, and ye have not wayled.

Udall. Matthew, ch. xi.

—
GENE-
RATE.

GENE-
RAPH. When this priest should dye, he stytle off his *genitalia*, and
thence them to the Drury.

Bole. English Fustian, part ii. sig. B. 4.

Wherein spongers or linen clothes belonge dypt, shalbe layd on
y^e bed, & the *generators* or legges therewith washed.

Sir Thomas Elyot. The Castel of Helth, book iv. ch. ii.

But we speak here of the original life of the soul itself, that this
substantial, neither *generable* nor corruptible, but only creatable
and annihilable by the Deity.

Cudworth. Intellectual System, fol. 603.

Pythagoras must also have held, if Democritus had all his philosophy
from his writings or traditions, that there are infinite worlds, and
that they are *generable* and corruptible, but that the matter is
imperishable.

Henry More. An Appendix to Defence of Philosophic Cabbala.

Some believe the soul made by God, some by Angels, and some by
the *generant*: whether it be immediately created or induced hath
been the great ball of contention.

Giovanni. Sorapia.

And now we think it reasonable here to observe, how vast a dif-
ference there was betwixt those old materialists to Aristotle, and
those other philosophers mentioned before in the first chapter, who
determined, *utrum anima generetur ab aliquo corpore*. That no
real entity at all was *generated* or corrupted, for this reason, because
nothing could be made out of nothing.

Cudworth. Intellectual System, fol. 114.

The children of this world, that are in the estate which Adam left
them in, shall marry, and he gives in man age; that is, corrupt
and *generate* successively: which is an immortality of the kind, but
not of the persons of men.

Isidore. Of the Kingdom of Darkness, part ii. fol. 379.

For such more earth to tell the starrs on by,

Altho' they endless seeme in estimation,

Then to recount the sun's posterity:

So fertile be the founts in generation,

So huge the numbers, and so numberless their nation.

Sprenger. Faerie Queene, book iv. can. 12.

As many therefore as are apparently at our judgment borne of
God, they have the seed of regeneration by the ministerie of the
church, which vouch to that end and purpose not onely the word, but
the sacraments, both having *generative* force and virtue.

Hobbes. Ecclesiastical Polity, book v. fol. 289.

Thus from the fact of Lat, we derive the generation of Ruth, and
blessed Nativity of our Saviour; which notwithstanding did not ex-
terminate the incessant activity of the *generator*.

Sir Thomas Brown. Vulgar Errors, book v. ch. xxi.

These tenacious vapours, at length descending in a chrystalline
liquor, and mingling with the finest parts of the souly modified earth,
will doubtless compose a *genital* matter as any ear: be prepared
to the bodies of animals.

Glanvil. Franziscan of Souls, ch. xiv. p. 185.

And Miraluis Felix further relates, That it was reported, and
believed among the heathen, That the Christians, in their private
meetings, were given to incest, and all manner of uncleanness. That
they worshipped the head of an ass, and even the *genitalia* of their
high priest.

Græc. Comæ Sacra, book v. ch. vi.

The Hebrews express this union, or comprising of two different
apprehensions under one notion, by putting in the *genitive* case the
word which expresses one of them.

Digby. Of Man's Soul, ch. ii.

They, I say, that were the wise fathers and *generators* of this purgatory
were, in my mind, the wisest of all their *generation*, and so farre
passed the children of light, and also the rest of their company, that
they both are foolish, if ye compare them with these.

Latimer. Sermons, fol. 12. A *Sermon preached before the Con-
gregation of the Clergy*.

To which may be added this other sufficient natural reason, That if
a son marries his mother, who is in authority greater by right of
geniture, becomes minor in matrimony, less upon the same material
account upon which she became greater.

Taylor. Rule of Conscience, book ii. ch. ii. rule 3.

Others say, that the forms of particular worlds are *generable* and
corruptible; so that our present system cannot have sustain'd an
infinite duration already gone and elapsed.

Bentley. Confutation of Atheism. Sermon 6.

For in such pretended *generations* for *Generant*, or active prin-
ciple, is supposed to be the soul, which being an inanimate body can-
not act otherwise than by his bent; which bent can only put the
particles of passive principle into motion.

Roy. On the Creation, part ii.

To these might be added some other uses and conveniences; as
that the lilla serve to the *generation* of minerals and metals, and
that in them principally are the most useful souls found; or if not
found and *generated* only in them, yet at least all these subter-
raneous treasures are most easily come to in them.

Derham. Physico-Theology, book iii. ch. iv.

One thing relating to *generation* I cannot omit; that is, the con-
struction of a set of temporary parts, (like scaffolds in a building) to
serve a present end, which are afterwards laid aside, afford a strong
argument of counsel and design.

Roy. On the Creation, part ii.

I am apt to allow it, in reference to some bodies, certain other
faculties and powers, among which some may be called *generative*
and *maternal*, and others *corpore*.

Boyle. General History of the Air. Title 21.

This work, by merit first of fate secure,

Is hitherto happy in its generative:

For since 'tis born when Charles ascends the throne

It shares at once his fortune and its own.

Dryden. Epistle to Sir Robert Howard.

Notwithstanding these and many other circumstances, sufficient,
one might at first view have imagined, to have *generated* course,
and secured attachment in all his followers, yet they all abandoned
him in his distress—'Forsook him and fled'—'The shepherd was
mistaken, and the sheep were scattered.'

Hatton. Sermon on 2 Peter, l. 16.

A point, concerning property, which ought, for the reasons I just
mentioned, to be most speedily decided, frequently exercises the
wit of successors in law, for many generations.

Burke. Foundation of Natural Society.

Its varied power to various uses tends,

And qualities occult achieve contrarious ends;

With *generative* warmth fostering breed,

Or alimental with nutrition feed.

Brooke. Universal Beauty, book i.

Near these, the mole has two *genitals*, as in other sharks.

Pennant. British Zoology. Haddock Shark.

There is no *genitive* case in Persian, but when two substantives of
different meanings come together, a *lova* or short *e* is added in
reading to the *form* of them, and the latter remains unaltered.

Sir William Jones. Grammar of the Persian Language. Of

Caes.

GENERICK. } From the Lat. *genus*, *generis*.
(See GENERAL.) Applied logically
to the word or term,
Which denotes all of the same kind.

Again, the word Homocœtic, as was before intimated by Petavius,
was never used by Greek writers otherwise, than to signify the
agreement of things essentially differing from one another, in some
common nature or universal essence; or their having a *generical*
unity or identity, of which sundry instances might be given.

Cudworth. Intellectual System, fol. 605.

To say, therefore, that a body is there after the manner of a
substance, is to say, that by being specified, limited, and determined,
it becomes not a species but a genus, that is more unlimited by limi-
tations, more *generical* by its specification, more universal by being
made more particular.

Taylor. Polite Dissourses, fol. 238. *Of the real Presence of
Christ in the Holy Sacrament*.

There we may also take notice of privations, negations, extrinsecal
demonstrations, *ratio rationis* (if these be so, as some will have
them, of a *generical* nature, comprising the three others), not to name
any other metaphysical entities.

Boyle. The Christian Virtuoso, part i. Appendix.

We continue it in the same class, under the *generical* name of con-
formity, as more familiar to the English ear than that of *patena*.
Pennant. British Zoology. Gannet Cormorant.

GENE-
RATR.

GENE-
RICK.

GENE-
RICK.
—
GENEVA.

Well-being, in its more permanent state, is distinguished by the application of happiness. This is a *generous* term, applicable to every sort of mental enjoyment indiscriminately.

Cogan. On the Passions, vol. ii. diag. 3. ch. i.

The dispute was not whether faith in Moses, or faith in Jesus made men acceptable to God; but whether works or the act of believing; consequently, where the *Apostle* shows it was faith, or the act of believing, he must mean faith in the *generic* sense, not in the specific, i. e. he did not mean faith in Jesus; for the Jews, even that part of them which embraced Jesus as the Messiah, deemed it to be any kind of faith whatsoever.

Warkentin. The Divine Legation, book vi. sec. 4.

GENEROUS, } Fr. *généreux*; It. and Sp. *generoso*; Lat. *generosus*; from *genus*,
GENEROUSNESS, } (kind. *Generosus*, says Vossius, in
GENEROUSITY. } opposed to *degenerate*, (a *genere* receder.) to depart from the kind or nature; emphatically, the noble or illustrious kind or race. And thus, *generous*, is,

Noble or illustrious, (by birth or descent;) nobly minded; liberal or munificent; magnanimous, courageous.

— With these shreds

They vented their complainings, which being answer'd

And a petition granted them, a strange one

To break the heart of *generosity*,

And make bold *generous* looks pale, they threw their caps

As they would hang them on the horns o' th' moon,

Shouting their exultation.

Shakespeare. Coriolanus, fol. 2.

The *generous*, and *gracious* citizens

Hear beat the gates, and very near upon

The duke is en'ring.

M. Measure for Measure, fol. 79.

But if your charges see you bear your sickness patiently, and your cross nobly, and despise money *generously*, and forgive your enemy bravely, and relieve the poor charitably; then he sees your doctrine is tangible and material, it is more than word, and he loves you, and considers what you say.

Taylor. Sermon 10. part iii. fol. 219.

They little think their betes is time to come

Will scorn this sneaking copy, and find reason

With lasty *generousness* to make their sum

Suit with the brave magnificence of treason;

When for a king (how much less precious?) they

Two hundred thousand pounds will freely pay.

Broussin. Psyche, can. 11.

All men affect to seem *generous*, and will say, they scorn to be base; but *generosity* is nothing more than, that in a candid estimation of other men's virtues and good qualities; to this *generosity* of nature, *generosity* of education, *generosity* of principles and judgment do all conspire to dispose.

Burton. Sermon 19. vol. i.

If there be one whose riches cost him care,

Faith let him bring them for the troops to share;

'Tis better *generously* bestow'd on those,

Than left the plunder of our country's foes.

Pope. Homer. Iliad, book xviii.

I should not have presumed to this dedication, had I not been encouraged by that *generous*ness and sweetness of disposition, which does so eminently adorn your lordship's place and abilities.

Wilkins. Mercury. Dedication.

We have out (as I conceive) lost the *generosity* and dignity of thinking of the fourteenth century; nor as yet have we substituted ourselves into sagacity.

Burke. On the Revolution in France.

Indeed, the hopes of the Republic are greatly turned towards Otaurus; as there is nothing which his *generous* thirst of glory, 'tis believed, will not animate him to perform.

Melmoth. Cœsus. Letter 27. book xii.

In chastising his enemies, he [Henry IV of France] could not but remember they were his people, and knowing they were reduced to the extremity of famine, he *generously* conniv'd at the methods practised to supply them with provisions.

Goldsmith. Essay 13.

GENET, Junius says, Fr. *général d'Espagne*; It. *ginetto di Spagna*. A horseman, equipped with armour of a peculiar description, was first called in Sp. *ginete*, and afterwards the word was transferred to the horses themselves. Minshew derives the word (*genet*, a kind of horse) from the Latin; *optime generatious caballus*; in the case of the best breed.

And also we have xx. thousands of other mounted on *genette* cap e pre.

Lord Berners. Froissart. Crayke, vol. i. ch. 236.

At our coming to the governor's house, we found the door close (where the moyle do usually stand) even then opened; a cordie latched upon the top of the staves; and a faire *gracet* ready solded, either for the governor himself or some other of his household to carry it after him.

Sir Francis Drake Revised, fol. 13.

It seems to me so more likely that freys should be expended in the chads, than Spanish *genacts* begotten by the mind; for that hath great authors too.

Ray. On the Creation, part i.

The delicacy of a *genact*, a barb, or an Arabian horse, is much more amiable than the strength and stability of some horses of war or carriage.

Burke. On the Sublime and Beautiful, sec. 16.

GENET, or } "Fr. *genet*: a kind of weasel, black
JE'NET. } spotted, and bred in Spain." Cotgrave.
Skinner thinks it may be so called from *Guinea*; because first noticed there by Europeans.

A warrant to Sir Andrew Dudley, to deliver to Robert Robotham, yeoman of the robes, to keep for the king one fur of black *genacts*, taken out of a gown of purple cloth of silver tissue.

Sirys. Memorials. Edward VI. Anno 1552.

GENETHLIACAL, } Fr. *généthliac*; Lat.
GENETHLIATIC. } *généthliacus*; Gr. *γενεθλιακός*, from *γενεθλιε*, and this from *γενεθλιε*, *figurate*, to bear or bring forth.

One who forms predictions from the natal day, or day of birth.

The night immediately before he was sighting the art of those foolish astrologers, and *généthliacal* epimerists, that use to pry into the horoscopes of satellites.

Hawell. Vocal Forest.

The trash of astrological predictions is not to be referred to the constellations: the *généthliacal* conjecture by the disposition, temper, and complexion of the person.

Drammond.

G E N E V A.

Situation.

GENEVA, a City of Switzerland and Capital of a Canton, is situated on the confines of France, Switzerland, and Savoy, at the Western extremity of the Lake to which it gives its name. The passage of the Rhone, which here issues from the Lake, the beauty of the situation, and the abundance of fish, probably induced

the earliest inhabitants of the Country to select the banks and hill for their Town, called Geneva from two Celtic words signifying, *The Mouth of the Water*. Origin. Julius Cæsar is the first who mentions Geneva, wherein he fixed his head quarters while watching the threatened emigration of the *Helvetii*; the town increased under

GENEVA. his successors, and a Roman colony established at Nosisudunum or Nyons, about 15 miles from it on the Northern shore of the Lake, augmented its security. Geneva is supposed to have been converted to Christianity in the IInd century, but the names of the Bishops are known only from the middle of the IVth; these were at first Suffragans of the See of Arles, and afterwards of that of Vienne in Dauphiny.

Political independence.

The power of the Northern invaders was felt at Geneva as elsewhere, and on the breaking up of the Roman Empire it fell to the Burgundians, some of whose Kings made it their residence; it afterwards was apportioned to the French; and Charlemagne, who assembled his troops there while preparing to march against the Lombards, augmented the privileges of the commonalty. On the dismemberment of his Empire, Geneva was successively annexed to the Kingdoms of Arles and Burgundy; and after a variety of revolutions was at last united to the German Empire, under Conrad II. in 1032. But the authority of the Emperors, weak at home, was almost wholly extinct in the remote Provinces; the vassals of the crown were independent, and necessity had taught the chief towns to govern themselves, and to unite for their defence. In the midst of this feudal anarchy the Clergy contrived to add temporal power to spiritual authority, and the Bishop of Geneva obtained from the Emperor the title of Prince, and Sovereign of the town and of the territory in its environs; at the same time, the Counts of the Genevois, although become vassals of the Bishop, still claimed the exclusive exercise of the judicial authority. The people naturally profited from the struggles of both parties to strengthen or extend their franchises, and popular assemblies became more common, in order to fill up the vacancy left by the absence of the Imperial authority; these assemblies, from the nature of the paramount and tutelary power which they appeared to represent, gradually assumed the right of legislation; they also annually elected the Syndics, or officers, whose duty it was to provide for the maintenance of order and the safety of the City. In this manner Geneva acquired and maintained, during two centuries, a large portion of political liberty against the Emperor, the Bishop, and the Princes of Savoy, until a religious revolution led to the complete establishment of its freedom and independence.

Allied to the Swiss Cantons.

Towards the beginning of the XVth century, the repeated encroachments and cruelties of the Dukes of Savoy led to an alliance of mutual aid between Friburg and Geneva, which raised the courage of the people; those who were in the interest of the Duke of Savoy were designated *Mamelukes*, and the partisans of freedom *Huguenots*, a name subsequently given to the Protestants of France, and which is probably a corruption of the German *eidgenossen*, a sworn confederacy. This step led to fresh violences on the part of the Duke, who entered the town and forced the people to renounce the new alliance. The fugitives from his tyranny excited an interest throughout all Switzerland; Berne and Friburg formed a new Treaty with Geneva, and the Duke was finally obliged to abandon his pretensions. This Treaty is the true epoch of the liberty of Geneva; an entire emancipation from the authority of the Bishops and Dukes was its immediate consequence; it was made in the commencement of the year 1526, and was confirmed by the General Assembly.

During these events, the authority of the Bishop con-

tiously declined, and his imprudent menaces against those who favoured the new doctrines, together with the violence of the inferior Clergy, only served to hasten the Reformation among a people already heated with the enthusiasm of liberty. After many disputes, the Council of 200 put an end to the public agitation in 1535, by adopting the doctrines of the Reformers. In the following year, Calvin, passing through the place, was invited to remain and complete the work; the severity of his tenets, however, caused him so much opposition, that he was obliged to withdraw, and it was not till his return in 1541, that he succeeded in establishing his Ecclesiastical discipline. At the same time, he contributed not a little by his indefatigable industry, great knowledge, and ascendancy over the minds of the people, to regulate and fix the Constitution of the Republic.

At the epoch of the Reformation, Geneva acquired a great reputation throughout Europe; it was the refuge of the French and Italians who fled from religious persecution; and soon exhibited a manifest superiority in learning, commerce, and mechanical arts. During the course of the last century, the Republic was violently agitated by internal dissensions, arising from the discontentments of the democratic party; which, in the various conciliatory arrangements made by the mediation of foreign powers, continually acquired a larger share of authority. The troubles of the French Revolution increased the discord, and at length in 1798 Geneva was annexed to France; the inhabitants, however, were averse to that Government, and when in 1813 the French garrison surrendered, the freedom of the City was decreed the same day; in the following year the Congress of Vienna confirmed the political revival of the Republic, and on the 12th of September in that year, Geneva, with an increased territory, was made a Canton of the Swiss Confederation; a new Constitution was at the same time framed, which abolished all distinctions of rank.

Made a Canton.

The Town of Geneva lies on the Western extremity of the Lake whence the Rhone issues by two large and rapid streams, which soon afterwards unite; it is thus divided into three parts, called *La Ville*, *La Petite Ville* or *Quarter of St. Gervais*, and *L'Isle*; part of it is situated in the plains on the borders of the Lake, and part on an eminence, rising about 90 feet above the river, and sufficiently steep, with the exception of one street, to preclude the possibility of its being ascended or descended by carriages. The houses are high and irregularly built; many of them in the trading part of the city have arcades of wood raised even to the upper stories. These arcades, which give a gloomy appearance to the streets, are disappearing very fast, being taken down by order of Government; rows of shops also, erected between the carriage-way and foot-path, frequently disfigure the streets. From without, the city has a captivating appearance; the broad verdure of the *glacis*, and the houses with trees irregularly projecting on the outline, give rise to anticipations which are disappointed by ill-paved and gloomy streets; the delightful prospects, however, which present themselves on all sides from the upper part of the Town, compensate for the closeness of the *rues basses*. The adjacent country is uncommonly picturesque, and abounds in magnificent views; on one side are the Lake and jutting piers, which form the harbour; on another the Rhaine and the mountains of Jura; towards the South numerous hills and mountains, particularly the Salève and the

GENEVA Reformed.

The Town.

GENEVA. Mole, rise suddenly from the plain in a variety of fantastic forms, backed by the glaciers of Savoy; behind these are the Alps, and the majestic Mont Blanc rearing its head far above the rest. The principal promenades are la *Trois*, a terrace well shaded by trees, the bastions, and the Place of St. Antoine, commanding a wide view of the Lake and the environs.

Public
edifices.

Geneva is not remarkable for the size or number of its public edifices. The Cathedral Church, dedicated to St. Peter, has been reconstructed several times, and is said to be built on the site of an ancient Temple of the Sun; it is decorated with a marble portico, of beautiful architecture, and with rich windows of stained glass; besides the Cathedral there are five parish Churches in the Town, and a Lutheran Chapel. The *Hôtel de Ville* is a plain old building, not remarkable for anything, except that the ascent to the upper floors is by an inclined plane instead of stairs. The College is a quadrangular, scholastic-looking building, containing ample accommodation for the various classes of Students. A Theatre was erected in Geneva about forty years ago, notwithstanding the opposition of a great number of the citizens, who feared the immoral tendency of Dramatic exhibitions; previous to that period, however, the Theatre at Châtellain on the French territory, less than a league from Geneva, was much frequented by the citizens. The fortifications of the Town were built at a great expense, and were formerly deemed strong, especially on the side of Savoy. The French and the Austrians during the late war, when they obtained possession of the Town, each contemplated making it a *place d'armes*; yet it is now generally believed that it could not resist an attack in the present state of military science. The Town is well supplied with water, by a machine which raises it more than 100 feet above the Rhodoe. Good houses in Geneva are few in number; although some are well situated in the South-East side, yet they have a dull appearance. The citizens generally retire in Summer to their country houses, which are for the most part laid out in the taste of old times, with paved courts and straight terraces, shaded by horse-chestnuts; but the villas of modern erection are in the English taste, and the natural beauties of the country, the Lake below and the Alps above, efface the disagreeable impressions which might otherwise be made by the defective style of the buildings.

Extent of
territory.

The territory of the Genevan Republic, before it was annexed to France, was very small, not exceeding 30 square miles, with 4000 inhabitants, exclusive of the Town, which contained about 28,000 souls; this population appears to have decreased considerably during the occupation of the French; and the Town, although increased since the recovery of its freedom, does not at present contain more than 24,000 inhabitants. The territory of the Canton, however, exceeds very much that of the *ci-devant* Republic, extending over about 120 square miles, and containing nearly 30,000 inhabitants; it stretches from Chaux on the Rhodoe, to Vernioz on the Western bank of the Lake, a distance of about seven leagues, and to Hermance on the Savoy side; thus embracing nearly twenty miles of its shores. The Châtellenie of Céligny, in the Pays de Vaud, also belongs to the Canton. The soil is not fertile, but is admirably cultivated; and the effects of assiduous labour being blended with the natural varieties of the surface, render its appearance equally rich and beautiful.

The climate of Geneva is healthy, but cold for its

latitude, the thermometer seldom rising so high as at Paris; this is partly attributable to the absolute elevation of the ground, and partly to the vicinity of the Alps. Fogs from the lake are very frequent during the winter season, but as soon as the sun breaks out the frost commences, and the air becomes perfectly clear.

GENEVA.
Climate.

Geneva has some manufactures of woollen cloths, muslin, silk, chintz, and porcelain; mathematical and surgical instruments, also, with toys and jewellery, are articles of exportation. But the most productive branch of industry here is watch-making. In 1792 the number of persons employed in this business was 5090; in 1815 they had decreased to 2025; but this was the result of improvement in the machinery employed, rather than of a decline in the trade. In 1802 Geneva exported 45,000 silver and 15,000 gold watches, worth altogether 2,375,000 francs; in 1818 the value of the exportation exceeded three millions, a greater proportion being of gold. The great market for the watch work of Geneva is Paris, where, although watch-making appears to be a large and increasing trade, it is in reality confined to the external embellishments and chasing of the case. The book trade of Geneva was formerly very great, but it has latterly declined, in consequence of the increased liberty of the press in adjoining Countries. The principal supply of corn is drawn from France and Savoy, the soil not being capable of supporting its dense population. No small part of the wealth of Geneva is derived from the number of strangers who visit it, and the liberality with which it has always received industrious foreigners conduces to its prosperity. In 1825 the Magistrates granted 2533 permissions of residence, and 71 of domicile; there were at that time more than 4000 strangers living by their industry in the Cantoo; the number of passports granted the same year was nearly 14,000, or about 38 per day. The Canton is bound to furnish 600 men to the Swiss Confederacy, and 12,000 *frances* annually: about 400 men constitute its Peace establishment.

But it is not as a commercial or manufacturing town that Geneva deserves our consideration. For nearly three centuries its moral reputation made its principal or only strength, and the influence of that moral reputation was never more conspicuous than in our own days. After fifteen years of political death, the Republic of Geneva was picked up, like an old medal, by the Sovereigns at Vienna. Had it been an ordinary town they could have thought of restoring it, any more than Venice or Genoa, on principles of Justice alone; but, although small and weak, its intellectual eminence commanded attention, and its superior civilisation placed it on a level with the first cities in Europe.

In the year 1559 an Academy was founded at the desire of Calvin, in which Theodore Beza read the first lectures. Since that time Geneva has cultivated the advantages of general education, and has abounded in learned men. The College and the Academy are free schools, open to all without expense. The whole male population goes to College, from the age of five years to fourteen. The annual distribution of prizes to the scholars is the occasion of a National festival, when the Magistrates repair to the Cathedral, and solemnly award honours to the most deserving. From the College the youth pass to the chambers of the Academy, where they hear lectures in Literature, Philosophy, Law, and Divinity. The Public School is under the

Manu-
factures.

Moral rank.

Public edu-
cation.

GENEVA. direction of eleven Masters; in the Academy, or University, as it is called, are twenty-two Professors, of whom not more than one-half receive any salaries, the remainder, who can afford to dispense with pecuniary remuneration, feeling amply rewarded by the gratitude of their fellow citizens. Ever since the Reformation, the public establishments of education in Geneva have enjoyed a high character. Cramer and Calendrin taught in them the Newtonian Philosophy from its first promulgation.

Society is well regulated in Geneva, dinners and morning visits are unknown; there are no carriages in the Town, and but few sedan chairs; sumptuary laws prohibit diamonds, and check the love of dress. The citizens are generally disposed in favour of the English; the Religion, Government, and Moral habits peculiar to both Countries present many points of contact and pledges of union; *Les Genevois*, Bannaparte used to say, *parlent trop bien Anglais pour moi*. The lower classes are industrious, well informed, and moral; poverty no where offends the eye, except in a few beggars from Savoy. Those whose circumstances are impaired by misfortune, are relieved from a well-regulated public fund.

Charitable institutions. Humane institutions are multiplied in Geneva even to excess; Savings' Banks were introduced there soon after their invention in England, and a wealthy Genevan granted a mortgage on his estate for security. The Hospitals give relief to 4000 annually, many of the patients being poor strangers. The annual revenues of these establishments is about 80,000 crowns, but the expenditure is triple that amount; the surplus being supplied by liberal public subscription. The Orphan Asylum is directed by the ladies, and does credit to their management. The foundlings of the whole Canton do not exceed thirty in the year.

In 1824 a Penitentiary was built in Geneva, according to a model sent from England, and a system of prison discipline was introduced: this was the first attempt of the kind made on the Continent.

Scientific institutions. The principal Scientific Society of Geneva is that of Natural History and Philosophy; its meetings are held at the private houses of the members, and the Memoirs read are published in the *Bibliothèque Britannique*. An Observatory, founded about fifty years ago, is at present well provided with good instruments. In 1817 was established a Botanic Garden, the first expense of which was defrayed by private subscriptions. It contains about 6000 species, and is open to the Public without any restriction. The Museum of the Academy, begun in 1818, is filled entirely with the gifts of private individuals. The Collection of Minerals comprises the Cabinet of Saussure; and in the Botanical department are the Herbars bequeathed by Haller to the Republic of Geneva. The Cabinet of Natural Philosophy was bequeathed by M. Chateauneuf, and has lately been augmented by the collections of M. Pictet. The Gallery of Paintings is chiefly enriched with the works of native artists, of whom St. Ours and De la Rive are the most distinguished. To-day, at the present day, is said to rival Wilkie. The Public Library, under the management of two Librarians, contains about 40,000 volumes, and some valuable MSS., chiefly relating to the early Reformers. It is open three days in the week, but the books are also lent out to citizens, and to strangers who are known to the officers: this custom renders the library more expensive, but at the same time more

popular and useful. A private Society, called *Le Société de Lecture*, has a Library of 12,000 volumes, and receives no less than 92 foreign Journals, of which eleven are from England. There are many other Scientific and Literary associations in Geneva of a nature less prominent than those above enumerated.

The Government of Geneva is of a democratic form, and all privileges of rank are abolished by the Constitution. The supreme and legislative powers are divided between the *Council of State* and the *Representative Council*. The latter of these is composed of 250 Members elected by the People. It is presided over by the Syndics and the Council of State, so that the whole deliberative assembly consists of 278 Members. Not more than five persons of the same name and family can sit in it at the same time. Every year 30 new Members are elected, those whom they remove being reeligible at the expiration of a year. The mode in which the elections are conducted is extremely complex; precautions being apparently multiplied in order to prevent the growth of Aristocratic influence. The elective franchise belongs to all who have attained the age of twenty-five, and who possess the right of citizenship. But no one can exercise the right of voting who is not solvent, who is stigmatized by a judicial sentence, who has not repaid the pecuniary assistance granted to his father from the public fund, or who, unless when excused by age or infirmity, is not armed or equipped for military service. He must also pay at least 20 *lires* annually in taxes or contributions, although from the operation of the last clause are excepted the Clergy generally, the Members of the University, of the *Bureau de Bienfaisance*, and of some other public and charitable associations. The Representative Council is invested with the legislative powers, as far as these can be said to belong to a body which has not the power of originating a law. It establishes or modifies imposts, creates Magistrates, and reviews the accounts of the Council of State. No change can be made in the fundamental laws of the Constitution, unless with the concurrence of at least two-thirds of both Councils. The Representative Council alone has the right of coining money. It is convoked on the first Monday in May and in December, and each session continues three months; but the Council of State has power to prolong it, as well as to convene the Assembly at any season, if circumstances require it.

The Council of State is composed of 28 Members, including the four Syndics, Treasurer, Lieutenant of Police, and some other officers. None are eligible to it but Members of the Representative Council, nor can more than two of the same name and family hold seats in it at the same time. In this Council all matters must be discussed before they are carried to be debated in the General Assembly. It is charged with the executive authority, the administration of the finances, and can pronounce a definitive sentence in suits for sums less than 1000 *lires*. This Council has a right of calling to its aid additional Councillors, but those who are thus summoned to give advice have no right of voting. The Syndics are elected annually by the Representative Council; they are Presidents of the Councils, and are charged with the active magisterial duties.

The Tribunals of Justice are, the *Supreme Court*, Courts of the *Court of Audience*, and the *Court of Commerce*; Law. their jurisdiction extends over the whole Canton. The chief Jud es are chosen from the Council of State,

GENEVA.

Government

Representative Council.

Council of State.

GENEVA.

and retain their rank, although they lose their vote in that Assembly. The Criminal Code of Geneva is, for the most part, that which was promulgated in 1782; the Civil Code is in a great measure borrowed from the French. This nation during their ascendancy introduced into Geneva the trial by Jury, but the Genevans on recovering their liberty, abolished it; this circumstance, together with the intimacy existing between the Tribunals of Justice and the Council of State, and the Civil Law practice, of leaving the examination of prisoners wholly to the Judge, constitute defects which would soon become glaring in a society wherein criminal cases more frequently arose.

Military Council.

There is also a Military Council in Geneva composed of a Syndic and nine Military Officers. The name of every Genevan of twenty years of age is inscribed in the rolls of the Militia.

Ecclesiastical Government.

The Ecclesiastical Government is purely Presbyterian. The revenue of a Pastor never exceeds 1200 *livres* per annum, paid by the State.

Geneva is distant 42 miles North of Chambéry and 70 North-East of Lyons. Longitude $6^{\circ} 9' 30''$ East, latitude $46^{\circ} 12' 7''$ North.

Fischer, *Genf und die Genfer See*, 1796; Simond, *Travels in Switzerland*, 2 vols. 1823; Eck, *Genf aus den Tagebuch einer Reisenden Dänen*.

Lake of Geneva.

The Lake of Geneva occupies the great valley between the Alps and the mountains of Jura. The name of *Lemmann*, given it by Cæsar and other ancient writers, appears to have been its original Celtic appellation,—the word *Limes* or *Liman* signifying a Lake in the Celtic language. The Rhone from its source under the glacier of the Grimsel to the Lake of Geneva flows between two of the highest chains of mountains in Europe; it finds here a great basin formed by nature, in which it deposits the sediment and *débri* carried down in its impetuous course; this explains the formation of the alluvial grounds at the mouth of the Rhone, where it enters the Lake. The whole valley of Aigle as far as Bex, is a perfectly level plain, composed of horizontal strata of sand and clay, and it appears evident that the Lake was once 15 miles longer than it is at present. It stretches in a crescent from Geneva to Villeneuve, the concave side embracing the Alps of Savoy; its length, measured by a curved line passing through its centre, is about 50 miles, and its greatest width, which is between Rolle and Thonon, about 10. It occupies in superficial extent 26 square leagues. The height of the lake above the level of the sea is 1210 English feet, according to the calculations of M. Picquet; Sir G. Shuckburgh makes it 1230, and Deluc 1200 feet. The accurate measurements, however, of the French engineers, made during the late Trigonometrical Survey, assign it an elevation of 1250 English feet above the sea. Its greatest depth is, as might be expected, towards the Eastern side, on which the Rhone falls into it, and in the direction of that river: under the rocks of Meillerie it is nearly 1000 feet deep.

No fewer than 41 small rivers, besides the Rhone, flow into the Lake of Geneva, and although these are for the most part turbid streams supplied by the melting of the snow, the waters of the Lake are remarkable for their limpid transparency. It is never frozen beyond the edge, except at Geneva, where it is shallow; in 1709

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it froze there to a distance of 1200 feet from the shore. The inferior strata of water are generally at a very low temperature; when the thermometer is at 45° near the surface, it seldom indicates more than 50° at the depth of 320 feet. A dense fog frequently rests on the surface of the Lake during the Autumn; this generally rises to the height of 1000 feet, but is often so low that the masts of small vessels may be seen above it. Sudden and violent squalls of wind are of common occurrence here, as in other inland seas; the South and North winds are the most dangerous. The water of the Lake is sometimes seen to rise rapidly, from four to six feet on the shores near Geneva, and afterwards to sink with the same rapidity; this oscillation continues for some hours. The same phenomenon (here called *Seiche*) has been observed in Loch Tay, Lake Erie, and most of the great Lakes of Europe and America; but in none of them is it so manifest and striking as in the narrow and shallow part of the Lake of Geneva. It is by some ascribed to the attraction of electric clouds; but M. Vaucher, a Philosopher of Geneva, who has carefully observed all the circumstances of the phenomenon, is of opinion that the variation of atmospheric pressure alone is the cause of this singular agitation.

The Lake of Geneva has been always thought unrivalled in beauty. The boldest scenery is towards the opening into the Valais. The Pays de Vaud side is a uniform slope of vineyards, thickly interspersed with villages and castles. The Meillerie shore, on the other hand, is precipitous and broken. Mountains of from 5000 to 6000 feet jut forward, and St. Gothard rears its snowy head behind.

About 1250 years ago a most destructive fall of a mountain took place between Meillerie and the mouth of the Rhone. The fact is recorded by Marius, Bishop of Avenche. The mountain Taurerum in the Valais, he tells us, fell so suddenly, that none of the inhabitants of the castle and several villages at its base had time to escape: the waves were driven across with such violence as to sweep away several villages on the opposite shore, and even Geneva, though so far removed from the centre of the commotion, suffered from it. Another fall occurred in the same place in 1584, but without any fatal consequence; a promontory jutting into one of the deepest parts of the Lake at present marks the scene of the accident.

Naturalists enumerate twenty-nine species of fish inhabiting the Lake of Geneva, of these the *Pera*, or *Salmo Lavareus*, is peculiar to it; the eels and the trout, which are sometimes taken of extraordinary size, are often sent to distant Countries. The better kinds of fish are thought to be less plentiful now than formerly. The species of birds frequenting the waters or the banks are forty-nine in number, the most important of these is the Tippet Grebe, (*Columbus cristatus*, Lin.) the skio of which is an article of luxury. They appear here in December, and retire in February; the Lake being destitute of reeds and rushes, in which they form their floating nests, they are obliged to breed in other places. An exceedingly venomous viper, *Coluber Berus*, inhabits in several places the rocky shores, especially near Meillerie and at Vaux, between Lausanne and Vevey.

GENICU-
LATION.
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GENIUS.

GENICULATION, Minshew says, To *geniculate* or joint. Lat. *geniculare*, from *genu*, the knee.

Hall applies the noun *Geniculation* to the bending of the joint; to kneeling: *geniculation*.

There are five points in question: the solemn festivities; the private use of either sacrament; *geniculation* at the eucharist, &c.
Bishop Hall. Arminius, p. 207.

GENIOTOMA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Apocinee*. Generic character: calyx inferior, top-shaped, five-cleft; corolla funnel-shaped, mouth bearded; stigma furrowed; seed-vesel two-celled, many-seeded.

One species, *G. rupestris*, native of New Hebrides Islands.

GENIPA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Gardenia*. Generic character: calyx tubular, or top-shaped; corolla salver-shaped, border large, five-parted, anthers sessile; stigma club-shaped, entire; berry large, fleshy, the attenuated apex truncated, two-celled, many-seeded.

Four species, natives of South America; the juice of the fruit is used by the natives to stain their hands and faces of a permanent black colour.

GENISTA, in *Botany*, a genus of the class *Diosiphoria*, order *Decandria*, natural order *Leguminosae*. Generic character: calyx two-lipped, upper lip two-toothed, teeth short; lower lip three-toothed; standard oblong, bent back from the stamens and pistil.

Of this genus more than forty species have been discovered, natives of the Northern Hemisphere. *G. tinctoria*, the flowers of which yield a yellow dye, *G. pilosa*, and *G. Anglica*, are natives of England.

GENIUS, Fr. *genie, genial*; It. *genio, geniale*; Ge'NIAL, Sp. *genio, genial*; Lat. *genius, genialis*; GENIALLY, from the ancient *geno*, that is *gignere*, to bear or bring forth.

Genius is applied to

A supposed tutelary God, whose Province it was to take care of every one from the time of his birth; whence the more modern *Genii*;

The *nature*, the natural powers or faculties of a man; the powers or faculties with which he is born.

The *natural bent, disposition or inclination of the mind*; and, peculiarly, to

The power or faculty which *bears or brings forth*, or produces; which finds out, discovers, invents. Also, to a man endowed or distinguished by this power or faculty.

Genial: belonging or pertaining to the nature; natural; agreeable to nature; kind, lively.

*Quelcoris. Kneee begoeth apene renew
His federis lra and questis [appears] to be not knew,
Quelcoris this was Genius, the God of that state,
Or that the serend of his fader dede.*

G. Douglas. Virgil. Eclogues, book v.

*Astonish'd at the sight, the hero paid
New rites, new honours, to his father's shade,
Doubts if the demon of his size rever'd,
Or the kind Genius of the place appear'd.*

Pott. Virgil. Aeneid, book v.

*They in that place him Genius did call:
Not that celestial power, to whom the care
Of life, and government of all
That lives, pertains, is charge particular,
Who wondrous things concerning our welfare,
And strange phantasms doth let us oft foresee,
And oft of secret ill bids us beware.*

Spenser. Faerie Queene, book li. can. 12.

Whether the soul receives intelligence

By her seat *Genius*, of the body's end,
And so imports a salutary to the sense
Foreseeing ruin, whereby it doth tend.

Daniel. History of the Civil War, book iii.

*Canary! 'tis thou that dost inspire
And animate the soul with heavenly fire.
Thus that subtilst the genius-making wit,
Scorn earth, and such as love or live by it.*

F. Beaumont. The Fort of Sack.

*And thou glad Genius! in whose gentle hand
The brittle hours and gourd's bed remain
Without blemish or stain.*

Spenser. Epithalamion.

And though some constitutions are generally disposed to this mental seriousness; yet they can scarce say, *No numbers remain.*

Glennel. The Fraternity of Demogony, ch. iii.

Thus some men are generally disposed to some opinions, and naturally asaverse to others.

Id. R. ch. xiv.

But whence these various inclinations rose,
The God of Human Nature only knows!
That mystic genius, which our actions guides,
Attends our cars, and o'er our lives presides;
Whence power appears propitious, or malign,
Stung'd on each face, and varied through each line.

Francis. Horace. Epistle 2, book ii.

Homer was the greater genius, Virgil the better artist.

Pope. Preface to the Iliad.

*Ask for what end the heavenly bodies shine,
Earth for whose use? Pride answers, "Tis for mine:
For not kind Nature wakes her genial power,
Suckles each herb and spreads out every flower."*

Id. Essay on Men, ep. 1.

Genius always imports something inventive or creative; which does not rest in mere sensibility to beauty where it is perceived, but which can, moreover, produce new beauties, and exhibit them in such a manner as strongly to impress the minds of others.

Blair. Lecture 3, vol. i.

So that, of course, the grand general power of the system, that visible God the Sun, would be some regarded by them as a most beneficent Deity; and thunder and lightning, storms and tempests, which his qualities produced, would be considered as the effects of his anger.

Warburton. The Divine Legation, book iii. sec. 6.

*Or whether clearer skies and softer air,
That make Italian fountains so sweet and fair,
Freak'ing his lazy spirits as he runs;
Unfolded generally and spread the man.*

Cooper. Progress of Error.

*Beyond the vast Atlantic deep
A dome by viewless genii shall be raised,
The walls of adamant compact and steep.
The portals with sky-unfurled gems embellish'd.*

James. The Moon Revisited. An Ode.

GENII, the plural of *Genius*, is generally used as the name of a superior class of Aerial Beings, holding an intermediate rank between Mortals and Immortals. That, at least, appears to be the signification of *Genii*, (*Dæmon*), the corresponding term in Greek, under which head we have already said something respecting them. It is probable, that the whole system of Demonology was invented by the Platonic Philosophers, and engrained by degrees on the popular Mythology. The Platonists professed, however, to derive their doctrines from "the Theology of the Ancients;" so that this system may have come originally from the East, where it formed a part of the tenets of Zoroaster. This Sage ascribed all the operations of Nature to the agency of Celestial Beings, the Ministers of one Supreme First Cause, to whose most visible and brilliant image, Fire, homage was paid as his representative. (Chardin, *Voyages*, viii. 375. ed. Langhams, Paris, 1811.) Some Roman writers speak of "the *Genius*," as "the

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and the person who performed the oblation was t e first to taste the cup. They were adored with prostrations, (Propert. iv. 9.) particularly on the Birth-day, which was placed under their especial care.

The Roman men swore by their Genius, the women by their Juno, (Plin. ii. 7. Senec. Ep. 110. Juv. ii. 98.) The Genius of the reigning Prince was an oath of extraordinary solemnity. There were local as well as individual Genii, *εἰχνοποιὸν θεῶν*, concerning whom many particulars may be found in Vossius, *de Idol.* i. 18, ii. 62.

The *Jinns*, on the contrary, who seem to be the lineal descendants of the *Dévatras* and *Rakshaas* of the Hindú Mythology, were never worshipped by the Arabs, nor considered as any thing more than the agents of the Deity. Since the establishment of Mohammedanism, indeed, they have been described as invisible Spirits; and their feats and deformities which figure in Romance are as little believed by Asiatics, as the tales of *Arthur's Round Table* are by ourselves. Their existence as superhuman Beings is maintained by the Musulman Doctors, but that has little connection with their character and functions as delineated by Poets. In poetry they are described as the children and

subjects of *Ján ibn Ján*, under whom, as their sole Monarch, they possessed the World for 2000 years, till their disobedience called down the wrath of the Most High, and the Angel Iblis was sent to chastise and govern them. After completely routing *Ján ibn Ján*, Iblis succeeded to his dignity; but turning rebel himself, he was afterwards dethroned and condemned to Eternal punishment. The *Ifrits* and *Ghâib*, hideous spectres, assuming various forms, frequenting ruins, woods, and wild desolate places, and making men and other living beings their prey, are often confounded with the *Jinns* or *Dies* of Persian Romance, though probably they are of Arabian origin, and only engrafted in latter times on the mythological system of Persia and India.

Plutarch, *de Iside et Osiride*, p. 361. Arrien, in *Epictet.* i. c. 14. Servius, in *Virg. Æn.* vi. 743. Varro, *de Re Rust.* i. 40. Isidor, *Etymol.* viii. 11. Delrio, in *Seneca Medam.* i. Pomey, *Pantheon Mythicum*, v. p. 232. D'Herbelot, *Bibliothèque Orientale*, v. *Gen.* *Gian*, *Soliman*, &c. Richardson's *Dissertation on Eastern Literature*, prefixed to his *Persian Dictionary*, p. liii.

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G E N O A.

GENOA, a City of Italy situated at the head of the Gulf to which it gives its name; at the point where the chain of the Appennines branching Westward to meet the Alps approaches nearest to the sea. It was the *Genoa*, or *Jannua*, of the Romans, and is unquestionably a place of very great antiquity; Muratori supposes it to have been founded 1400 years before the Christian Era, and to have been visited by Æneas. Genoa viewed from the sea deserves its epithet of *Superb*; its Palaces, rising from the water's edge over an Amphitheatre of hills, present a magnificent spectacle but do not afford a convenient residence. There are only three streets in the City, viz. the *Strada Balbi*, *Strada Nuova*, and *Strada Nuovissima*, wide enough for carriages; the rest are narrow and tortuous; and must be traversed in foot, or in sedan chairs as black and uniform as the gondolas of Venice. Every one, in building his house, appears to have been actuated with the desire to stand before his neighbour, and to encroach still farther on the street. The City is enclosed by a wall about six miles long; another wall, of more than double that extent, winds along the hills outside the *Fauxbourgs*, and unites the fortifications which crown the summits. The Port is a semicircular bay enclosed by moles on the East and West: the opening between them is about 550 fathoms. There is sufficient depth of water within the moles for vessels of the largest size, but they are exposed to the *Libeccio*, or South-West wind, which often blows here with great violence.

There is no City in the world which can boast of such a multitude of fine Palaces, or such a profusion of costly marbles as Genoa. The *Strada Balbi* and *Nuova* present a continued series of sumptuous edifices, uninterrupted by a single indifferent building. The chief of these in

the *Strada Balbi* are the *Palaces of the Durazzi*, one of which, of noble architecture, was inhabited by the last Doge; the other is considered one of the largest as well as most splendid edifices of the kind in Europe; it contains a valuable Library, a Museum, and a Gallery of Paintings, rich in the works of Giordano. The *Palazzi Grilli, Brignola, and Grimaldi*, are the principal decorations of the *Strada Nuova*; the last of these, called also the *Palazzo rosso*, from the colour of its marbles, is distinguished by its magnificent Collection of Pictures. The *Palazzo Doria*, near the Gate of St. Thomas, was the gift of the Republic to its great deliverer; it commands from its terraces and gardens a wide view of the bay and shipping. In front of the Palace is a basin, from which rises a colossal Statue of Neptune, the chief merit of which is, that it presents a portrait of Andrew Doria himself. The fire which consumed the Ducal Palace in 1777, deprived Genoa of many monuments of its ancient grandeur. The marble Statues of the old Chiefs, which were destroyed on that occasion, are now replaced by plaster casts. The Palace of the Doge was rebuilt, but political events have deprived it of its former consequence, and it is now partitioned into Public Offices. The plainest houses in Genoa have an agreeable appearance; they are built of brick, and covered with a hard and smooth plaster, on which are painted columns and pilasters, or flowers and trellis work, so as to present a cheerful and, frequently, a magnificent façade.

Although Genoa may be considered the neatest town in Italy after Turin, its splendid Palaces are not kept in an order corresponding to the richness of their exterior. The white marbles of the sumptuous staircases are often ignobly soiled; persons exercising the meanest occupations inhabit the lower floors, and offendments the

GENOA. cobbler establishes himself under the noble peristyle, and carries on his trade before the Statues of the great men to whom the edifice belonged. To remedy the inconveniences of a warm climate and a confined atmosphere, the houses are raised to a prodigious height. The proprietor generally inhabits the upper story, and the roof of the edifice is formed into a terrace, whereon he may enjoy the freshness of evening breeze, and the view of the sea. These terraces are covered with the hard slate of Lavagna, and are more or less decorated; almost all have some orange trees, citrons, and similar plants; some have even cypresses and fountains, but these hanging gardens contribute but little to the embellishment of the city. The Convents and Monasteries in letting the houses which belong to them, contiguous to the cloisters, generally reserve the terraces, and by this means more than one-third of the fresh air of Genoa was formerly in the exclusive possession of Religious Houses. The three great streets of Genoa are paved with Vesuvian lava, the others with a black marble not very hard or durable; some of the steepest are paved with brick, and made rough on purpose to give better footing to the mules.

Villas. The Villas in the neighbourhood of Genoa are as splendid and luxurious as the Palaces within its walls. That of the Lomellini is one of the grandest. The *Zardino*, belonging to one of the Durazzo family, contains a rare collection of exotic plants; and in the *Cornegiano* is a collection of Natural History, particularly rich in marine productions. Although the taste for great Palaces has been pushed so far in Genoa, the City cannot boast any good architect. Alessi, who was born at Perugia in 1500, has done more to decorate it than any one else; almost all the great Palaces in the *Strada Nuova*, and many others, were built by him. In the Port and Mole he displayed all the resources of his art.

Churches. The Cathedral Church of Genoa is dedicated to St. Lawrence; it is of rich Gothic, lined within and without with black and white marble intermixed, and paved in the same manner, like the churches in Tuscany. In the sacristy of this church is kept the celebrated *Sacro Catino*; a hexagonal vase formed, it was formerly believed, of a single emerald, and presented to King Solomon by the Queen of Sheba; on the destruction of Jerusalem it was brought to Cæsarea, whence the Genoese took it in 1107. Such was the general belief in its value, that it was once pawned by the State for 1200 marks of gold. Keyser was the first who stated his suspicions of its genuineness. Barthélemy saw air bubbles in its substance, and La Condamine described them exactly; in consequence, when the *Sacro Catino* was carried to Paris a few years ago, the savants were disposed to scrutinize it narrowly, and the Institute pronounced it to be glass. It is now restored to its former honours, notwithstanding the discovery of its false pretensions. The Church of St. Ambrose is chiefly distinguished by some paintings by Rubens, and the *Assumption* by Guido. The Church of the Jesuits, a superb edifice, the nave of which is supported by a double row of columns of Carrara marble, has also been adorned by the pencil of Guido. The Church of St. Sebastian was built by a lady of the Sulli family; it is of Grecian architecture; and although the partiality of the Genoese alone can think of comparing it to St. Peter's, yet it is a noble work. The grandson of its founder built the bridge of Carignani

across a dell which separated his Palace from the church. This bridge is at a great height above the houses, many of which are six stories high; its great elevation is its sole merit, as it is devoid of every character of beauty. The Churches of St. Francis and St. Ciro are both rich and beautiful structures. In the Church of the Benedictines lie the remains of the Venerable Bede.

Genoa has been always honourably distinguished by Hospitals. The liberal scale of its benevolent institutions, and may be added to the examples of London and Hamburg, to prove that the wealth acquired by honest industry, is most readily dispensed to relieve the wants of suffering humanity. The *Albergo de' Poveri* is one of the largest Hospitals in Italy; it has five stories, each of which is divided into numerous apartments. It contains 1800 poor, and if we add to these the servants of the establishment, supports at least 2000 persons within its walls. Women condemned to imprisonment are also received here, as well as foundlings, who are taught trades. The halls and stairs of the building are decorated with the Statues of the founders, and inscriptions record the immense sums laid out on it. These Statues were many of them basely mutilated during the Revolutions of Genoa by Brigands, who wished to efface the memory of the dignities these great men had borne. The Hospital called *Pantheon* is of the same kind, and a most splendid edifice; more than 1000 sick are daily succoured in it, and more than 3000 foundlings are instructed in some business. There are, besides these, a Hospital of Incurables, and many pious foundations.

The inhabitants of this ancient City have been frequently accused of being avaricious, deceitful, jealous, and vindictive. Ausonius (*Jud.* xii.) and Virgil, (*Æneid.* xi. 702—715.) it is true, give them the character of deceitfulness; and Dante (*Infern.* xxiii. 151.) has not mitigated the severity of the ancient reproach. The Italian proverb, too, says of Genoa, that it has *Monte senza legno, Mare senza pesce, Gente senza fede, e Donne senza vergogna*; but this seems to be the accumulated reproach of ages against a people envied for their wealth. Enlightened travellers have been uniformly disposed to form more charitable conclusions. Strangers, indeed, are received here with more distrust, and the people in general are more haughty and reserved than in most other Italian towns; they have also commercial habits, and are quick to avail themselves of advantages. The Genoese live simply and without pomp. They are always clad in black, coloured clothes being worn only by persons in the lower classes of life; the females display few toilet decorations. The people live much in the open air; during summer they eat their meals in the streets, before their shops, and seldom retire before it grows dark. Like the rest of the Italians, they are sober and moderate; herbs and fruits, such as brocoli, chestnuts, and water melons, are their principal food in summer; in winter they live on dried fish, imported by Dutch or Newfoundland merchants, the excellent cheeses of Lombardy, and macaroni.

The fowl and flesh markets of Genoa are excellent, fish, but fish is not so common here as at Nice, and other parts on the same sea. Chandler has well described the laborious process of fishing, by forming a circle of nets, when the result was the catching of a few grey mullets. But whatever the proverb may say, the rarity of fish

Character

and manners.

GENOA. here is rather to be ascribed to the heavy duties it pays than to the want of it in the gulf. M. Viviani made a catalogue of 71 species found in these seas; and M. Spinola (*Ann. d'Hist. Nat.* x.) has added a supplement of 46 species, some of which are but little known to Naturalists. The pichard and the red mullet, on which the Gastronomes of antiquity feasted, are among the most abundant.

Commerce. The commerce of Genoa has been at all times active; besides an immense exportation of oil produced in its own territory, and supplying the soap factories of Lombardy and the South of France, there is also a great trade in raw silk, an article of which this city is the great emporium. This is chiefly brought from Sicily, Calabria, and the Venetian Provinces; a small portion of it is manufactured. Lemons, figs, oranges, almonds, mushrooms, macaroni, and various confections are exported; even palms are a considerable article of commerce, particularly to Rome, for the ceremonies of the Church. Paper was formerly the object of a great export trade in Genoa, particularly to Spain and her colonies. The Genoese velvets, particularly the black, had always a very high character; but this article, as well as the rich damasks and figured stuffs of Genoa, although they still enter largely into commerce, have lost much of their superiority by the improvement of other nations in manufacturing skill. The marbles which constitute the magnificence of Genoa, add also to her commerce; they are exported in flags, or in carved cornices and chimney pieces; this kind of work is better executed at Genoa, where more of it is used, than elsewhere. *The Michio*, or *Alabastro di Sintri*, found two leagues from Genoa, is the most valuable kind; formerly a green and red marble was found at *Polverara*, about four leagues from the City, but the quarries are at present too much exhausted, and the marble too delicate, to yield a profit. The Genoese are also good carvers in wood, and excel in the manufacture of furniture. The merchants of Genoa have for a long time carried on an active trade for corn with Taganrok and Odessa, but it was not until 1818 that they thought of comprising in their trade with Russia the raw materials of manufacture. In that year a single cargo of the white wool of Caucasus was brought to Genoa, and the article not being known in the market, a loss was at first incurred by it; in 1824, however, the importations had become very considerable, and returned a large profit. At the same time the importation of iron and copper from Taganrok was tried, and succeeded; this trade with Russia is at present increasing rapidly, and promises to compensate Genoa for the decline of her staple manufactures. The Bank of St. George, established at Genoa in 1407, was one of the largest of its kind, and reckoned among its debtors some of the greatest Powers in Europe, particularly Spain. In the Revolution of 1795, its prerogatives were abolished, and it is at present only distinguished by the recollections of its antiquity.

Supply of water. Genoa, like other Cities extended along the foot of mountains, has a plentiful supply of water. The fountains of the City are filled by an aqueduct which comes from Seuffera, five miles East of the town. It passes by the Gate of St. Bartholomew, and divides itself into numerous canals. Six canals are formed to collect the streams coming from the adjacent hills, so as to prevent the inconveniences that might arise from the torrents overflowing their channels.

The territory of the Republic of Genoa extended about 60 leagues along the coast, with a breadth never exceeding 20 miles. It is a dry and sterile soil, producing little wine, and less corn; the olive grows well throughout, and of late years has been planted on the rocky terraces along the shore, in the *deserta Lingarum* of the Romans, a region hitherto thought inaccessible to human industry. The climate is mild and warm, ripening delicious fruits, particularly towards the East of Genoa, and suited to the growth of aromatic plants for essences and perfumes. The population of the whole territory is about 450,000; that of the city amounted to 100,000 previous to the French Revolution; it was afterwards diminished about one-fourth; but security having been restored, and commercial enterprise revived since 1815, this population of Genoa probably at present exceeds 80,000.

Genoa is the seat of an Archbishop, whose Province comprehends the former territory of the Republic divided into four Bishoprics. The Roman Catholic is the Religion of the State, but all others are tolerated.

In the City is a University, an Academy, a Public Library, and a School of Navigation. Among its distinguished literary and scientific names are those of the Lyric Poet Chiabrera; of Oderico, the ablest Antiquary and Philologist of the last century; and of the Marquis Lomellini, the first who ventured to make use of the *paratonnerre*, or lightning-rods. Genoa has always boasted of having given birth to Columbus, but there is no authentic proof in favour of the pretension; nevertheless, its citizens have recently erected a monument to that great man. In the trunk of the slender column which supports his bust, are contained some curious MSS. relating to him, among others the Bull of Alexander VI. containing the famous line of demarcation. It is not a little remarkable, that three centuries should have elapsed before the erection of any monument to a man who contributed so much to the advancement of human knowledge.

The Government of the Genoese Republic was a pure Aristocracy. The supreme power belonged to the Nobles; 28 families possessing the greatest privileges constituted the old Nobility; 437 formed the *sen*. The Duke and Senators were chosen alternately from these two Bodies; the former, who was the Head of the State, was elected every two years.

Few States in Europe have experienced so many political revolutions as Genoa. Involved in all the vicissitudes of the Roman Empire, it suffered first from the invasions of the Goths and Lombards; and afterwards from the ravages of the Saracens; such, however, were the advantages of its situation and the resources of its commerce, that it constantly emerged from oppression, and during the Xth century succeeded in establishing a free Constitution. The riches and maritime strength of the Republic enabled it to lend a valuable assistance to the Princes who engaged in the Crusades; and, indeed, the Genoese were, perhaps, the only party who gained from these expeditions. During the early splendour of the Genoese they were masters of the Crimea, and had settlements in the suburbs of Constantinople, Pera, and Galata; by this means they commanded the chief commerce of the Levant. The establishment of the Turks in Europe, and the wasting wars carried on with Venice and Pisa, reduced the Republic to submit to the Dukes of Milan, and after-

GENOA.

Extent of territory.

And population.

Literature.

History.

GENOA.
GENT.

wards to the French. In 1528 the latter were expelled by Andrew Doria, who restored to his Country its freedom and ancient form of Government. From that period Genoa enjoyed liberty and prosperity with but little interruption, until 1798, when the French caused the ancient form of Government to be abolished, and the State to be remodelled under the name of the Ligurian Republic, with a Constitution similar to that of France. In 1800, the City was most brilliantly defended by Massena, against a large Austrian land force and a blockading squadron of English. It was not until the garrison were reduced to the most frightful extremities, that they listened to terms of capitulation. By the Treaty of Lunéville, in 1801, the independence of the new Republic was acknowledged by the contracting parties. The Ligurian Republic, however, which was in reality dependent on France, was in 1805 made a part of that Empire, and divided into three Departments, viz. Genoa, Monte-

notte, and the Apennines. This state of things continued till 1814, when Genoa, after a short investment, surrendered to the British forces under Lord W. Bentinck, with an understanding that freedom was to be restored to the Republic. The Congress of Vienna, however, determined otherwise; and the territory of Genoa was, agreeably to arrangements made by the assembled Princes, united to Savoy and Piedmont. It therefore forms at present an integral part of the dominions of the King of Sardinia, who also takes the title of *Duke of Genoa*. The City and territory are at present governed by *Sindicators*, under their own laws and ancient tribunals; the Provincial Council also exists, whose particular office it is to regulate the imposition of new taxes, but it is absolutely controlled in all its proceedings by the Court of Turin.

77 miles South-East of Turin, 73 South of Milan, and 450 South-East of Paris. Longitude 8° 58' East and latitude 44° 25' North.

GENOA
GENT.

GENOPLISUM, in Botany, a genus of the class *Gynandria*, order *Monandria*, natural order *Orchideae*. Generic character: calyx ringent, the front helmet-shaped, lower leaves long and spreading; petals attached below to the style; nectary ascending, undivided; style cloven, without lateral membranous segments.

One species, *G. Baueri*, native of New South Wales.

GENORIA, in Botany, a genus of the class *Dodecandria*, order *Monogynia*. Generic character: calyx five-cleft; corolla, petals six; capsule one-celled, four-valved, coloured, many-seeded.

One species, *G. Americana*, native of the Island of Cuba, a shrub with large blue flowers.

G E N T.

GENT,
GENT'EL,
GENT'ELY,
GENT'ELNESS,
GENT'LETT,
GENT'LES, v.
GENT'LES, adj.
GENT'LESS,
GENT'LESSNESS,
GENT'LESHP,
GENT'LESHIP,
GENT'LY,
GENT'LY-BREATHING'
GENT'LY-MAN,
GENT'LY-KAN'LY,
GENT'LY-MANLIKE,
GENT'LY-MANLINESS,
GENT'LYMAN-PENSIONER,
GENT'LYMAN-USHER,
GENT'LY-ROCKER,
GENT'LY-SLEEPING,
GENT'LY-WAVING,
GENT'LY-WOMAN,
GENT'LY-WOMANLY.

Fr. gent, gentil; It. gentile; Sp. gentil; from the Lat. gens, and this from genus. Cicero, in his *Tropicæ*, (c. 6.) enumerates as partitions or divisions necessary for the complete definition of *Gentilis*; 1. *Qui inter se eodem nomine sunt.* 2. *Qui ab ingenuis oriundi sunt.* 3. *Quorum majorum nemo servitutem servivit.* 4. *Qui capite non sunt diminuti.* And it is from a just pride in the rank, the honour, the Nobility of family, that our modern applications of *gentle, genteel, &c.* derive their origin.

Gentel is applied to the manners, address or dress, of persons of rank; and, therefore, of fashion; and thus, is equivalent to

Polished or polite, elegant, graceful.

Gentle is, born of or des-

cended from a good family; and thus, inheriting or possessing the virtues or generous qualities of such family; and, therefore, applied to such qualities, namely to

Courteousness or urbanity of manners or disposition; affability, mildness; freedom from roughness or rudeness, coarseness, grossness or vulgarity; thus, is equivalent to

Courteous, affable, mild, meek.
Gent, is a common word in our old Writers, generally expressing the softer qualities of the female sex, Meek, kind, tender; and, as opposed to gross, vulgar, in Chaucer, (Tyrwhitt.) Neat and pretty.

See the Quotations from Sir Thomas Smith and Gibbon. The words in our old Writers are very variously written.

So þat þe kyng's newen, and þe erle's newen of Kent,
þat twei soȝte bacheleres noble were and gent.
In þis soȝte compaigne stitȝ tyȝonise arewe,
So þat þe erle's newen þat oȝer slowt þere.

R. Gloucester, p. 53.

þe erle þis lady gent god Harry his sounne,
Alle his teneмери, þat his eldres was woune.

R. Bruner, p. 213.

In England is aȝe crowned þat lady gent,
Two sounnes, two dochters for þe house has þat leet.
H. p. 213.

GENT.

So large he was & so herde, & al so de bonere;
So hardy and so gentil, and of so vary manere.

R. Gloucester, p. 167.

By fayre body so gentil yow manere he wote to nygt.

Id. p. 205.

Gentylmen put he vnto le priuie ek yde

Oþer in wardis myd varytyg he bryght hem out alen.

Id. p. 323.

put he hadde rewþe of hym, and for ye gentierie

Made ys þus with þe empereur with cote ferytyue.

Id. p. 5.

þe kyng hem voyre vnderweng, and honoured in ech wyse,
As greit deuyte tolde of hem, vor þer gentierie.

Id. p. 316.

Gentilite of erriere, & noble of lynaage,

Was non þat þare enure, þat did sulik ransalage.

R. Bruner, p. 185.

þe kyng þerof was blisþe, forþal him gentilly.

Id. p. 134.

Two old gentille men Edrik did forþen,

þe non highte Sigiford, þe to þer Sir Margare.

Id. p. 46.

Aþer þer sciorewre, whan þat þei add wende,

He pryd þam of alle þing, so gentille men & brode

To haf ad condite, vnto þe new kastelle.

Id. p. 80.

Popes and patreons, þow gentill biad refuþe.

Faion, p. 79.

Wanhapde here many

Gentilich w þe ye.

Id. p. 38.

For love þat undertake

That þei J. H. C. of hus gentierie shal iuste in Peers armen.

It bus helms and bus habetries.

Id. p. 340.

Fayre was this young wil and therewithal

As any wench him body gent and smal.

Chaucer, The Millers Tale, p. 3234.

But wad I wol, expresse withouten lie

God had us for to vex and multiþle;

That gentill test can I wol vnderstand.

Id. The Wyf of Bathes Prologue, p. 5611.

But who is so vertuous

And in his part not outrageous,

Whan such one thus seest thus before,

Though he be not gentill borne,

Thou must well wene (this is in soþ)

That he is gentill, because he doth

As length to a gentillman.

Id. The Remount of the Rose, fol. 126.

And though in me ye be right lefe and dera

Vnto any gentill, ye be nothing so.

Id. The Clerkes Tale, v. 8356.

And Emolie him loveth so tenderly,

And he hire serveth al so gentilly,

That oever was ther no w-ord þene betweene

Of jelousie, ee of non oþer tene.

Id. The Knightes Tale, v. 3106.

For sam folk wol be wounan for richene,

And for straken, and som with gentileme.

Id. The Millers Tale, v. 3957.

And therefore who so list it not to here,

Turne ower the leaf, and chese another tale,

For he shal find yow bothe greit and small,

Of storial thing that toucheth gentierie,

And eke morallite and holnesse.

Id. The Millers Prologue, vol. iii. p. 179.

And certes, he shulde not be called a gentillman, that after God and good conscience, alle thynges leif, no doth his diligenece and besynes, to kepe his good name.

Id. The Tale of Melibee, vol. ii. p. 119.

Forþine gentileme to marketh this nat gentill. But certes if there be any good in gentileme, I trow it be all onely this, that it seemeth as that a maner necesseite be imposed to gentileme, for that they ne shuld not outragen or lese lesen for the vntan of her noble kind.

Id. The third Book of Boecius, fol. 224.

For hart foillid of gentierie

Can oull demerue his dignece.

Id. The Remount of the Rose, fol. 140.

What maner woman art thou? good he,
I am a gentilewoman bo so, quod she.

Chaucer, The Second Nonnes Tale, p. 15633.

Also to have pride of gentrie is right greit fol; for oft time the gentrie of the bodie besimeth the gentrie of the soule: and also we be al of a fader and of a moder; and all we ben of a nature nature and corrupt, both riche and poure.

Id. The Penances Tale, vol. ii. p. 319.

What may we eke of hem that deliten hem in swearing, and hold it a gentrie or manly dede to swere greit oþer.

Id. p. 334.

I thank you my father dore

This schole is of a gentill lare.

Gower, Conf. Am. book i. fol. 23.

And for to loka on other side,

Howe that a gentileman is bore:

Adam, whiche was all to fore;

With Eve his wife, as of hem two

All was sholde gentill the.

Id. book iv. fol. 73.

For commodite in worþthe place

The women louen worþthece

Of wastoure, and of gentileme,

For the gentrie be most desired.

Id. book iv. fol. 73.

His wife, forth with his daughter alle,

So as he happen shulde falle,

With many a gentilewoman there,

Drest in the salte sea they were.

Id. book v. fol. 91.

New Remeneth this nobyll kyng,

The empereur after his daughter hadd leygging;

To speke with that May,

Menequeres forþ he seid

Aþer the mayde fayre and grei,

That was bryght as someres day.

Geoffrey, in Rithun, Met. Rom. vol. ii. p. 212.

Either the commoner onlye must be welthy, and the gentyl and noble men needy and miserable: or elles excluding gentylite, al men must be of one degree and sort, and a new name prouided.

Sir Thomas Elgot, The Governour, book i. fol. 2.

I might petereuse a wolf as white as whales bon,

A ferre beane, of frecher bon, befold I neuer none,

Save that her leas were toy and toward the bar grace,

Vnto the which this gentie bonit gan him aduance grace.

Sorrey. Song of a Lady who refus'd to Dances with him.

Thus they that were demerue were recomforted by the lordes that they resonced vnto, who had pyte on them, as it was reason, for nobleness of gentileme ought to be aided by nobles and gentile.

Lord Berners, Froissart, Compaignie, vol. i. ch. 401.

But Cæsar summoning before him the noble men of awery cite, partie by putting them in feare is declaring that he knewe of their dings, & partie by restraining them gentyll, kept the greater part of Gallis in dew obediens & quietnes.

Arthur Golding, Cæsar, Commentaries, book v. fol. 140.

I stirred him still toward gentileme;

And coude him to regard felicitie.

Wyot. Complaint upon Love, 4c.

But, mylan, maners can do much,

she bryng a worthie wyf,

Bringen trinite frida, gentrie, & stocke

all pleasures of this lyf.

Draut, Horace, Epistle to Nannion.

What traitours beartes, they have cowardlye borne all this while to King H. thought (also how wickedly they beuiched and abused that gentile-leaved prince)

Stevens, Bishop of Winchester, Of True Obedience. To the

Rader, sig. H 6.

No, nor those same hardy craft men of yours in cities, nor yet the rude and uplandish ploughman of the country, are not surprised to be gently afraid of your gentlemen's idle serving-men, unless it be such as be of body or stature correspondent to their strength save courage; or else whose bold stomachs be discouraged through poverty.

Sir Thomas More, Utopia, by Robinson, book i.

GENT.

GENT.

The queen herself shall be led away captive, and her *gentlewoman* that mourns as the doves, and groans within their hearts.
Bible, Anno 1551. *Of Nathan*, ch. ii.

He lov'd, as was his lot, a lady *gent*,
That him again lov'd in the least degree;
For she was proud, and of too high intent,
And loy'd to see her lover languish and lament.
Spenser, *Fairie Queene*, book i. can. 9.

She that was noble, wise, as faire and *gent*,
Cast how she might their harden'd lives preserve,
Zeale was the spring whence dow'd her hardiment,
From maiden's shams yet was she left to sever.
Furfiar, *Godfrey of Boulogne*, book i. ec. 17.

What should tempt the chapp sweaver to open his black throat as wide as hell, and to belch out his blasphemies against Heaven, and the God of Heaven, but only that he fancies that a well-mouthed man will make his speech the more stately and *gentle*.
Hopkins, *Sermons*, fol. 89.

I will not be drunk in the streets, but I may sleep till I be recovered, and then come forth sober; or if I be overtaken it shall be in civil and *gentle* company.
Taylor, *Sermon* 7. part ii.

The surname is the same of the *gentilis* and stocks, which the senate doth take of the father surnames, as the old Romans did.
Sir Thomas Smith, *Commonwealth*, book iii. ch. viii.

Gent is Latin betwixt the race and surname, as the Romans had Cornelius, Serpius, Appian, Fabius, Emilius, Plancius, Julius, Brutus, Valerius, of which words were *agnatis*, and therefore kept the name, were also *gentiles*, and retaining the memory of the glory of their progenitor's name, were *gentiles* of that or that race.
Id. *Id.* book i. ch. xx.

We few, we happy few, we band of brethren;
For he to day that sheds his blood with us,
Shall be my brother: he shall be so to us,
This day shall *gentle* his condition.
Shakespeare, *Henry F.* fol. 67.

For, all as soon as life did me admit
Into this world, and shew'd heaven's light,
From mother's pap I take was milk,
And straight deliver'd to a fiery knight
To be up brought in gentle thames and martial might.
Spenser, *Fairie Queene*, book i. can. 9.

But the fair virgin was so meek and milde,
That she to them vouchsafed to embrace
Her goodly port, and to their senses wild
Her *gentle* speech applie, that in short space
She grew familiar to that desert place.
Id. *Id.* book iii. can. 7.

Generallie unto all men he shew'd himselfe varie *gentle* and tractable, thereby to win their loves, for the better establishment of his new christian religion.
Halsbush, *History of Scotland*.

Foan. I thinke I shall drinke in pipe-wine first with him, I'l make him dance. Will you go, *Gentles*?
Shakespeare, *Merry Wives of Windsor*, fol. 49.

Wane to the place they came where Artegal
By that same careful squire did them abide,
He *gently* go him to demand of all
That did betwixt him and the squire betide.
Spenser, *Fairie Queene*, book v. can. 1.

But here you will; perforce I must confesse,
I thought you Land of more true *gentleman*.
Shakespeare, *Midsummer Night's Dream*, fol. 151.

He [Antares] was a prince of much humanity, and noted for many examples of *gentleness*.
Raleigh, *History of the World*, book iii. ch. vii. sec. 7.

We say, that Shere's wife hath a pretty foot,
A cherry lip, a bowy eye, a panning pleasing tongue;
And that the Queen's kindred are made *gentle-folks*.
Shakespeare, *Richard III.* fol. 174.

Joe. You say true, you have ben bred i' the family, and brought up i' t. Our mother was a most direct hypocrite, and has maintained us all this many years with it, like *gentle-folks*.
Ben Jonson, *Bertholme Foppe*, act i. sc. 3.

Then conveying thee down by a soul-pleasing descent through delicate embroidered meadows, often veined with *gentle-gliding* brooks.
Dragon, *Preface to the Polydore*.

Gentleness be those whom their race and blood, or at the least their virtues do make noble and famous. The Latines call them *nobiles* and *generous*, as the French do *nobles* or *gentilhommes*.
Halsbush, *The Description of England*, ch. v.

Though they are of monstrous shape, yet taste
Their manners are more *gentle-kind* than of
Our humane generation you shall finde
Many, say almost any.
Shakespeare, *Tempest*, fol. 13.

Nay, looks you, Carlo: this is my humour now! I have had and society, my friends left me well, and I will be a *gentleman* whatsoever it cost me.
Cas, *A most gentleman-like resolution*.

Ben Jonson, *Every Man out of his Humour*, act i. sc. 2.

If he can derive himselfe from the head of any sept, (as most of them can, they are so expert by their barres,) then how holdeth himself a *gentleman*, and therefore scorneth to worke, or use any hard labour, which, he saith, is the life of a peasant or churle, but therefore becometh either an horse boy, or a steward to some knight, insuring himselfe to his weapon, and to the *gentlemanly* trade of stabling, (as they count it).
Spenser, *Works*, vol. vii. p. 460. *View of the State of Ireland*.

Then Edward Fitzgerald, the Earl of Kildare's brother, (Lieutenant of the band of *gentleman-penthouse*), met and received him, and conveyed him to Bergham, three miles from Windsor, (where the Queen then lay).
Condon, *Elizabeth*, anno 1669.

On his right hand went the Mayor of London, bearing a mace; and on his left hand went the *Gentleman-Usher* of the private chamber.
Baker, *Richard III.* anno 1483.

Max. I will not think but they ascend the sky,
And there awake God's *gentle-sleeping* peace.
Shakespeare, *Richard III.* fol. 179.

Some in France, which will needs be *gentlemen*, whether men will or no, and have more *gentleskip* in their hat than in their head, be at deadly feuds, with both learning and honesty.
Archon, *Works*, p. 215. *Schools Master*.

After that the king put away Edith the Queen only of displeasure conveyed against her father, and appointed that she should be kept in main custody to the abbey of Redwall, by the Abbess there, without any honourable retentment, having no *gentle-woman* only to wait upon her.
Grafton, *Edward the Confessor*, Anno 1045.

————— If it will please you
To shew us so much *gentrie*, and good will,
As to expend your time with us awhile,
For the supply and profit of our cups,
Your visitation shall receive such thanks
As his a king's remembrance.
Shakespeare, *Hamlet*, fol. 209.

As for our *gentrie*, them to hire they'll let,
And as good cheap as they can them afford,
Branded for slaves, that if they hept to stray,
Known by the mark, then any one might say.
Dragon, *The Battle of Agincourt*.

But the idle and slothful, and such chieffe as shew and scold labour, live in great poverty, and yet will not stick to boast of their subtiltie and *gentrie*, as though it were more seemely for the honest to lacke, then comely (by exercise of some honest art) to get their living.
Stow, *A Description of England*, fol. 4.

[Such] is the unhappy consequence of too easie yielding at first, till at last the greatest slavery to sin be accustomed but good honest, and a *gentle* compliance with the fashions of the world.
Stillingfleet, *Sermons* 2. vol. i.

A set of *gentle* good-natured youths fallow into such a manner of life, would form almost a little academy, and doubtless prove no such contemptible companions, as might not often tempt a wiser man to mingle himself in their diversions, and draw them into such serious sports as might prove nothing less instructing than the gravest lessons.
Spectator, No. 230.

I have long neglected him as being a profligate or (as Mr. Browne more *gently* calls him) a privileged wretch, who takes the liberty to say any thing, and whose reproach is no scandal.
Halsbush, *Letters to John Leary*, No. 2.

GENT.

GENT. He had a genius full of *gentleness* and spirit, having nothing that was ungraceful in his postures and dress.

Dryden. *Da Prouce*.

That with her wedding-clothes addresses
Her complaisance and gentleness.

Baile. *Hudibras*, part iii. can. 1.

For what, I pray, is a *gentleness*, what properties hath he, what qualities are characteristic or peculiar to him, whereby he is distinguished from others and raised above the vulgar? are they not especially two, courage and courtesy? which he that wanteth is not otherwise than equivocally a *gentleman*, as an image or a carcase is a man; without which *gentleness* in a conspicuous degree is no more than a vain show, or an empty name.

Barnes. *Sermon* 21. vol. iii.

If it comes to a juggle and competition, *gentility* must go before Christianity, and fashion take the wall of religion.

South. *Sermon*, vol. viii. p. 170.

Upon the Duke of Monmouth's landing, many of the country-people came in to join him, but very few of the *grazey*.

Burnet. *Own Times*. James II. Ann. 1685.

Full little thought of him the *grate* knight,
Who, dying death, had there conceal'd his flight,
In broken and blemish'd hid, and shaming mortal sight.

Dryden. *Palanum and Arcite*, book ii.

He [the spiritless man] hath little of the serpent (none of its lurking insidiously, of its surprising violence, of its rancorous venom, of its keen mordacity) but much of the dove (all its simplicity, its gentleness, its fidelity, its innocency) in his conversation and commerce.

Barnes. *Sermon* 5. vol. i.

Thus to the Eastern wealth through storms we go;
But now, see the Cape once overbore, fear no more:
A constant trade-wind will securely blow,
And gently lay us on the spicy shore.

Dryden. *Annus Mirabilis*, ch. 305.

It is from this honest heart that I find myself honoured as a *gentleman-usher* to the arts and sciences.

Spettator, No. 332.

Tell a country *gentleman* that the wind is South-West, and the weather *lovely*, and like to rain, and she will really understand, 'tis not safe for her to go abroad this-*ill*, in such a day, after a fever.

Lacke. *On Human Understanding*, book ii. ch. xvii. sec. 4.

As when amid the various-blossom'd Spring,
Or gentle-brooming Autumn's gentle shade,
The philosopher mind with Nature talks.

Thomson. *To the Memory of Lord Talbot*.

Cake him me like a fawn,
Which through some shepherd's lawn
Panting seeks the mother deer,
Not without a panic fear
Of the gently-brutish hunter,
And the motion of the trees.

Francis. *Horace*. Ode 23. book i.

And now content, with gently-glowing gleam,
The morning shade, and westward stream'd its light.

Thomson. *Liberty*, part iv.

Then calm'd to friendship, you assume
The gentle-looking Harford's bloom.

Id. *Hymn on Solitude*.

Go find a breeze to lift thy cloud on high,
To walk these gently-rock'd in open sky.

Parnell. *The Gift of Poetry*.

Behove no more,
But side-long, in the gently-swaying wind
To lay the well-tow'd instrument ready'd.

Thomson. *Castle of Indolence*, can. 1.

But [Mercier] soon returned and took a house in Ceres-garden, painting portraits and pictures of familiar life in a *gentled* style of his own, and with a little of Watteau.

Walpole. *Anecdotes of Painting*, vol. i. p. 113.

The debts of honour and the expenses of fashion, must first be paid; but the butcher, the baker, and the brewer, may come in perhaps for expenses in the pound, when their customers are gone abroad to live *gentilly* at Lisle or Brussels.

F. Knor. *Winter Evenings*, vol. iii. even. 9.

VOL. XXII.

When he [Sir Godfrey Kneller] had finished the picture of Louis XIV. that Prince asked him what mark of his entire would be most agreeable to him? he answered modestly and *graciously*, that if his Majesty would bestow a quarter of an hour on him, that he might make a drawing of his head for himself, he should think it the highest honour he could possibly receive.

Walpole. *Anecdotes of Painting*, vol. iii. p. 157. etc.

The *World* is written in a style different from all the preceding. There is a certain gravity and *graciously* diffused over it, which gives it a peculiar grace when considered only as a book of amusement.

F. Knor. *Essays*, No. 38. vol. i.

Mrs. Shippen laughed aloud, and told her, "Her lady was one of the great *gracy*; and such little paltry *graciously*, as some folks, who travelled in stage-coaches, would not easily come at her."

Felding. *Joseph Andrews*, book ii. ch. v.

Who knows what cures await the fatal day,
When ruler gods shall banish *grace* May?
Ev's Death, perhaps, our valuers will invade.
Be gay; to soon the flowers of Spring will fade.

James. *A Turkish Ode*.

Oh, gently on thy suppliant's head,
Dread Godden, by thy chattering hand?
Not in thy Gorgon terrors clad,
Nor circled with the vengeful band.

Gray. *Hymn to Adversity*.

This appearance placed me on a level with the best families in the neighbourhood, and accordingly I was visited by all who claimed the rank of *gentlefolks*.

F. Knor. *Essays*, No. 166.

Of the words *gentile*, *gentleman*, *gentleman*, two etymologies are produced: 1. from the Barbarians of the fifth century, the soldiers, and at length the conquerors of the Roman Empire, who were vain of their foreign nobility; and 2. from the sense of the Civilians, who considered *gentile* as synonymous with *seignior*. Scilicet inclines to the first, but the latter is more pure, as well as probable.

Gibbon. *Decline and Fall of the Roman Empire*, ch. lviii.

They do not consider the pursuit of game is the liberal life of a *gentlemanlike* diversion, but view the hare and partridge as provender for the table at once *grated* and cheap.

F. Knor. *Essays*, No. 119.

Selden in his *Titles of Honour* has a Chapter of great learning (ii. 8.) on the title *GENTLEMAN*, which he considers equivalent to *Nobility*. In no part of it, however, has he expressed himself with so much force as in his *Table Talk* under the head "Gentleman."

"What a Gentleman is, is hard with us to define. In other Countries he is known by his privileges; in Westminster Hall he is one that is reputed one; in the Court of Honour he that hath Arms. The King cannot make a Gentleman of Blood. What have you said? Nor God Almighty; but he can make a Gentleman by Creation. If you ask which is the better of these? Civilly the Gentleman of Blood, Morally the Gentleman by Creation may be better; for the other may be a debauched man, this a person of worth."

"Every possessor of a fief," says Mr. Hallam, speaking of the Feudal system, "was a Gentleman, though he owned but a few acres of land, and furnished his slender contribution towards the equipment of a Knight." In the XIth and XIIth centuries the adoption of surnames and of armorial bearings became distinctive marks of Gentility of Blood. The same author in another place has delicately sketched the characteristics of this grade of modern Society. "The spirit of Chivalry left behind it a more valuable successor. The character of Knight gradually subsided in that of Gentleman, and the one distinguishes European society in the XVth and XVIth centuries as much as the other did in preceding Ages. A jealous sense of honour, less romantic, but equally elevated, a cere-

GENTLE-
MAN.

nious gallantry and politeness, a strictness in devotional observances, a high pride of birth, and feeling of independence upon a Sovereign for the dignity it gave, a sympathy for martial honour, though more subdued by Civil habits, are the lineaments which prove an indisputable descent." One feature only is wanting to complete this portrait, a lofty, devoted, and stainless loyalty, that chief and crowning quality was first shaken among ourselves by the coarse and ungentlemanly spirit of Puritanism, which attained its height during the great Rebellion, and which has ever since left its tinge on our National habits. We wish we could deny the truth of Mr. Hallam's closing remarks. "The Cavaliers of Charles I. were genuine successors of Edward's Knights; and the resemblance is much more striking if we ascend to the Civil Wars of the League. Time has effaced much also of this Gentlemanness, as it did before of this Chivalrous, character. From the later part of the XVIIth century, its vigour and parity have undergone a tacit decay, and yielded, perhaps in every Country, to increasing Commercial wealth, more diffused instruction, the spirit of general Liberty in some and of servile obsequiousness in others, the mode of life in great cities, and the levelling customs of social intercourse." (*History of Middle Ages*, li. 561. 4to.)

Our elder Heraldic writers claim great antiquity for this title, and it has led them into a good deal of very irrelevant silliness. Nicholas Upton, a Fellow of New College, about the year 1441, dedicated to Humphrey Duke of Gloucester a Tract de *Re Militari et factis illustribus*. In this he observes, "Of the offspring of the Gentilman Jafeth cometh Hahrahman, Moyses, Aron and the Prophetys, and also the Kyng of the right lyne of Mary, of whom that Gentilman Jhesus was born, very God and Man; after his Manhood Kyng of the land of Jude and of Jues, Gentilman by is Moder Mary, Prynce of Cote Armure."

Juliana Berners, who wrote only a few years later, (about 1460,) speaks in the same strain, in her Treatise on *Cot Armure*, of "the Gentyll Jhesus," and that he was "a Gentleman of his mother's behalf and bare cote armure;" also, that "Cain became a churle from the curse of God, and Seth a Gentyllman through his father and mother's blessing." Sylvanus Morgan, in his *Sphere of Gentry*, (1661,) has a similar passage; and Mr. Douce (*Ulys. of Shakespeare*, i. 348.) speaks of a Coat of Arms, *Redemptoris Mundi Arms*, exhibited in some of the *Hora* and other Romish Service Books, and employed as a stamp on the covers of old books. It was composed of the implements of the Passion.

In like manner, Gerard Leigh, in his *Accidents of Armory*, printed in 1576, speaks of "Jesvs Christ, a Gentleman of great linnage, as the Genealogie of Matthew and Luke do accord." Peacham, like Dame Juliana, carries the origin of the title as far back as our first Parents. "Moreover, for that it might be knowen, that even anou after the Creation of Adam, there was bothe Gentlenes and Ungentlenes, you shall understand that the second man that was born was a Giteman, whose name was Abel. I saye a Gentleman both of vertue and of linnage, with wose Sacrifice God was muche pleased. Hys brother Cain was Ungentle; for hee offered God the worst of his frutes." (*Complete Gentleman*, fol. 14.) So of Noah's four sons, Cham was not a Gentleman.

According to this writer "there are nine degrees of Gentility, or, as he expresses himself, "nyne Gitemen

of sendry callings:" 1. A Gentleman of Ancestrie. 2. A Gentleman of Blood but not of Anestry, as he who is the second in descent. 3. A Gentleman of Coat Armour but not of Blood, as he to who the King has granted Armorial bearings. 4. Agnio, a Gentleman of Coat Armour, but not of Blood, as he to whom the King hath granted a Lordship, and who may bear the Coat of that Lordship, provided the Heralds have ascertained that there be none of its Blood remaining. 5. A Christian Yeoman, who, in the service of God and his Prince, has killed a Heathen Gentleman, and who consequently is entitled to his armorial bearings. 6. A Yeoman, knighted by the King, who thus becomes a Gentleman of Blood. 7. "A Gentleman Spiritvall. This, if he be a churle's son, and is adummed to any dignity, he is then a Gentleman, but not of Blood. But if he be a Doctor of the Civil Law, he is a Gentleman of Blood." "The 8 is called a Gentleman vntill, and svene is he as heinge brought vp in an Abhey, or with a Bishop, of avycent time hath called the same Bishop or Abbot vncle, (and perhappes they are newier of Blood, for that Gentleman might be the Bishoppe's sister's brother's sonne, well, let that passe, it is seldome seenne that they come to beggary.) These, for that they have been vnterually brought vp and trayned in service, were able to attend on a Prince. And, in the old time, before Printing was deuised, were writers of Bookes at the King's cost. These Gentlemen, I saye, when they became masters of men, their sermons were two letters vpon their sleeves, as it might be an A and a B. The one letter for the Christian sone and the other for the srrname. The 9th hath ben of olde called a Gentleman Appropofitate. This is such a one as serveth a Prince. And at hys beginning is a Page, and groweth vp by his diligence to be a Grome, and so hyer. At the length is eyther Clark of the Kechin or Steward of the Hovse or Launds, and weareth Livery as a Gentleman. But he is without badge or Armorye of his owne, except (by the Prince) at the handes of the Heraldayght, he be endowed with some cognisance."

Brydall, in his *Jus Imaginis apud Anglos*, (1675,) distinguishes four sorts of Gentlemen; by Birth, by Office, by Reputation, by Creation. The test of Gentility, according to this writer, is the Bearing Arms; so that "the *Jus Nobilitatis* is nothing else but *Jus Imaginis*," (57.)

"In these days he is a Gentleman who is commonly so taken," observes the laborious Guillim in his *Drops of Heraldry*, (ii. 26.) "whosoever studieth the Lawes of this Realm, who studieth in the University, who professeth Liberal Sciences, and, to be short, who can live without manual labour, and will best the port, charge, and countenance of a Gentleman, he shall be called Master, and shall be taken for a Gentleman." "A Gentleman (by Blood) of what state soever he be, although he go to plough and common labour for his maintenance, yet he is a Gentleman, and shall not be named to Legal Proceedings, Yeoman, Husbandman, or Labourer. If a Gentleman be bound an Apprentice to a Merchant or other Trade, he hath not thereby lost his degree of Gentility." "If a man be a Gentleman by Office only, and loseth the same, then doth he also lose his Gentility." Guillim affords some other particulars, little worth extraction, but all tending to confirm his sensitiveness of the modern degradation of Gentility.

GENTLE-
MAN.

GENTLE-
MAN-
USHER.

The duties of a *Gentleman-Usher* at Court, in the early part of the XVIIth century, are detailed at great length in *The Book of Henrie Erle of Arundell, Lorde Chamberlayne to King Henrie theightie*, printed in the *Antiquarian Repertory*, (ii. 184.) He is to be well assured both from the King and the Lord Chamberlain, what persons are to be permitted to lodge in the place where the King goes, and what chambers, arras, beds, and stuffs he is to prepare. He is to acquaint himself with and to certify to the King, or the Lord Chamberlain, all manner of infirmities or any other casualties wherby the King might be annoyed in his lodging. He is to secure the keys of the gates, look to repairs, apportion chambers for the different members of the Royal Family and Household, meet the King and show him his lodging; to see that the King's apartments are properly dressed by eight or nine o'clock in the morning; to keep the door of the King's chamber in the King's presence all the day long. If it be the Council Chamber, he is to be outside; "If the King be in his secret chamber, a Gentleman Huishier ought to deliver the doore of the saide chamber to such oon as he thinketh by his discrecion shoulde best content the King's mynde, and is accustomed thereto." He is to prepare for the King's going to Mass, to learn from him the hour of dinner, and give orders accordingly; to deliver the Sword to him whose office it is to bear it before the King; to superintend the Sewers and Carvers, commanding them "to washe their hands befor they take their towells;" "to forbidde that no manner man do set any dish upon the King's bed for feare of hurting the King's riche counterpoyntes that lye thereupon. And that the said Huishier take good heede that no man wipe or rubbe their handes upon those arras of the King's, wherely they might be hurted, in the chamber where the King is speynally and in all other." Among many other offices, which are too long for citation, the following also occur, towards evening, by which it will be plainly seen, that "the Roome and Service belonging to a Gentleman Huishier" was very far from being a sinecure. "Item, a Gentleman Huishier by speciall commendement of the King ought to call for a torch, for to fetch for all night, at viij. o'clock at night a grome to bere the torch. A yoman huishier of the same night's watch to followe him with all yomen, gromes, and pages belonging to the same night's watch. First, to go to the pantiere, there to receive the King's breade, and well and truly thoochers of the mouth give the saie therof. Also there taking a taste of the breade for them of the watch. And incontynently to depart into the bottrie for the King's ale; there to receive iij. cuppes of ashe and ale, and to give them saie therof. One of said watche ought to fetch a pot and a gyspyn at the picher-house for ale and wyne, at the said watche. And so to depart into the seller. And there the Gentleman Huishier to receive the King's cup, and to deliver it to the grome that beareth the torch, a copboorde cloth, ij. pottes of wyne for the King, giving them the saie therin in the King's cup of the said wyne. This doon, to go to the ewery; there to receive the King's towell, hason and water, for the King's hands; and giving them the saie therof in like wise. And that doon to go to the grome porter; there to receive a mortar of waxe, xviij. asses, and a pricklet for the King and the watche. And this doon, thei all ought to come into the King's great chamber, there commanding a yoman

of the saide watche to keepe the chamber-doo; and there to avnyde all other except the watche knights and squyers for the bodie. And so then to drawe the travers."

The Gentleman-Usher in aftertimes ceased to be an appendage of State peculiar to Courts. The services of such an attendant were affected by most Ladies of condition. Archdeacon Nares has stated, that a Gentleman-Usher (*ad. r.*) was a sort of upper servant out of Livery, who walked before his Mistress bare-headed, handed her to her coach, or lent her his arm. He has also cited the following very ludicrous description of this "wenzel vermin of an huisher," (as Lady Tub calls her "*Gentleman in office*") from Lenton's *Lectures*, (1631.)

"A Gentleman-Usher is a spruce fellow belonging to a gay lady, whose footstep in times of yore his Lady followed, for he went before. But hee is growne so familiar with her that they goe arme in arme. His greatest vexation is going upon sleeveseas arrands, to know whether some lady slept well last night, or how her physick would p' th' morning, things that savour not well with him; the reason that oftentimes he goes but to the next tavern, and then very discreetly brings her home a tale of a tubbe. He is forced to stand bare, which would urge him to impatience, but for the hope of being covered, or rather the delight hee takes in shewing his new crispt hayre, which his barber hath caus'd to stand like a print-hedge in equal proportion. He hath one commendation among the rest (a neat carver,) and will quintly administer a trencher in due season. His wages is 'not much, unless his quality exceeides; but his vailes are great; inasmuch that he totally possesseth the Gentlewoman and commands the Maid to starch him into the bargayne. The smallness of his legs bewraye his profession, and feeds much upon veale to encrease his calfe. His greatest ease is he may lie long in bed, and when hee's up may call for his breakfast and goe without it. A twelvemonth hath almost worne out his habit, which his annual pension will scarcely supply. Yet if his Lady likes the carriage of him shee increases his annuity. And though she saves it out o' th' kitchen she'll fill up her closet." *Ch. 31.*

Mr. Nares has referred to two of Ben Jonson's Comedies, *A Tale of a Tub* and *The Devil is an Ass*, for illustrations of a Gentleman-Usher in the characters of *Pol Martin* and *Ambler*. He might have added, that Lenton in the above portrait has borrowed one of his most vivid touches from the last-named Play. When *Pug*, the Devil in disguise, is introduced as Mrs. Fitzdritzel's Gentleman-Usher to the female coterie, they first determine to call him *De-vile*, as "a prettier name;" and they then ask him, "what property is there most required—the height of your employment, in the true perfect escudero?" He answers, "a settled, discreet pace;" and then

"To be sure, madam,
First to inquire, and then report the working
Of say Lady's physick in sweet phrase."

The other important frivolities demanded by his station are treated, in continuation, with very powerful ridicule.

The *Gentleman-Usher of the Black Rod*, *Lator Virgo Nigra*, *Hastiarum*, *Virgo Rajules*, is the Chief Gentleman-Usher to the King. He carries a Black Rod with a Golden Lion at its summit. He is the Verger of the House of Lords, which he attends regularly during the Session of Parliament.

GENTLE-
MAN-
USHER.

GEN-
TIANA.
GENTILE.

GENTIANA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Gentianeæ*. Generic character: calyx irregularly five-cleft; corolla of one petal, bell-shaped, border four or five-cleft; capsule two-valved, one-seeded; receptacles two, lengthened.

A numerous genus of small, elegant, herbaceous plants, with flowers generally of a vivid blue: more than one hundred species have been described, mostly natives of the Alpine regions of the Northern hemisphere. *G. nivalis*, *amarilla*, *campestris*, *verna*, and *acaulis*, are natives of England; *G. acaulis* is, perhaps, the most interesting species of the genus; the flower, of an inimitable blue, is very large compared with the plant; it is worthy of cultivation in gardens, but is observed not to thrive well in the neighbourhood of large towns. The plants of this genus yield a powerfully toxic bitter extract.

GENTILE, *n.* See **GENY**, *ante*. *Fr. gentil*, gentilezer, gentileism, from the Latin *gentilis*, of or pertaining to a nation; applied, as the *Gr.* *ἑθνη*, *heathens*, to the nations, not Jews; and, thus, to an unbeliever, an infidel. *Gentilisms*, of or pertaining to a race, family or nation, national.

I will not trouble the readers with the innumerable ceremonies of the *Gentiles*, which were comprehended in *daanages*, *sens* they ought to be numbered among superstitions.
Sir Thomas Egert. The Governor, book i. ch. xi.

Who sooner from heretical malice, or *gentilical* superstition, or peccadillo tincture, or else with brotherly discern, as from the spotted collar of leprosy, shall be cleansed by the price of Christ, it is necessary for him to come to the church, and there show the true collar of his faith which he hath received.
Barnes. Epistle of his Works, fol. 870.

But this thy glory shall be soon retrench'd;
No more shall thou be taught abuse
The *Gentiles*.

Milton. Paradise Regain'd, book i. l. 457.

And it was to be that there was in him [Edwin] as in other kings his predecessors, a settled perversion in *gentilical* error, so that neither by admonition nor preaching (though the same had proceeded from the mouth of one allotted in that ministry) he was to be cranked from the isle of his error, and miserably wherein he was entangled and trained up.
Hinsdale. England, book v. ch. xiv.

Now is it true that the Jewish *gentilisms*, according to *Gentileisms*, make these seven angels the prefects of seven planets; which they seem to have learned in part from the Greek philosophy.

Medes. Works, fol. 55. On *Treatise of Scripture*, disc. 13.

But that an *anarchy* of *gentilisms* or national unto the Jews, if rightly understood, we cannot well concede; nor will the information of reason or sense induce it.
Sir Thomas Brown. Vulgar Errors, book iv. ch. x.

Nor is it proved, or probable that *Bergius* changed the name of *Bocassius Porco*, for this was his surname or *gentilium* appellation.
M. B. book vii. ch. xvi.

When the people began to espy the falshood of oracles, whereupon all *gentilism* was built, their hearts were utterly averted from it.
Hosker. Ecclesiastical Policy, book v. fol. 190.

This is not my conjecture, but drawn from God's known denunciation against the *gentilizing* Israelites.
Milton. Works, vol. i. fol. 357. *The Ready and Easy way to Establish a free Commonwealth.*

We see by these two verses, (*Rom. ch. ii. v. 10.*) and *ch. i. 16.* that St Paul expressly lays it down, that there was a law, under the Gospel, so other national distinction between the Jews and the *Gentiles*, but only a priority in the offers of the Gospel, and in the design of rewards, and punishments, according as the Jews obeyed or not.
Locke. Parnassus on Romans, ch. i. sec. 2.

The hapless condition of the *Gentile* world in the state of *gentilism*, signified here by *deform*, without strength, he terms, *Col. i. 13.* *dead is sin, a state, if way, of weakness.*
Locke. Paraphrase on the Epistles to the Romans, ch. v. sec. 5.

It is easily seen why the representation of Jesus's being made unto us wisdom and righteousness is particularly addressed to the *Gentiles*: they most wanted those blessings.
Warburton. Works, vol. 9. *Sermon 5.*

So that what is called natural magic, arose out of the fundamental principles of the *Gentile* theology; and implied a communion with the natural Gods, and with demons so to their ministers and apes.
Flamm. Examination of La Mase on Miracles, sec. 6.

St. Paul, who (as will be shown immediately) adapted this maxim, used it in the sense here assigned it; for the elsewhere censures all the demons of *gentilism* as mere vanities.

M. Of the Demons of the New Testament, ch. i. sec. 10.

It will, I apprehend, be found upon examination, that, according to the historians, the public devotion was principally directed towards *gentilist*, tutelary, and local, deities, the guardians of particular nations and people, such as had been the objects of their former care; and to those greater Gods whom we have before proved to be men.
Id. On the Worship of Human Spirits, ch. iii. sec. 10.

GENTOO, the name formerly given to the Hindus by the English in India, is a corruption of the Portuguese word *Gentio*, "Gentile." This seems to be placed beyond all doubt by Dr. Fryer, who says, when speaking of Maupitiam, (*New Account of East India and Persia, being nine years' Travels, begun 1672, finished 1681*, p. 27.) "the *Gentiles*, the Portugal idiom for *Gentiles*, are the Aborigines;" and he is probably the first English writer by whom the word was used. As a barbarous dialect of Portuguese was long the *lingua franca* of India, it is not surprising that some of our terms relative to that Country should have been borrowed from it, as, *tanque*, *zamoria*, *palanquin*, *bascen*, *Comorin*, *Cochin*, &c. but it is very extraordinary that no acute a writer as Mr. Halhed (*Gentoo Code*, xxi. xxii.) should, on the contrary, suppose that the Portuguese borrowed the term *Gentoo* from an Indian word (*jant* or *jantu*) signifying "animal," on account of its resemblance to "Gentile." If Fryer's authority were insufficient, a still earlier one might be found in the accurate Pietro della Valle, who in his last volume (*L'India col Ritorno*) always calls the Hindus, *Gentili*, "Gentiles," following the Portuguese, whose language was familiar to him.

GENUFLEXION, *Fr. genuflexion*; *Lat. genu*, the knee, and *flectere*, to bend.

Bending the knee, acts of worship expressed by bending the knee.

Boots and shoes are so long accoutred, that one can hardly kneel in God's house, where all *genuflexion* and postures of devotion and decency are quite out of use.

Howell. Letter 2. book iii.

They contented not themselves with the ordinary postures of devotion, such as *genuflexion*, the bowing of the head or the body, but did, (as one of the ancient speakers) prostrate themselves on the pavement, cover it with their bodies, and wash it with tears of devout joy.
Astley. Sermon 7. vol. iv.

These were palms repeated, *genuflexions*, scourging, almsgiving, pilgrimages, all of them actions which may be performed without a conversion of mind.

Jortin. Remarks on Ecclesiastical History, vol. iii. p. 273.

GENUINE, } *Lat. genuinus*, *g. d. in nobis*
GENUINELY, } *gentium*, (Minshew,) born in us,
GENUINENESS, } natural. See **AUTHENTIC**.
Natural, native; and thus, neither spurious, nor adulterated.

GENTILE.
GENUINE.

GENUINE.

GENUS.

And when all Wales beside by fortune or by might
 Uter her ancient foe resign'd her ancient right,
 A constant natives still the only did remain,
 The last her genuine laws which stoutly did retain.

Drayton. Polyolbion, song 9.

We use
 No foreign gums, nor essence fetch'd from far,
 No volatile spirits, nor compounds that are
 Adulterate; but, at Nature's cheap expense,
 With far more genuine sweets refresh the sense.

Carson. To my Friend G. N.

For it can hardly be imagined that he [Apuleius] who was so devout a Pagan, so learned a philosopher, and so witty a man, should be so far imposed upon, by a counterfeit Triumvirk book, and more Christian cheat, as to bestow translating upon it, and recommend it to the world, as that which was genuinely pagan.

Cudworth. Intellectual System, fol. 328.

To show how day and night, winter and summer, arise from Copernicus his hypothesis, will not only explode the hypothesis itself, but succeedingly set out the fitness and genuineness of the hypothesis itself.

Merr. Song of the Soul, (1647.) notes, p. 441.

Indeed, if slight and verbal differences, in copies, be a good argument against the genuineness of a writing, we have no genuine writing of any ancient author at this day; for the same thing has happened to all old books whatsoever, that have been often transcribed.

Shurp. Sermon 3. vol. ii.

They must not deny, that there is to be found in scarce another agent able to analyse compound bodies less violently, and both more genuinely and more universally than the fire.

Boyle. The Sceptical Chymist, part i.

The modern Free-thinker, is a perfect Proteus. He is now a Dissenter, or a Papist; now again a Jew or a Mahometan; and when closely pressed and heated through all these shapes, he at length starts up in his genuine form, an Infidel confuted.

Warburton. Divine Legation. Dedication to the Free-thinkers.

But this comely mingling
 Of rhymes, anarchy, intermingling,
 For sombers genuinely British
 Is quite too finely and skittish.

Byron. Remarks on a Pamphlet, &c.

All writers have agreed in thinking that St Austin reasoned well, when, in vindicating the genuineness of the Bible, he asked, "What proofs have we that the works of Plato, Aristotle, Cicero, Varro, and other profane authors, were written by those whose names they bear; unless it be that this has been an opinion generally received at all times, and by all those who have lived since these authors."

Watson. Apology for the Bible, let. 2.

GENUS, Lat. *genus*, (quod plures partes amplectitur. Cic.) from the ancient *geno*, i. e. *gign-ere*, to beget. Applied to

A whole race or kind. For the Logical use or abuse of the word, see the Quotation from Crousa.

Rarity and density (which are the proper differences of quantity) cannot change the common nature of quantity, their *genus*, which, by being so to them, must be unrevocably in them both.

Dryden. Of Bodies, ch. xiv.

In the defining of words, which is nothing but declaring their signification, we make use of the *genus*, or next general word that comprehends it. Which is not out of necessity, but only to save the labour of enumerating several single ideas, which the next general word or *genus* stands for; or, perhaps, sometimes the shame of not being able to do it.

Locke. On Human Understanding, book iii. ch. iii.

When a general idea is indifferently applied to others which are also general it is called *genus*, and those to which it is applied, are called species of that *genus*. The idea of figure is the *genus*; the ideas of triangle and circle several single ideas, which the next general word or *genus* stands for.

Cressant. Art of Thinking, part i. sec. 3. ch. v.

The Jews would have a king for majesty and splendor, like the Heathens. God permits this, he approves it not. It seems to me, that the Lord renounces the very *genus* of such kings as are there mentioned.

Lubbock. Memoirs. Appendix. K. Charles's Case, by J. Cooke.

GEODE, Gr. *γῆδης*, earthly, from *γῆ*, the earth.

Nothing, except an outer wall and four remains; in part of which is a vast stratum of terrigenous gravel.

Pennant. Journey from Chester to London, p. 402.

GEODIA, in Zoology, a genus of Corals belonging to the family *Spongidiæ*, established by Lamarck.

Generic character. Coral free, fleshy, tuberosiform; hollows internally closed all round, and when dry porous externally; furnished with a lateral disk pierced with larger holes.

This genus contains only one species, described by Lamarck, *G. gibberosa*.

GEOFFRÆA, in Botany, a genus of the class *Dicladia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx bell-shaped, irregularly five-lobed, two-lipped; corolla, wings and keel nearly equal; standard large; drupe oval, marked with furrows; nut two-valved, one-seeded.

Fine species, natives of the Tropics. *G. inermis*, native of Jamaica, yields an anæsthetic medicine.

GEOGRAPHY, Fr. *géographie*; It. and Sp. *geografía*; Lat. *geographia*; Gr. *γεωγραφία*, from *γῆ*, the earth, and *γραφειν*, to write, to describe.

A description of the Earth: of parts of the Earth.

Wherefore I am of opinion that America by the North-West will be found favorable to our enterprise, and as the author unhesitatingly believes the same, for that I find it not only confirmed by Ptolemy, Aristotle, and other ancient Philosophers, but also by all the best modern geographers.

Hakluyt. Voyages, &c. vol. iii, fol. 12. North-West Passage.

Curtius, in this place, contrary to the stream of all geographers, would needs place these Amazons upon the borders of Hircania, (lib. vi. c. 10.) whereas Justin says, they bordered upon the Albanians, (lib. xlii. c. 3.)

Usher. Annals. Anno Mundi 3674.

Wherefore regardless here of all geographical scrupulosity, we will say that Gibon is Nilus or Sira, the river of the Ethiopians, that is, of the Jans.

Henry More. Defence of the Philosophical Cabala, ch. ii.

The study of geography is both profitable and delightful; but the writers thereof, though some of them exact enough in setting down longitudes and latitudes, yet in those other relations of manners, religion, government, and such like, accounted geography, have for the most part misused their propriety.

Milton. Prose Works, vol. ii, fol. 128. (Preface.) A Brief History of Moscow.

I do not say to be a good geographer a man should visit every mountain, river, promontory and creek upon the face of the earth, view the buildings and survey the land every where, as if he were going to make a purchase.

Locke. Of the Conduct of the Understanding.

I now live in the house with a child, whose his mother has so well instructed this way in geography, that he knows the limits of the four parts of the world, could readily point, being asked, to any country upon the globe, or any country in the map of England; knew all the great rivers, promontories, straits, and bays in the world, and could find the longitude and latitude of any place, before he was six years old.

Id. On Education.

In that vast region of China, which is enriched with so fertile a soil, and comprehends such variety of geographical peculiarities, they make not (as Sanchez informs us) their wine of grapes, but of barley.

Boyle. Urfulness of Natural Philosophy, part ii. sec. 4.

Here [Homer] introduces Minerva to let Ulysses into the knowledge of his country. How does she do this? She geographically describes it to him.

Pope. Homer. Odyssey, book iv. v. 299. Note by Brinsley.

Manichæus, or Manes, who was a Chaldean or Babylonian, was born about a. n. 240, and was a learned and ingenious man, and a good astronomer and geographer.

Justin. Remarks on Ecclesiastical History, vol. ii, p. 123.

GEODE.

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QEO-
GRAPHY.
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GEO-
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Mowee lies at the distance of eight leagues North North-West from the former [Oubvee], and is one hundred and forty geographical miles in circumference.

Cook. *Third Voyage*, book v. ch. vi.

It is worthy of observation, that the islands in the Pacific Ocean, which our late voyages have added to the geography of the globe, have been generally found lying in groups and clusters, the single intermediate islands as yet undiscovered.

Cook. *Third Voyage*, book iii. ch. xii.

QEO-
GRAPHY.
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GEO-
MANCY.

GEOMANCY.

GEOMANCY. } Fr. *geomantie*; Sp. *geomancia*; }
GEO-MANCIA, } IL and Lat. *geomantia*, from γῆ,
GEO-MANTIC, } the earth, and *mantra*, from *mantrō*,
and this from *mantrō*, *furere*, to rave. Cotgrave
calls it

Divination by points and circles made on the earth.

What say we of them that believe on divinales, as by sight or by noise of brutes or bestes, or by sorts of geomancy, &c.

Chaucer. *The Parson's Tale*, vol. ii. p. 334.

The crafts, which that Soturnal fondes
To make pikes in the shade,
That geomancers cleped is,
Full ofte be vecht is unne.

Gower. *Conf. Am. book vi. fol. 135.*

He taught them there openlie both in Latine and Greke, beside the art Mayck, Sortilege, Phisomy, Palmestry, Alchemy, Necromancy, Chyromancy, Geomancy, and Witchery, that was taught there also.

Bale. *Vicarius*, part. i. p. 41.

Fortune-tellers, jugglers, geomancers, and the like incoherent impostors, though commonly men of inferior rank, and from whom without illumination they can expect no more than from themselves, do daily and professedly delude them.

See Thomas Brown. *Fidger Errors*, book i. ch. iii.

Why do Geomancers imitate the quatuordecim figures in their mother characters of aquiduct and amicus, &c. somewhat answering the figures in the lady or speckled beetle?

Id. *Cyrus Garden*, ch. v.

Two geomantic figures were display'd
Above his head, a warrior and a maid,
One when direct, and one when retrograde.

Dryden. *Palmerin and Arcite*, book iii.

One of the oldest writers on GEOMANCY is said to be Philo Judeus, of whom Cassiano (who himself published a Treatise on the same Art in 1580) remarks, there is extant a Book of *Geomantia qui præter titulum nihil de Geomantia prorsus habet*. Of such a Work, however, we have not met with any trace.

Philo Judeus.

Cornelius Agrippa.

De Vanitate
Nostri-
um.

Cornelius Agrippa, besides some notices in his Work *de Occulta Philosophia*, has left behind him an express Tract of *Geomantia*, of which he speaks with much reverence. We read of his later years, *De Vanitate Scientiarum*. We give the passage as it is "Englished by In. Sam. (Sanford) Geot." (1575.) "Albeit al for the most parte due attribue Geomancie to Astrologie, for the like manner of judgement, and also because they gette the vertue thereof not so much out of Numbers, as out of Movings, according to that saying of Aristotle in the first Booke of the Meteors: the Moving of the Heavens is everlasting, and is the beginning and cause of al inferior Movings. Among the Aoncientes Italy hath written hereof; of those of latter yeares Gerardus of Cremona, Bartholomew of Parmie, and a certayne man called Tundinus. I have written also a certayne Booke of Geomancie far differing from the other, but no lesse superstitious, false, or if you lyst I will say lying." (c. 13.)

In a subsequent Chapter (36.) he distinguishes two sorts of Geomancy, "All they which write hereof do affirme that Geomancie is the daughter of Astrologie,

whereof we have spoken in Arithmetike, which casting certaine points made by chance, or by a certaine force, of the which by certaine equall and unequal numbers: fashioneth certaine figures attributed to the heavenly Signes by which they divine. There is also an other kinde of Geomancie which Almadul the Arabian introduced and brought in, the which doth divine by certaine conjectures take of similitudes of the cracking of the earth, of the moving, cleaving, swelling either of itselfe, or els of inflammation and heate, or of thundrings that happen, the which also is grounded upon vaine superstition of Astrologie, as that which observeth Houses, the newe moones, the rising and forme of the starrs."

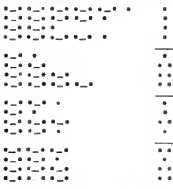
From Turner's translation (1665) of the Tract of *De Geo. Corn. Agrippa, de Geomantia*, we transcribe the following Rules for erecting a Geomantic Figure, without pretending to stop for comment or explanation.

Geomantic Figures are sixteen in number, according to the following Table:

Fortuna Major.	Fortuna Minor.	Solis.	Con- junctio.	Albus.	Mercurii.
• • • • • • • •	• • • • • •	• • ○ •	• • • • • • • •	• • • • • • • •	• • • •
Via.	Populus.	Luna.	Pter.	Rubeus.	Martis.
• • • • • • •	• • • • • • • •	• • • •	• • • •	• • • • • • • •	• • • •
Acqui- sita.	Lactita.	Jovis.	Cancer.	Tristitia.	Saturn.
• • • • • • • •	• • • • • • • •	• • • •	• • • • • • • •	• • • • • • • •	• • • •
Paulla.	Amisio.	Veneris.	Caput Draconis.	Cauda Draconis.	
• • • • • • • •	• • • • • • • •	• • • •	• • • • • • • •	• • • • • • • •	

"And now we come to speake of the manner of proceeding or setting down the figures, which is thus: that we set down the points according to this course in four lines from the right hand towards the left, and this in four courses. There will therefore result unto us four Figures made in four several lines, according to the even or uneven marking every line, which four

GEO-
MANCY. figures are wont to be called *Matres*; which do bring forth the rest, filling up and completing the whole Figure of Judgment.



Each of these lines, strictly speaking, ought to be assigned to one of the elements and one of the cardinal points.

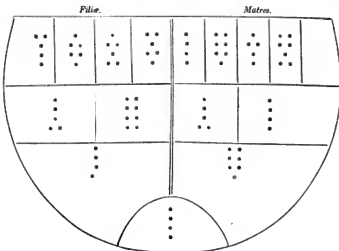
"Of these four *Matres* are also produced four other secondary Figures, which they call *Filiae*, or succedents, which are gathered together after this manner, that is to say, by making the four *Matres*, according to their order, placing them by course one after another.... then that which shall result out of every line maketh the Figure *Filiae*, the order whereof is by descending

from the superior points through both mediums to the lowest, as in this example:

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"And these 8 Figures do make 8 Houses of Heaven after this manner, by placing the Figures from the left hand towards the right: as the 4 *Matres* do make the 4 first Houses, so the 4 *Filiae* do make the 4 following Houses, which are the 5th, 6th, 7th, and 8th, and the rest of the Houses are found after this manner; that is to say, out of the 1st and 2nd is derived the 9th, out of the 3rd and 4th the 10th, out of the 5th and 6th the 11th, and out of the 7th and 8th the 12th (these last combinations are called *Nephries* by Sperry in his translation of Cattan) by the combination or joining together of two Figures, according to the rule of the even or uneven number in the remaining points of each Figure. After the same manner there are produced out of the last four Figures, that is to say, out of the 9th, 10th, 11th, and 12th two Figures, which they call *Coadjutores* or *Testes*, out of which two is also one constituted, which is called the *Index* of the whole Figure or thing questioned." (This *Index* has been read *Judex* by Sperry, in his version of Cattan, who accordingly, with the utmost gravity, translates it *Judge*) "as appeareth in the example following."



The reader will not object to be spared the application of this Figure to Astrology. But as that Science was flourishing in the days of Chaucer, and was deeply

cultivated yet later by Dryden at the time in which he wrote his *refacimento* of *The Knight's Tale*, we shall subjoin the significations of *Rubeus* and *Pallus*, ac-

GEO-
MANCY.

Puella.

ording to the several Houses in which they are found : in illustration of the passage which we have cited above from *Palamon and Arcate*.

“*Puella* in the 1st House signifies a person of a short life, weak constitution of body, middle stature, little fat, but fair, effeminate and luxurious, and one who will incur many troubles and dangers in his lifetime, for the love of women. In the 2nd House it neither encreaseth riches, nor diminishes poverty; signifies a thief not to be departed from the city, and a thing stolen to be alienated and made away: if a question be of treasure in a place, it is resolved there is none. In the 3rd House *Puella* signifies more sisters than brethren, and encreaseth and continueth good friendship and amity amongst them; denoteth journeys to be pleasant and joyous, and men of good conversation. In the 4th House *Puella* signifies a very small Patrimony, and a Father not to live long; but maketh the fields fertile with good fruits. In the 5th House a woman with child is signified to bring forth a woman child; denotes no embassages, causes much commerce with women, and some office to be obtained from them. *Puella* in the 6th House signifies much weakness of the sick, but causeth the sick shortly to recover, and sheweth a Physician to be both unlearned and unskilful, but one who is much esteemed of in the opinion of the vulgar people; giveth good servants, handmaids, cattle, and animals. In the 7th House *Puella* giveth a wife fair, beautiful, and pleasant, leading a peaceable and quiet conversation with her husband, notwithstanding one that shall burn much, and be coveted after of many men. Denoteth no suits or controversies which shall depend before a judge, but some jarres and wranglings with the common people one amongst another, which shall be easily dissolved and ended. In the 8th House, if a question be of one reputed to be dead, *Puella* declareth him to be alive; giveth a small portion with a wife, but that which contenteth her husband. In the 9th House *Puella* signifies very few journeys, sheweth a man of good Religion, indifferent skill or knowledge in Sciences, unless happily Musick, as wel vocal as instrumental. In the 10th House *Puella* signifies Princes not to be very potent, but, notwithstanding, they shall govern peaceably within their dominions, and shall be beloved of their neighbours and subjects. It causes them to be affable, mild, and courteous, and that they always exercise themselves with continual mirth, plays, and haunts; maketh Judges to be good, godly, and merciful; giveth offices about woman, and especially from noble women. In the 11th House *Puella* giveth many friends, and encreaseth favour with women. In the 12th House *Puella* signifies few enemies, but contention with women, and delivereth prisoners out of prison through the intercession of friends.

Rubeus.

“*Rubeus* in the 1st House signifies a short life and an evil end; signifies a man to be filthy, unprofitable, and of an evil, cruel, and malicious countenance, having some remarkable and notable signe or scar in some part of his body. In the 2nd House *Rubeus* signifies poverty, and maketh thieves and robbers, and such persons as shall acquire and seek after their maintenance and livelihood by using false, wicked, and evil and unlawful arts; preserveth thieves, and concealeth theft, and signifies no treasure to be hidden, found. In the 3rd House *Rubeus* renders brethren and kinsmen to be full of hatred, and odious one to another, and sheweth them to be of evil manners and ill dispositions, causeth jour-

GRO-
MANCY.

neys to be very dangerous, and foresheweth false faith and treachery. In the 4th House he destroyeth and consumeth patrimonies, and disperseth and wasteth inheritances; causeth them to come to nothing; destroyeth the fruit of the field by tempestuous seasons and malignance of the east, and bringeth the father to a quick and sudden death. *Rubeus* in the 5th House giveth many children; but either they shall be wicked and disobedient, or else shall afflict their parents with grief, disgrace, and infamy. In the 6th House *Rubeus* causes mortal wounds, sicknesses, and diseases, him that is sick shall die, the physician shall erre, servants prove false and treacherous, cattle and beasts shall produce hurt and danger. In the 7th House *Rubeus* signifies a wife to be infamous, publicly adulterate, and contentious, deceitful and treacherous adversaries, who shall endeavour to overcome them by crafty and subtle wiles and circumventions of the law. In the 8th House *Rubeus* signifies a violent death to be inflicted by the execution of public justice, and signifies, if any one be inquired after, that he is certainly dead, and a wife to have no portion or dowry. *Rubeus* in the 9th House shews journeys to be evil and dangerous, and how a man shall be in danger either to be spoiled by thieves and robbers, or to be taken by plunderers and robbers; declareth men to be of most wicked opinions in religion and of evil faith, and such as will often easily be induced to deny and go from their faith for every small occasion; denoteth Sciences to be false and deceitful, and the professors thereof to be ignorant. In the 10th House *Rubeus* signifies Princes to be cruel and tyrannical, and that their power shall come to an evil end, as that they shall be cruelly murdered and destroyed by their own subjects; or first they shall be taken captive by their conquerors, and put to an ignominious and cruel death, or shall miserably end their lives in hard imprisonment; signifies judges and officers to be false, thievish, and such as shall be addicted to usury; sheweth how a mother shall soon die, and denoteth her to be blemished with an evil fame and report. In the 11th House *Rubeus* giveth no true nor any faithful friends, sheweth men to be of wicked lives and conversation, and causeth a man to be rejected and cast out from all society and conversation with good and noble persons. *Rubeus* in the 12th House maketh enemies to be cruel and treacherous, of whom we ought circumspectly to beware; signifies such as are in prison shall come to an evil end, and sheweth a great many inconveniences and mischiefs to happen in a man's life.”

Maister Christopher Cattan, Gentleman, as he is Cattan, styled by Sparry in his translation, wrote his *Geomanie* about the middle of the XVIth century. Sparry's very curious version of it bears date 1591. According to these authorities there are many great conveniences attaching to this mode of Divination. “This arte may be made upon the earth, or on white paper, or upon any other thing whereon it may commodiously be done.” (ch. i.) “The beginning and original of this Art came from the Indians, which found it before the world was drowned. It may be practised whosoever that a man will, according to the demande that is made, be it night or day, fair weather or fowle, raise or winde.” (2.)

Cattan appears to have been very largely employed. Among other figures, he presents us with one cast for the Lorde of Ferte when he was in love with my Lady

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GEOMETRICAL.

Fr. *geometric*; It. Sp. and Lat. *geometria*; Gr. *γεωμετρία*; from *γῆ*, the earth, and *μετρεω*, to measure.

A measuring of the earth; technically restricted to that Science which is applied to the measurement of extension.

For in the land there was no craftsman,
That *geometrie*, or *arithmetic* can,
No portraiture, no keener of images,
That *Thoreson* no *him* mate and wages,
The theatre for to make and devise.

Chaucer. *The Knight's Tale*, v. 1900.

Through which a man hath the sleight
Of length, of brede, of depth, of height.

Geometrie.
Gower. *Conf. Am.* book vii. fol. 142.

The carpenter being taken out, and the goods freighted in tane of our ships for London, to the end that the bigones, height, length, breadth, and other dimensions of so huge a vessel might, by the exact rules of *geometrical* observations be truly taken, both for present knowledge, and duration also of the same unto posterity, one M. Robert Aune, a man in his faculty of excellent skill, omitted nothing in the description, which either his art could demonstrate, or any man's judgment think worthy the memory.

Hakluyt. *Voyage*, &c. vol. ii. part ii. fol. 198. *Membre de Dux taken*.

But *geometry* especially, which Philo calleth the mother city, and moreover commanding the rest; doth draw us greatly withdrew by little and little, the mind purified and cleared from the cogitation of sensual things.

Holland. *Platarch*, fol. 629.

For Lycargus, as you know very well, chased out of Lacedæmon arithmeticke proportion as a popular thing, turbulent and apt to make commotions; but he brought in the *geometrical*, as belising the civil and modest government of some few wise sages, and a lawful royalty and regal dominions; for the former giveth equality unto all according to number; but the other unto every one by reason, and with regard of desert and worthiness; this (*geometrical*) proportion (I say) maketh no confusion of all together, but in it there is an apparent discretion and distinction between the good and the bad, dealing always unto every one their own, not by the balance or lot, but according to the difference of vice and virtue.

Id. B.

The quality which the common sort seeketh after, and is indeed the greatest injustice that may be, God taketh out of the world, as much as possibly may be, observeth that which is fit and meet for every one according to desert and worthiness, going herein *geometrically* to work, by reason and law defining and distributing accordingly.

Holland. *Platarch*, fol. 629.

Is the use of things is seen that relation, which answers in some sort, into *geometrical* proportion.

Græc. *Comm-Socrus*, book i. ch. v.

Besides which I will further by five *geometrically* measure forth all the land of Scotland, to be divided into those that deserve the same, according to the merits of the men.

Holland. *History of Scotland*, Ann. 1313.

It is certain, that our humane souls themselves are not always conscious of whatever they have in them; for even the sleeping *geometrician* hath at that time all the *geometrical* theorems and knowledge, some way in him; as also the sleeping musician all his musical skill and songs; and therefore why may it not be possible for the soul to have likewise some actual science in it, which it is not expressly conscious of?

Cudworth. *Intellectual System*, fol. 160.

To see that nothing therein came by chance, but that all things were disposed, according to their nature and use, in number and measure, by the magnificent architect; who in the one did every where *geometries* as well as in the other.

Græc. *Comm-Socrus*, book iv. ch. viii.

And some resemblance there is of this order in the eggs of some butterflies and moths, as they stick upon leaves or other substances; which being dropped from behind, are directed by the eye, doth testify declare how nature *geometrically*, and sheweth order in all things.

By the time he was six, he could manage a compass, ruler, and pencil, very prettily, and perform many little *geometrical* tricks, and advanced to writing and arithmetic.

Locke. *Letters between Mr. Locke and his Friends*, vol. iii. p. 630.

When he has once got such an acquaintance with the globes, as is above mentioned, he may be fit to be tried a little in *geometry*; wherein I think the first six books of Euclid enough for him to be taught. For I am in some doubt, whether more to a man of business be necessary or useful.

Locke. *On Education*, sec. 181.

In the year 1657, those very ingenious and great men, Mr. William Naile, and my Lord Broucker, and Sir Christopher Wren, afterwards, in the same year, *geometrically* demonstrated the equality of some curves to a straight line.

Dreham. *Physico-Theology*, book v. ch. i. note 13.

As I do not pretend to have taken that pains, which I have done, to become a speculative *geometrician*; so I consider, that without understanding as much of the abstract part of *geometry* as Archimedes, or Apollonius, one may understand enough to be assisted by it in the contemplation of nature; and that one needs not know the profoundest mysteries of it, to be able to discern its usefulness.

Boyle. *The Usefulness of Mathematics to Natural Philosophy*.

Wherefore, as to the exquisite uniformity of shape, which is so admired in gems, and is thought to demonstrate their being formed by a seminal and *geometric* principle, &c.

Id. *On the Origin and Virtues of Gems*.

If this kind of demonstration is not permitted, the process of reasoning called *deductio ad absurdum*, which even the severity of *geometry* does not reject, could not be employed at all in legislative discussions.

Burke. *Letter to a Member of the National Assembly*.

Surveying a place, according to my idea, is taking a *geometrical* plan of it, in such every place is to have its true situation, which cannot be done in a work of this nature.

Cook. *Second Voyage*, book iii. ch. vii.

And yet the best philosophy, proceeding as *geometrical* principles, hath informed us, that possibly all the solid matter in the universe, may be comprised within a narrowness of limits still more astonishing than even that immensity through which we find it dilated and expanded.

Warburton. *Works*, vol. ix. serm. 2.

To show how compatible are mathematics with the absence of sentiment and imagination, we may recollect, that a famous *geometrician*, after reading one of the finest tragedies ever written, asked, "But what does it prove?"

F. Knorr. *Remarks on Grammar Schools*.

GEONOMA, in Botany, a genus of the class Monocotyledon, order Monodelphia, natural order Palmæ. Generic character: male flower, calyx three-parted; corolla, petals three; filaments six, connected in form of a cylinder: female flower, calyx and corolla as the male; style one; stigma two-lobed, drupe, dry, one-seeded.

Two species, Palma, from ten to fifteen feet high, natives of the Caracæes. Willdenow.

GEOPHILUS, in Zoology, a genus of Myriapoda, established by Dr. Leach, belonging to the family Scolopendridæ.

Generic character. Eyes scarcely distinct; antennæ cylindrical, composed of short or long joints; body formed of many rings, each furnished with a dorsal plate, and a pair of legs all of nearly equal length, except the last pair, which are longer than the others.

Dr. Leach notices four species, found in England, *G. carphophagus*, *G. ruberrimus*, *G. armatus*, and *G. longicollis*. See the *Linnean Transactions*, vol. xi. GEOPONIC, or *γεωπονική*, from *γεω*, earth, and *πον*, the earth, and *ων*, to labour, to work.

Pertaining to the tillage or cultivation of the earth by labour; agriculture.

To add yet further, those *geoponical* rules and precepts of agriculture which are delivered by divers authors, are to be generally received; but respectively understood unto climates where they are determined.

Sir Thomas Brown. *Folger Errors*, book vi. ch. iii.

GEO-
METRY
GEO-
VONIC.

GEOR-
PONIC.
—
GEORGIA.

[It] freely receives the wholesome blasts of the North wind (such
accounted of among builders and seamen for its mission of pure
air) coming in from that part which lies open to the sea.

Dryden. Poly-olion, song 10.

GEORGE, the insignia of St. George.

RICH. Harp not on that string, azim, that is past,
Nix by my George, my Garter, and my Crown—

QUE. Trophée'd, dishonour'd, and the third scourge.

RICH. I swear.

Shakespeare. Richard III. fol. 108.

GEOROS, the local or temporary reason for the appli-
cation of this word to Bread of a particular kind is
mere matter of conjecture.

Art thou of Bethlehem's noble college free?
Stark, staring mad; that thou woe'd'st tempt the sea?
Cubb'd in a cabin, on a mattress laid,
On a lewre georgy, with lowly swaddlers fed,
Dead wine that stinks of the borachio, sup
From a foul jack, or greasie maple cup?

Dryden. Persius. Satire 5. v. 215.

GEORGE.
—
GEORG'A.

GEORGIA

GEORGIA is a Kingdom at the foot of Mount
Caucasus, remarkable not only for excellence of cli-
mate and fertility of soil, but for having subsisted as
a separate Kingdom for more than two thousand years,
notwithstanding the various invasions and spoliation
to which it was so long exposed. Georgia Proper
is the *Iberia* of the Ancients, but the territory of its
Sovereigns was at one period extended over the whole
isthmus to the South of the Caucasian Chain. The
origin and date of its present appellation does not
appear to have been yet ascertained. The *Georgi*
mentioned by Pliny (iv. 26; vi. 14, ed. Hardouin.)
and Pomponius Mela, (*De Situ Orb.* i. 2, § 50; ii. 1,
§ 44, 102.) were merely agricultural Tribes, so named
to distinguish them from their unsettled and pastoral
(*nomades*) neighbours on the other side of the river
Panticope; they were also near the Tauric Cher-
sonese, far to the North-West of Caucasus. The
modern name seems to have been borrowed in the XIth
or XIIth centuries from the Arabs and Persians, who
then called this country *Gurj* and *Gurjistan*; perhaps
from *Gurjistan*, "the Land of Wolves," a name not
inappropriate to so thickly wooded a region. This
etymology is, at least, as plausible as that of Wahl,
(*Forder und Mittel Asien*, 472.) who says, "there is
no doubt *Gurjistan* was derived from *Kur* or *Gur*, the
Persian name of the river called *Cyrus* by the Greeks;"
for that stream was never called *Gurj*. The Georgians
themselves call their country *Kartli*; by the Armenians
it is named *Frastan*, and by the Russians *Gruzia*; the
inhabitants being termed *Gruzia*. The native Histori-
ans give their Country the name of *Iveria*, i. e. *Iberia*;
but this was, probably, introduced by the Ecclesiastics,
whose profession led them to study Greek.

The whole territory was anciently divided into the
Upper and the Lower *Iberia*. The former, compre-
hending *Kartli*, *Kakhét*, and a part of *Samatragia*;
the latter, the remainder of that Province with *Imerét*,
Mingrel, and *Gurjel*. A part has long been to the
possession of Turkey, the rest was formally ceded to
Russia on the 12th of September, 1801. That Power,
however, at first retained only *Kartli* and *Kakhét* in her
own hands, and they were divided into five Circles or
Districts (*Uzd.*) 1. *Gori*; 2. *Lori*; 3. *Dusheti* in
Kartli; 4. *Telav*; 5. *Signak* in *Kakhét*.

1. *Kartli*, or *Kartlinia*, contains 1. *Gori*, bounded on
the North by Mount Caucasus, on the West by *Imer-
et*, on the South by the Mountains of *Mtsoreti** and
Gojareti. 2. *Dusheti*, bounded by *Gori* on the West,

Mount Caucasus on the North, a range of calca-
reous hills on the East, and the *Kur* on the South.
3. *Lori*, bounded on the North by *Gori*, on the East
by the *Kur* (*Cyrus*), on the South by *Bambaki*, and
on the West by the Turkish District of *Akhkash*
(*Akhak-tshikh*).

II. *Kakhét*, or *Kakhétia*, contains 1. *Telavi*, bor-
dering on *Dusheti*, Westward; the Glaciers separ-
ating it from the *Legzia*, Northward; the river
Alazani Eastward, and the following District to the
South. 2. *Signak*, bounded on the North by *Telavi*,
on the West and South by the *Kur* (*Cyrus*), and on
the East by the *Alazani*.

Georgia, however, when taken in its largest extent, Georgia,
may be said to be bounded by the snowy ridges of
Caucasus on the North, by the Caspian and Euxine on
the East and West, by the *Batya*, (*Choroki*), *Cyrus*,
and *Arazes* on the South. This area, anciently divided
into *Colechia*, *Iberia*, and *Albania*, now comprehends
the following territories: I. *Lazetia*, the Country of
the *Lazhes*. II. *Guria*, or *Gurjel*. III. *Mingrel*, or
Mingrelia. IV. *Imerét*, or *Imiretia*. V. *Kartli*, or
Georgia Proper. VI. *Cachetie*. VII. *Ganjah*. VIII.
Carabagh. IX. *Sheki* or *Nukha*. X. *Shirvan*. XI.
Mughán. XII. *Tális*.

1. The Country of the *Laz* or *Laz*, *Lazica* of the I. Lazet
Ancients, (*Arrian*.) is a part of *Colchia* according to
the Geography ascribed to Moses of Chorea, Pro-
copius, (*De Bello Goth.* iv.) and Agathias, who ex-
pressly say, that the *Laz* were *Colchians*. It stretches
along the coast of the Black Sea from the neighbour-
hood of *Trebizonde*, to the mouth of the *Choroki*,
Jurukh, (*Chórás*, *Acampsis*, or *Batys*.) which separates
it from *Guria*. The Eastern part of *Lazetia* is called
Trapizonia *Alagi*, i. e. the District of *Trebizonde*; the
Western, *Ishanet*, or *Zaneti*; and it is the original
country of the *Zani*, or *Sanni*. These divisions are
called *Janu* and *Khazu* by Moses Chorenensis, who
gives the name of *Eker* or *Egeria* to the whole of
Colchia. *Garakhi*, or *Choroki*, (*Acampsis*), and *Mak-
riyeh*, (*Rhizium*), are the two largest rivers; *Günayeh*,
or *Günc*, and *Rizeh*, or *Irish*, (*Rhizium*.) near the
mouths of those streams, the principal places. To the
South-West of the latter there are rich silver mines.
The *Laz* are a predatory Tribe, who maintain them-
selves by plunder: some however served in the Turkish
navy. They are within the jurisdiction and nominally
subject to the *Pashá* of *Trebizonde*, (*Tarburán*.)
Their territory once included *Guria*, *Mingrel*, and
Imerét. *Archepolis*, *Sebastopolis*, *Rhodopolis*, (*Var-
tikhé*), *Cutaisium*, (*Kutajia*), *Surapana*, (*Sherspan*),
and *Scanda*, (*Scandé*), were some of its most remark-

* Where several mute letters come together, as in this word, an
indistinct vowel sounding like *a* is but is assumed to facilitate the
pronunciation; this name, therefore, is pronounced *Mtsoret*.

GEORGIA. able places. The Muchirian Plain, which Procopius (*De Bella Goth.* iv. p. 607.) calls the finest and most fruitful tract in Colchis, lies between the village still called Muchkura and the Rioni or Phasis.

II. Guria or Gurid, Colchis.

III. Guria (Guridi) is the title of the Prince, extends from the Black Sea to Imereti one way, and from the Choroki to the Rioni the other; it is therefore equally divided between the Russians and the Turks. From the continental lands of the latter, it has been nearly reduced to a desert, notwithstanding its excellent climate and rich soil. Most of its villages are placed on elevated levels, where the air is purer than in the valleys, which are covered with wood. The Prince of Guria is now subject to Russia, and very desirous of adopting European customs and habits. A few years ago, (about 1817.) he gave some lands and families of slaves to an Englishman, named Marr, on condition of his introducing the cultivation of indigo; but with the childish inconsistency of the half-civilized, he soon afterwards made a similar donation to some German rope-dancers, as a remuneration for their performing three times a week for the amusement of his Court, (Gamba, i. 121.) The security obtained by the protection of Russia has already had a good effect. The morals of the natives, so corrupt in the time of Charlin, are much improved; and the land is more cultivated, though it produces as yet little more than is sufficient for home-consumption; wax and honey are among its most abundant products, and one sort of the latter has an incbrating quality, derived, as is supposed, from the flowers of the *Rhododendron Ponticum*, a shrub common on the mountains in this part of Asia, (Tournefort, Voy. ii. 239.) This singular property of the honey is mentioned by Xenophon, (*Anab.* iv. 46.) as having been experienced by his men in their celebrated retreat. The population of Guria, estimated by Gildenstädt at 5000, and by Reinegg at 6000 families, now, probably, exceeds the latter, and consists principally of Georgians, under the spiritual superintendence of the Bishops of Shemokmedi and Jumati, who are subject to the Catholics, or Patriarch of Imereti. In the Turkish part of the Province, Mohammedanism prevails, as apostasy is the surest way to escape slavery. When the power of the Kings of Iberia was on the decline, one of the Nobles seized this Province, and his family held it for a considerable time as a separate Principality, under the protection of the Turks, to whom the Southern districts of Kakhaber, or Majikheti, and Achara are still subject. Poti, called Cal'ah Fâh by the Turks, because it stands at the mouth of the Fâh or Rioni, the *Phasis* of the Ancients, is a fort of no consequence. Didi-tsikhe, to the South of it, is a large old castle with a secure harbour. Batumi, or Bâtüm, on the Eastern side of the mouth of the Chôrâc (Choroki), has also a good harbour, and is the Capital of Guria. The river Chôrâc is the *Bathys* or *Scamperia* of the Ancients.

III. Mingrelia, Colchis.

III. Mingrelia, or Ming-reli, extends from the Rioni (Phasis) to the river Enguri, (or Ingûr,) and is separated by that river from the territory of the Abkhasses. On the North it is bounded by parts of Caucasus, which is inhabited by the Swânes. Ming-reli Proper, between Caucasus and the Tekhen; Odschi, from that river to the sea, and Lechkhumi* (or Lejgrumi) in the moun-

tains, between the source of the Abasha and the brook ASKI, are the three districts into which the whole Province is divided. It appears also from M. Gamba's account, that a fourth district has been added, comprehending a part of Great Abkhasseti, or Abkhaz, extending Northward as far as the river Kodzirs, (Corax,) and the cape of the same name, and having the Chibelli (Jebel-Il, i. c. mountaineers?) on the East. But though nominally subject to the Dadian, it is merely a sort of debatable border left unoccupied as a barrier to incursions on either side. So small is the value of land on the banks of the Ingûr (Enguri,) notwithstanding every advantage of soil and climate, that an Abkhaz Chief in the Russian service told M. Gamba, that he would willingly let him have as much as measured three miles square—for nothing,—provided he would come and settle there. The mountains, however, of Tmurakhan,* as the Russians call the territory of the Abkhazs, are inhabited by a numerous, warlike, and vindictive people. The principal rivers of Ming-reli are, the Enguri or Encureh, which rises in the Country of the Swanes, and flows into the sea on the West side of Anaklia or Anakria, (*Heraclea*.) The Chani, flowing from the same mountains, pouring its stream into the sea on the West side of Khobi. The Tekhen, the mouth of which is to the North of the Rioni. The Tekhuri and Abasha, which join that river, and near the source of the latter is Kemne, the first village belonging to Lechkhumi. The Tseni-tsikli, or Inse River (*Hippus* of the Ancients,) springing from the West side of the Glaciers of Elburz, (called Elbruz, or Elburaz, by the Russians,) 507 five verst (about four miles) from the source of the Rioni (Phasis,) flows through Swaneti, where it is called Lashkhuri, and divides Ming-reli from Imereti, in its passage to the Rioni. It flows over a bed strewn with fragments of lime-stone and Jasper, with a breadth and velocity little inferior to those of the Phasis. It often, however, overflows its banks, which are low and argillaceous. The course of this stream was strangely mistaken and misrepresented by Reinegg, (*Hist. Topographische Beschreibung der Kaukasus*, ii. 19.) The Manrali, placed by Ptolemy above the *Laza*, are probably the Ming-reli, who call themselves Kadzari, (Gouts,) and together with their neighbours in Imereti are named Tasiskari by the Georgians, (Gildenstädt, *Reise im Kaukasus*, i. 417.) to whose Sovereign they were once subject. At the end of the XVIIIth century one of the noble family of Chikvâni made himself an independent Sovereign, and assumed the title of *Dadian*. He is now under the protection of Russia, whose military posts, in several parts of his dominions, secure his subjects from the incursions by which they suffered so much formerly. The land is generally level, and consists of a rich alluvial soil, scarcely to be rivalled in fertility. "The reigning *Dadian*," says M. Gamba, (i. 132.) "is a man of middle height and delicate constitution, has a mild and pleasing expression of countenance, and is polished and affable in his manners." The size and muscular strength of his wife, however, reminded the French traveller of the ancient Amazons. She came to join her spouse, who was on a visit at Kotâls: her horse

* Language in Gamba, (i. 129.) but with regard to the orthography of names, he cannot always be trusted.

* Tamarische, the ancient name of Tseni, at the mouth of the Chôrâc, was changed by the Russians into Tmurakhan, and the whole coast, from the strait of Yeal-cal'ah to the river Ingûr, seems to have been thence called Tmurakhan or Tmurakhan, (Klaproth, *Asie Polyglotte*, 84 132.)

GEORGIA. was led by a Mingrelian Noble on foot, and she was accompanied by ten or twelve female attendants on horseback, and as many male servants on foot: thirty or forty of her Nobles followed her well mounted. She and her women were attired in robes and hats of scarlet cloth; the latter looped up on each side, and ornamented with gold lace, and gold and silver coins. The housings of her palfrey were of gold brocade, and hung down to the ground. The slaves, however, were barefooted, and in rags, and many of the Nobles had packets of salt sturgeon hanging at their saddle-bow. A Pope, or Priest, the Prince's two sons and their tutors, with two scribes carrying their brass inkstands (*colamdri*) at their girdle, like the Greeks of the Lower Empire, brought up the rear. Zugdidi, as in the time of Chardin, is the principal residence of the *Dadian*; but he often changes his abode for the purposes of finding a better hunting-ground, or a cooler retreat during the heat of summer. His revenue, in money, is supposed out to exceed 12,500 roubles in specie, (about £2000.) but his household is maintained by levies of provisions in kind. The prevailing Religion is the Georgian Greek, and each of the three Provinces, Ming-reli, Lechkhumi, and Odishi, has its own Bishop, who were formerly subject to, but are now independent of, the Catholicos of Imereti. Rukhi, on the left bank of the Enguri, once a strong fortress belonging to the Turks, was demolished by the Russians. From Egri, the strongest place in the Country, a well built and populous town, the whole was once called Egeria. Khobi, or Khopi, on the right side of the Chani, near its mouth, is a town of considerable size, and has a large church. Martvili, at the foot of the mountains, one of the principal fortresses, and at the same time a Convent and Episcopal See, is about three versts (two miles) on the right side of the Tsenis-tskali. Tsageri, in the high schistose mountains, is another Episcopal See, with a large cathedral. Güldenstüd estimates the population of the *Dadian's* territory at 14,000 families, or about 70,000 souls. This, however, was doubtless much too high; Reinegg made it 60,000, and M. Gamba (l. 349) reduces it to 40,000. The Mingrelians are divided into three classes, the Princes, Nobles, and Plebeians. The first are again subdivided into two ranks, called *Jinazka* and *Jinandi*, and the latter cannot enter into the service of any persons inferior to the former: they, in their turn, are served by the *Zakhar* or Nobles, and *Moniali* or Plebeians. Like the Hindû castes, these distinctions are immutable. The last hold their property on a sort of feudal tenure, pay a kind of rent in kind and personal service. Oppression, domestic and foreign, had reduced this people to the lowest indigence, at the time of the *Dadian's* placing himself under the protection of Russia. The tranquillity and security thus obtained, have already introduced a considerable transit-commerce; but much time must elapse, and many political changes take place, before industry and its concomitant prosperity can be established in this ill-fated Country, to which Nature has been so bountiful, and the foils and vices of man so ruinous. In scarcely any other are the extremes of luxury and want brought into closer contact, or more powerfully contrasted. "Women are met," says M. Gamba, (l. 351.) "walking barefoot, and clad in gold and silver brocade; wretched cabins are adorned with rich carpets and velvet cushions." The labourer, says another traveller, Klaproth, (ii. 29.) can seldom afford more than a piece of coarse

cloth to cover his body from his girdle to his knees. In winter a close jacket of fur, and a cloak of felt are always worn here, as in the rest of Caucasus. Cakes of *ghomi* (*Panicum Italicum*), a coarse meal of millet, serve for bread, and the meat is generally roasted; at great feasts hogs and oxen are served up whole. Grapes, figs, pomegranates, chestnuts, and other fruit, grow almost spontaneously, and with a moderate portion of labour this Country would be one of the most productive on the face of the earth.

IV. Imereti, comprehending the mountainous district of Riza, lies to the South South-East of Lechkhumi and the Glaciers of Caucasus, the opposite side of which is inhabited by the Bassians and Ossets. It is separated from Ming-reli by the Tsenis-tskali, and a precipitous chain of lime-stone hills form the boundary between it and Kartli. On the South it joins the Pashalic of Akhiscab (Akhal-tsikhe). It anciently belonged to Iberia, was afterwards considered as a part of Lazica, and finally became a Province of Kartli (Georgia Proper,) till the division of that Kingdom in 1214; when it was attached to an independent Sovereignty held by Princes of the House of Bagrationi, some of whom have been naturalized in Russia. Riza was formerly governed by a Chief called the *Eristavi*, who held his territory in fee under the King of Imereti. The last of those Chiefs having joined the Turks against his Liege-Lord, was dispossessed, and his fief resumed by the Crown. The principal River in Imereti is the Rioni, or Phasis, which springs from the East side of the snowy peak of El-burz, called Pisk by the Swabs. It runs about 12 miles in an Easterly direction, through the Glaciers and schistose mountains, till it reaches Khebi in Riza, where it bends to the South of the East. After receiving the Bokva and Chriali, it runs to the South South-West, still traversing the schistose range till it is joined at Oni by the Jejo. At that point it turns directly to the South-West, separates the schistose from the calcareous rock, till the former terminates; and, after receiving the Lajamuri, bends its course Southward. After passing Kutaisi (Cottalis) it is joined, near Var-tskhe, by the Kvirila, or Kvirili, (i. e. the Roarer or Shouter,) a large river flowing from the foot of the schistose chain, and forming the boundary of Imereti and Kartli. From their point of junction, the Rioni flows, with few deviations, in a Westerly direction, to the sea, having no affluents of any size on its Southern, but several on its Northern side, the largest of which are the Tsenis-tskali (*Hippus*) and Zakhuri. It appears hence that Strabo, (xi. 2. § 12.) Pliny, (vi. 4.) and Procopius, (*De Bello Pers.* ii. 15.) who bring the Phasis from the Mountains of Armenia, are in error. As low as Kutaisi the Rioni is not in summer time more than 200 paces wide; but its banks, which are rocky and precipitous in the mountains, are two fathoms high even in the low lands, where it passes through a bed of clay. Its stream is always muddy, and varies much in depth and rapidity. It abounds in fish, particularly the salmon (*Salmo Salar*) and sturgeon (*Acipenser Sturio*), from the roe of which much caviar is made. Placed on the Southern declivity of Caucasus, intersected by high schistose ridges and elevated calcareous levels, broken by deep valleys and low plains of a clayey soil covered with wood, Imereti presents nearly the same features as Kartli.

IV. Imereti, Iberia, Lazica, Georgia.

Rioni, Phasis.

In 1805 the number of families assessed for taxes

GEORGIA. WAS 13,000; while Georgia Proper, which is four times as large, had only 25,000. The population, therefore, might then be estimated at 65,000; but the census taken in 1821, sixteen years later, gives 80,793. The difference, however, between those numbers, is not a just measure of the rate of increase, as many Armenian emigrants had settled in Georgia during that interval. The Jews, also, to the number of 2000 or 3000, are included. The revenue, arising from the customs, a tax upon dyed cloth and some other articles of consumption, with a contract for the monopoly of the distilleries, amounts to 27,300 rubles in specie, (£3324.) This Province is now subdivided into the four districts of Kotalsi, Vaké (Vacea,) Sherapáni (or Chorapans,) and Rajs; and is about 128 versts (66 miles) from East to West, by 100 versts (75 miles) from North to South. The quantity of waste lands lately cleared in every district plainly indicates an improvement in the condition of the people, and shows how great a blessing it is to have a regularly organized Government; for nothing but the anarchy and weakness of the native Government could have made subjection to Russia desirable or beneficial. Tall, well-made, and remarkable for regularity of features, the people of Imeréti are proved by a similarity of countenance as well as of language, to belong to the same race as their neighbours on the East and West; but their blood has not been preserved in the same purity; and as they inhabit a more elevated and healthy region they are stronger, and have more colour than the Mingrelians. According to the Russians, they have no regard for truth; but are the Russians to be trusted themselves? Thus much, however, is allowed on all hands, that they are extremely dissolute, and sunk in the grossest ignorance. Hunting and drinking are their favourite recreations, and of their feats in the latter, the Chevalier Gamba records many instances which he or his brother witnessed. During the twenty years, however, which have elapsed, since Imeréti has been under the sway of Russia, not more than two or three assassinations have occurred; industry has revived, and the passion manifested by many of the Chiefs for European luxuries, augurs favourably for the progress of commerce and civilisation. In the Church Government, the Russians have made one important innovation; they have abolished the office of Catholicon or Patriarch, and placed the Clergy under the direction of the Russian Archbishop of Tiflis, who is amenable to the Holy Synod at St. Petersburg. This step was the more necessary, as the Priests exercise a temporal as well as a spiritual authority over their flocks; an authority founded on prejudices and habits, which no Foreign Power would control.

Climate.

The heat in this Country is tempered by cold winds from Mount Caucasus, as well as by sea breezes from the Caspian and Euxine. When it continues to blow from the East there is a deficiency of rain, and in general the number of rainy days in Imeréti is to those in Georgia as four to five; such is the difference produced by a greater elevation and proximity to the Euxine. This excessively rapid growth of vegetable productions has proved injurious instead of advantageous; for the forests, having been allowed to overrun almost the whole country, the circulation of the air is impeded, and all the mischievous consequences incident to a corrupt atmosphere have ensued. The Russian troops stationed in this Province, amounting to three or four thousand in number, suffer most severely from the

mal-aria. A sixth, or even a fifth, are often cut off by it; but much is to be ascribed to improper clothing, bad food and lodging, and the paltry hospital regulations, by which the medical attendants are restricted within certain limits, let the exigencies of the case be what they may. Registers, kept at Kotáls, prove that there is no peculiar unhealthiness in the air of that place; and there is little doubt, that were more of the country cleared, the whole would be at least as salubrious as any under the same latitude. In Southern Imeréti, *ghomi* (*Panicum Italicum*), in Rajs maize and millet (*Milium effusum*), made into a thick paste or porridge are the common food. Game and pheasants (*Khakobí*) abound everywhere. The whole territory of Imeréti Proper is divided into thirteen Lordships, most of which are named from their feudal Chiefs. 1. Sa-Lordkipanizo, in the lime-stone range between the Rioni and Tsenis-takáli, is the District which contains Kotáls, Capital of the Province. The old Town, on a lofty and steep hill on the right of the *Phasis*, contains the ruins of a fine church, exposed to daily depredations from the unprincipled and mercenary Imeretians. The ancient walls also are still admired on account of their breadth and solidity. The new Town, in the plain on the left side of the river, is an assemblage of wooden or mud houses irregularly jumbled together, and interspersed with trees. A bázar moderately supplied, in which every thing is purchased by barter; a population of 1600 persons, one-half Jews; and a very numerous garrison, are the peculiarities which principally distinguish the modern Capital of Imeréti. The fortress of Gvachtí, on the Tsenis-takáli, is the most Western place in this Division. 2. Vaké, (*Vacea*), i. e. the Field, occupies the plain between Kutaisi, the Rioni, and the Guba. Yeguti, with the Castle of Teliké-darbas, on the right bank of the Rioni, is its principal place. 3. Sa-Mikeluso, the fief of the Mikeladzé family, to the South of Lordkipanizo, between the Gubis-takáli, or Guba and Tsenis-takáli, contains the Market-Town of Khoni, formerly the residence of the *Mtavar* Episkopos, or Archbishop of Imeréti. 4. Sa-Dzavakho. 5. Sa-Chino, containing the warm springs of Izrete. 6. Sereto, belonging to the Eristavi of Rajs. 7. Pereti, of which the chief Town is Bagh-did, on the Khoni. 8. Losiat-Khevi, at the junction of the Rioni and Kvirili, are all to the South of the former, and are called *Mts-akhli*, i. e. "the Mountain Dwelling." 9. Khraml comprehends the extensive valley through which the Cheremela runs, but a part of this District belongs to Kartli. 10. Zemo-kvakana, "the Upper Dwellings," embraces the upper part of the course of the Kvirili to the mouth of the Dzirula, and the greatest part of the Western declivity of the mountains which separate Imeréti from Kartli. It belonged almost exclusively to the Royal Family. 11. Kepnia-Khevi, a District on the Upper Dzirula, bounded on the East by the Asma-mta mountains, is now considered as a part of Georgia Proper. 12. Okriba, a large and very fertile district between the Rioni and Kvirili, is watered by the Takalutli. Khotevi, on a small lake, is its principal Town. The celebrated Monastery of Gelúti, standing on a lime-stone rock, about a mile and a half from the river last named, and having a circuit of 500 paces, is the glory of this part of Imeréti. It is not accessible to carriages, and the hill on the side of which it stands is covered with wood. There are two Churches within its walls; a small one, built by its

GEORGIA.

Sa-
divisions.
(1.) Imeret
Proper.
Kotalsi,
or
Cotalsi

Gasteln.

GEORGIA. founder, Davit, surnamed Aghma She-nebell, i. e. the Re-edifier, who reigned over all Georgia from A. D. 1059 to 1130;¹ and a larger and more modern one, built of granite. This is very lofty, and has a triple entrance in front; the Choir is adorned by a large mosaic, representing the Virgin and Child, and appearing from its style and execution to be a Constantinopolitan work of the Lower Empire. The smaller and more ancient Church is built in a simple style of architecture, not devoid of taste. It is ornamented internally with pictures of Saints and Potentates; among the latter are seen portraits of Davit, the founder, Bagrat and his wife Helena, a Prince of the same name, grandson of the celebrated Queen Tamar; and against one of the pillars, Zachary, Metropolitan of Gelati and Patriarch of Abkhazeti, Kartli and Icheri-vinta. This Monastery is still the residence of the Archbishop, formerly Catholicos or Patriarch of Imereti; and near the entrance of his Palace there is one of a pair of very ancient iron gates, which, according to the tradition of the place, were brought in triumph from the *Pylæ Caspiæ* (Caspian Gates near Derbend) by Davit the Re-edifier. A very hard kind of black agate (jet?) is found near the Convent, and much used for making rosaries, necklaces, &c. 13. Argviti occupies the level between the Northern and Southern ranges of hills, bounded by the transverse ridge on the East and the Rioni on the West. It is a productive tract, watered by the Sevrula, Chishura, Kviri, and Tikalsitela. Most of its castles and villages are Royal domains.

(2.) Raja, occupying the whole of the North-Eastern part of Imereti, is separated by the highest ridges of Caucasus from the Dagurs and Basians, bounded by the Onsets in Dvavli on the East, and Lechklumi on the West. It extends from the snowy region over the the schistose and calcareous ranges of Southern Caucasus, is extremely mountainous, and in its Northern districts rocky and unproductive. Wheat and barley are the only grain which can be cultivated in the uplands; in the lowlands millet (*Panicum*) and maize are grown, and wine is made on the banks of the Rioni, (*Phasia*). Fruits and culinary vegetables are plentiful; but there is not much cattle except sheep and goats; hogs and fowls are bred everywhere, and a little bad cheese, but no butter, is made. Hares, deer, wolves, bears, and badgers are found in the rocks and woods. The Northern mountains are the favourite abode of the *tûri*, a large species of ibex,† the chamois (*Antelope rupicapra*), and other animals of the same tribes. The natives of Raja are said to be the most industrious of all the Imeretians. In harvest-time and vintage their women work in the field as hard, or harder than the men. Most of the labourers have learned some trade, and make coarse cotton and woollen cloth, which they dye with wild madder. In winter they are much engaged in hunting wild boars, bears, deer, martins, foxes, &c. in their woods. The trade in furs might be carried on to advantage; and blue fox, sable and other skins, besides many others of great value, might be easily procured. (Gamba, l. 289.) The people of Raja are famous for their courage; and having taken

a very decided part against the Russians in the insurrection of 1830, were disarmed by Prince Gorchakov, who seems, however, to have treated the insurgents with much mildness. Their houses, made either of wood or lath and plaster, consist usually of one room, with a fire-place on the floor in the middle, and a conical chimney above it, to let out smoke and let in light and air; one portion is parted off for the cattle; the store of grain, kept in baskets plastered over with clay, is placed in another: so that the same chamber is at once parlour, kitchen, bedroom, granary, and cow-house. (Klaproth, ii. 41.) The population may be estimated at 21,000.

Oni, or On, which lies to the left of the river Rioni, below its confluence with the Jejo, is a place of considerable trade. The iron wares of Tedia are exchanged there for woollen cloths from Georgia, salt, and millet. The Capuchin Convent no longer exists. Near Utera, on the opposite side of the river, there are chalybeate springs. Tzedis, near the Eastern extremity of the District, about three versts (two miles) from the Jejo, has a quarry of coarse blood-stone, which after being thrice smelted yields iron ore fit for plough-shares, horse-shoes, &c. Giola, near the confluence of the Bokva and Chirali, on the left of the Rioni, lies to the South-East of the ridge called Kedrela, i. e. "Wall," on account of its perpendicularity.

(3.) Dvavli, or Dvavli, on the banks of the Jejo, to the South of Kedrela, is inhabited by Onsets, and was formerly subject to the Eristavi of Raja. In some of its mountains there are large masses of turquoise-stone; and near Urava, fifteen versts (twelve miles) from Bagrion, there is, according to the Imeretians, a rich silver mine, worked by Greeks in the reign of Solomon, their last King, who was expelled by the Russians, and died in 1815.

V. Kartli, or Georgia Proper, lies between Caucasus and the Pshavies of Abkhaz and Câr, having Imereti on the West, and Kakheti on the East. It was anciently subdivided into the Zemo or Upper, Shina or Middle, and Kvemo or Lower Kartli. Somkhiti, or Georgian Armenia, was afterwards added. 1. Zemo-Kartli lies on the Upper Kur (Cyrus), and forms a part of the Turkish Dominions. The Cæleian mountains separate it from the Georgian Districts on the Upper Chorokî. This part of Kartli was anciently called Klarjêti, afterwards Sa-Atabago, (the Atâ-beg's territory.) Most of its inhabitants are still Christians. Javakhêti, on the Eastern confines, is a very mountainous district, full of lakes, of which Tapanavâni, North-East of Akhal-kalakî, is one of the most considerable. That Town, which is a small fortress, is celebrated on account of the defeat of the Russians under General Gudovich, by the Turks in 1807. Sam-trikhi (the three fortresses) is a District in the North-Eastern angle of Zemo-Kartli, the principal place of which, Akhal-tsikhê, (the new fortress,) called Akhis-khak or Akhikha by the Turks, is the residence of a Pashâ or Beglerbey. It is placed on the Kur, and in a Town of considerable size, though less than Tiflis. Besides a handsome Mosque, some Churches, and a Synagogue, it has a Convent of Capuchin Missionaries dependent on the Propaganda. The Georgian Districts on the Upper Chorokî (Chôrke,) forming the ancient Province of Donarîana, and lying to the West and South of Zemo-Kartli were as follows: 1. Gujze-boghazis Khevi, the

GEORGIA

Zedisi.

Giola.

(3) Dvavli.

V. Kartli, Kartvel or Carduel, Georgia Proper.

Zemo, or Upper Kartli.

Duchawa-theis, Akhal-tsikhê.

Sam-trikhi.

Achal-tsikhê or Akhis-khak, Akhikha.

Donarîana

* The Monastery thereof has not, as M. Gamba was told, (i. 272.) *mais cent ans d'antiquité.*

† A new species, as M. Gamba (i. 287) was informed by the French Zoologists. The "almost gigantic horns" of the *tûri* which he possessed are now in the Museum at Paris.

valley of the Georgian defile, at the source of the Chôrâc. 2. Lîganis Khevi (Valley of the Lîgânî). South of the last, and containing the Capital, Isjâra. 3. Bulbordi, with a Capital of the same name. (Bâlbârdi.) on a stream falling into the Chôrâc above Isjâra. 4. Tordûna Khevi, (the Valley of Tordûn.) formed by an affluent of the Chôrâki, on which are placed Khen-sorêti and Khakûli. 5. Narimânî, a similar valley also called Tas-kari, (i.e. the Gate of the Dahi.) and containing Narimânî, Artavânî, and Oldi, (Oldi in General Khatov's map,) where very good borax is manufactured. To the South-East of Artavânî is Artidûji, (Artidûj, Jehân-Nûmâ, * p. 409.) at the foot of an almost inaccessible rock, once strongly fortified; it is named *Adranuzium* by Constantine Porphyrogenetos, (*Dr Admin. Imper.*) who says, all business respecting *Trapezus, Iberia, Abasgia, Armenia, and Syria*, was despatched there. 6. Shavshêti, another valley formed by one of the tributaries to the Chôrâc, containing Satlê, (Zelli in Khatov's map,) and Tiflî.

2. Shins-Kartli, to the North and North-East of the former, on each side of the Kur, was much desolated by incursions, and therefore thinly peopled, when the Russians first took possession of Georgia. On the right bank of the river, the Districts of Tzitziân and Dzvakhô are remarkable, as deriving their name from families distinguished in the History of Georgia. One particularly of the former, Prince Tzitziânov, having deserved and received great honours from the Russian Court. Kartli, on the banks of the Kur, gives its name to the whole Province; Sa-Tseretlo on the borders of Imerêti; Khevi (the Wadi or Valley formed by a stream) on the Upper Terek; Se-Eristo, the territory of the Eristâvi of the Aragi, beginning at the confluence of that river and the Kur; and various districts in the mountains, inhabited by Ossêts, and forming a part of their Country, are the principal subdivisions of this district, which contains some of the most remarkable places in Georgia. Setting out from the West, *Sursim* is the first Town which presents itself. Situated in the midst of a fertile and picturesque country, protected by an ancient Castle, ascribed by tradition to Queen Tamar, and surrounded by villages, the inhabitants of which enjoy an abundance of the necessaries of life, it is the great thoroughfare between Kartli, Imerêti, Akhikshah, and the Southern Provinces. At the foot of a chain of low sand-stone hills stands the Town and Fortress of Gori, (perhaps the *Goresana* of Strabo,) the next place in magnitude and importance to Tiflî. The Castle, an oblong, 200 paces in length, placed sixteen fathoms above the level of the Lankhvi, running at the foot of the hill on which it stands, is now abandoned, a Chapel in its South-Eastern angle being the only part in use. Independently of a considerable garrison, the population of this Town may be estimated at 4000; and the number of houses was 690 in 1820, being exactly double of their amount in 1806. (Klaproth, ii. 325.) Its Churches have increased nearly in the same proportion, for M. Gamba (ii. 116.) mentions eight, and there were only five when M. Klaproth saw the place. The surrounding land is good; near the City it sells at 100 *rûbles* (in specie = £15.) per acre, but for only two or three (*6s. to 9s.*) at a greater distance. It is generally let on a sort of feudal tenure, for a small quit-rent, paid principally in kind, with personal service

Sources.

Gory.

twice or thrice a week. The greatest hardship is that the farmer can neither lend nor borrow on any security, being, in the eye of the law, possessed of no property. Wool, leather, honey, and wax, are the principal articles of commerce, but there is not yet any considerable trade. Muchrânî, or rather Chosobânî, (Klaproth, ii. 267.) ^{Monkhean.} now a mere village, is proved by its solid walls and towers, to have been once a place of considerable strength. The neighbouring lands are flat, ill-drained, and therefore, in winter time, little better than a morass. Its inhabitants are reduced to great indigence. A round tower, about forty feet high, in the North-Western angle of the walls, is almost the only object worth notice. It was built, in the latter half of the XVIth century, by Constantin Mokhrâm Batônî, and its lower stories served for a Royal residence. The houses are, for the most part, cabins scooped out of the ground, and imperfectly thatched. Anânurî, on the Arka, a small stream flowing into the Aragi, belongs to the District of Seristo, and is inhabited by a few Georgians and Armenians. The Castle, a square building with round-towers at the angles, is entirely filled by three Churches, dedicated to St. Khlitol, none of which are much more than 200 years old. In 1727 they were plundered and defaced by a party of Læzgis, hired and commanded by a Georgian Chief. The Town is on the East side of the Castle, and its houses, which are no better than cellars, the roof of which is level with the ground, have a most singular appearance to persons newly arrived in Georgia. All travellers are obliged to perform quarantine at this place: and, in winter-time, were more likely to have their health injured by the filth and ruinous state of the lazaretto, than to be cured of the plague by the care of the medical attendants. (Sir R. Carr Porter's *Travels*, i.) It was not till about five years ago (1823) that the establishment was placed under better regulations. The population does not exceed 200 souls, (Gamba, ii. 44.) but the air is so healthy, that the annual mortality is not more than one in one hundred. Provisions are so cheap, that in 1820 the whole expense incurred by six persons for four days, was only twenty-two *rûbles* in paper, (about 15s. 6d.) and a large quantity of trout and other excellent fish was bought for an *ebdzhak*, (8d.) Dusheti is a small town of little importance, defended by a fort and garrison of Cossacks (Kazake.) ^{Douchetti, Mcheta or Metshetha} Mtskhêta, a town of forty vers (thirty miles) from Anânurî, was the Capital of Georgia, till Vakhsang Gorg-aslan, in 469, transferred the seat of Government to Tiflî. It is believed to have been built by Mtskhitos, son of Kartlîs, fifth in descent from Noah, (St. Martin, *Mém.* ii. 162.) and is placed at the confluence of the Kur (Cyran,) and Aragi (Aragus.) It is the *Metlêta* of Ptolemy (Geogr. v. 2.) and *Metskhia* of Agashish, (*Hist.* ii. p. 60.) and is mentioned in the Georgian Histories as flourishing before the commencement of the Christian Era. Standing about sixty feet above the level of the Aragi, and surrounded by rocks and mountains, its position is naturally strong, and being more central, as well as nearer to the heights of Caucasus, it was more advantageously placed than Tiflî;

* *Muravira* is an evident error of transcription for *Muravira*; the λ and χ are so much alike in the writing of the modern Greeks, that they are always liable to be mistaken for each other. —*Metshela* and *Metschela* (*Muravira* and *Muravira*) are nearly identical.

* Golia is placed nearly on the site of Artidûj in Lapis's Map of the Country between Constantinople and Tiberis, published in 1621.

GEORGIA. the Russians therefore would have acted more judiciously had they rebuilt it, instead of the latter town. Mtskheta is now a wretched village, but the ruins, extending nearly four miles along the left bank of the Cyrus, and on each side of the Aragvi, show what its magnitude must have been anciently. The Castle is still in a good state of preservation, and contains the Cathedral, in which the Kings of Georgia were crowned. Its walls of a greenish tuff (or sand-stone coloured by particles of iron or chlorite), which hardens on exposure to the air, are covered with inscriptions in the ancient character, and the doors, windows, capitals, and cornices, are ornamented in an elegant style of Gothic architecture. To the West of the city are the hills and suburb of Sarkisi, containing the ruins of the Castle and Church of Samtavro, in the North-Eastern angle of which is the Chapel and Tomb of St. Nino, the female Apostle of Georgia. This church and chapel was used by the Russians as a lazaretto and surgery, when M. Klaproth saw them in 1808; a circumstance which may perhaps occasion some surprise, as indicating a singular disregard of the feelings and prejudices of the Georgians, who, as well as the Russians, are members of the Greek Church; but these sacred edifices had long ceased to be used as places of worship. The old church, in the centre of the present town, was built by Grecian Architects, and is one of the most beautiful structures in Georgia. Though well-proportioned, it has no external splendour, and internally is dirty and shabby; the principal ornaments being pictures of the Saints daubed on the plastered walls, with inscriptions in Greek and Georgian. Flat stones, forming a part of the floor, mark the tombs of many ancient Sovereigns and Princes of Georgia; and this church (still called the Monastery of Mtskheta) is surrounded by the subterranean dwellings of the present population, consisting, in 1820, of 200 families, and forming a total of 1000 persons. Tiflis, in 41° 30' 30" North and 45° 1' 30" East, called Tiflitz and Defkhis, by the Armenians; Tiflisi, or Tiflis kalaki (the City of Warath), by the Georgians, on account of its hot springs, was founded by Vakhtang I., about A. D. 449. (St. Martin, ii. 223. Klaproth, i. 734.) Though placed in the midst of a country abounding in bold and picturesque scenery, its peculiar position gave it a most dreary, uninviting appearance before the alterations lately made. "It stands," says Sir R. Porter, (i. 114.) "at the foot of a line of dark and barren hills, whose high and caverned sides gloomily overshadow it; and the horrible dungeon-like impression received at the first view of the place cannot easily be erased. High and butting rocks broken into deep clefts, black and bare, projecting in a thousand ragged and savage forms, crowned every here and there with the remains of ancient towers and battlements, overhang and seem to threaten with ruin the flat-roofed mud hovels, or dusky prison-like tenements of sun-burnt bricks below. The arsenal, and a few villas in the immediate neighbourhood, were the only objects which, in 1817, relieved the dreariness of the scene, or gave any indication of improvement. At a small distance from the cliffs described above, runs the Kur, or Cyrus, dividing the city into two parts, the old and the new, with the warm baths on the Western, and the suburbs of Avlabari, Insi, and the German colonists, on the Eastern side. The bridge uniting them is a paltry wooden structure, placed on the ancient piers, strengthened

with brick sufficiently to resist the vast body of water brought down by the stream in winter. For the improvement of the interior of this city, much more has been done, and in a shorter time, than appeared at first possible. Between 1820 and 1824 nearly the whole of the old town was rebuilt; the superintendent of the police, accompanied by some engineers, marked out new streets, and the soldiers were employed in cutting down wood, bringing in timber, pulling down and rebuilding all the houses proscribed by the Government. How far the comforts, wishes, or means of the inhabitants were consulted, is not said; but in Russia, when any measure has received the sanction of Government, no private interests are allowed to interfere." The taste, however, for handsome buildings thus created, will be of great service; and the Palace of Prince Mandatov, together with the School and Caravanserai of Archbishop Narzes, show that nothing but security and confidence in the durability of their Government was wanting to revive the public spirit and patriotism for which the Georgians and Armenians were of old deservedly celebrated. Another Armenian has built a Caravanserai, much larger than the two already existing, for the site alone of which he paid more than £300. The Bazar, in which these Kians (or Caravanserais) are placed, is divided into several streets, and always crowded. The copper-smiths, who purchase from Government metal extracted from the rich mines in Smikliti, form it into sheets themselves, before they work it up. Near the hot baths, the cutlers, famous throughout Asia for the temper of their swords, use steel from Khorasan, now so scarce as to be worth its weight in gold. The warm baths, whence Tiflis derives its name, are not among the least interesting objects of curiosity which it presents to the stranger's notice. "At the extremity of the Bazar," says Sir R. Porter, (i. 118.) "are the Baths; those for the men on one side of the bridge, and those for the women on the other; a precaution of little use, for when that gallant knight and a friend of his walked into the latter, the ladies enjoying the Bath did not appear at all disconcerted by their presence. At first, indeed, little could be seen, as the faint glimmerings of a few twinkling lamps were almost lost in a cloud of vapour from the smoking steam below;" but as soon as their eyes were accustomed to this diminished light, they "could distinguish, in the third apartment, the figures of women, in every posture, perhaps, which the fancy of man could devise for the sculpture of bathing Goddesses;" the stench, however, and closeness of the inner chambers soon compelled them to retreat. About two years afterwards (in 1819 or 1820,) the Government caused a very large and commodious Bath to be built, exactly in the style, and under the same regulations, as those of Constantinople. (Gamba, ii. 180.) The old Baths, once splendidly adorned with marble and gilding, were nearly ruined when the Russians first occupied Tiflis. The warm springs vary much in temperature, and probably in the

* Thus, if any inhabitant of a square, or street, can persuade the Superintendent of the Public Works that the front of his house will be improved by low windows, all his neighbours must pull forth bow windows, whether it suit their taste and purse, or not. Complaints or remonstrances can only be made privately, as the Press is under the severest restrictions.

† How men with their clothes on could bear remaining only for a few seconds in a vapour bath, is almost as inconceivable as it is that Lady Wrentham should have gone, as she tells us, with her riding-dress on, into the Baths at Adrianople.

GEORGIA. degree with which they are impregnated with sulphur.*

A moderate use of them is not injurious; but the Georgian ladies, who delight in passing whole days there, often injure their health. The rock, near the springs, abounds in sulphur; and behind the suburb and fort of Iani, on the Eastern side of the Kur, there were formerly sulphur-works. That mineral was sublimed in closed ovens, from stones containing pyrites, placed in alternate layers with charcoal; and water, impregnated with vitriol, still drips from the sides of a wide fissure in the neighbouring cliff. A taste for gardens, borrowed perhaps from the Turks, was encouraged by Heraclius, predecessor of the last King of Georgia; and his beautiful groves of planes and poplars were sold by the Russian Government for 21,000 roubles in specie (£3360.) in 1823; not more than 5000 (£630.) having been offered in 1820, a strong indication of the increasing wealth of the inhabitants. The celebrated vines of Shiráz, introduced by Lieutenant-Colonel Mooteith, an officer of Engineers in the service of 'Abbas Mirzá, form an agreeable promenade on the hills facing the South; and numerous country-houses, built by native Princes, together with the rapid progress of the new quarter of the city erected on the site of the garden of Heraclius, contribute to show with what strides commercial prosperity is advancing in Georgia. The interests of foreign trade are also much promoted by the regularity of the Post, which comes in once a week, bringing letters in twenty-eight days from Petersburg and Odessa, in fifty or fifty-five from Paris. On paying a charge of one per cent. bills or money to any amount are forwarded, on Government security, to any part of the Empire. European habits and conveniences are daily becoming more common; some French bakers, a restaurateur, and two or three luns kept by Armenians, have lately been added to the new establishments, which bid fair to place Tiflis on a level with European Capitals. The Imereians are the porters and labourers of all work; the German colony in the Eastern suburb furnishes the market with vegetables, butter, hams, and bacon; and the same colonies have also introduced the cultivation of the potato—that inestimable vegetable, which the French, before the Revolution, considered as only fit for pigs, but have since contributed to diffuse throughout Europe. In 1820, says M. Gamba, (il. 183.) potatoes were sold at Tiflis for fivepence per pound, but at present, in 1825, their price, like that of all other esculent vegetables, is very moderate. The produce of the Post-office also affords a fair criterion of the progress of commercial industry. In 1820 it barely amounted to 22,000 roubles in paper, (£2900.) in 1823 it had risen to 88,000, (£33200.) very nearly in the proportion of four to one. The Customs had increased at the same rate, which indicates an importation of foreign produce to the amount of 8,000,000, (£320,000.) The population, which in 1808 did not reach 3200, was estimated in 1825 at 27,000, independently of the garrison, agents of Government, and accidental residents; having increased in seventeen years at the extraordinary rate of twelve to one: a rate, which M. Gamba says, (il. 164.) he has every reason to think has since increased rather than diminished. I Kojori, a short distance to the South-West of Tiflis, was for a time the residence of the Kings of Georgia. 2. Trialéti, on the

Kodjori.

Thr sheti.

Upper Ktisa, is a district formerly much ravaged by GEORGIA the Turks and Lezgis; it contains the ruins of many fortresses, as Tsaliki, Vedzauze, Parvanjan, &c. 3. Gaghoanakhidri (i. e. beyond the river) is the Eastern Division of Kvemo-Kartli, to the East of the Kur and Argrvi, and bordering on Kakheti. Its principal villages are Avchala and Kukia; the latter only a few miles to the North of Avshad. 4. Somkhiti, or Kar-tel-Somkhiti, i. e. Georgian Armenia, is the name of a Province on the South-Western side of Georgia Proper, anciently inhabited by Armenians (Somekhi) mixed with Georgians. The Ktisa, called Nakhatir by the Tatars, its largest stream, is joined by only one affluent on its Northern, but by several on its Southern side; of these, one of the largest is the Debéti, anciently called Berduji, Hedruji, or Borchalo. The Ktisa itself falls into the Kor near the fort named Kiz-kal'ah. The soil is generally good, but little cultivated; most of the inhabitants being Torkomans of the Swani race, who, like most of their kindred, prefer a wandering and pastoral, to a settled and agricultural life. Most of the lands belong to the Crown, or the Orbelianov family. The country is rarely moist enough to afford good pasture for large cattle; sheep, however, are bred in considerable numbers; grain is raised and irrigation used, where there is a sufficient supply of water, but the vine is little cultivated. Rice-fields and orchards are found near some of the villages. The whole population in 1808 was estimated at 15,000 families, or about 75,000 souls, of whom the Armenians were to the Torkomans nearly as one to three. The Districts are, 1. Tashiri, in the high mountainous tract of Bampak, Tashir. 2. Kakuli, on the Upper Mashaveri, one of the larger K'uh'ul. 3. Borchalo, on the Lower Debéti, and on the banks of the Kur as far as the Inja. 4. Bampak, on the Upper Bampaki. 5. Kazukhi, Kasechi, between the Ktisa and the Inja. 6. Temirshé Hassanli, inhabited by Torkomans at the confluence of the Ktisa and Kur. 7. Baidári, a Tatar District, between Baidari, the Ktisa and Alagété.

VI. Kakheti, on the Yori and Alazani, lies to the East of Kartli, and reaches Northwards to the Great Caucasian Chain. Its Princes made themselves independent of Georgia about the year 1424, but both were reunited in 1761 by Irakli, called the Tzar Heraclius by the Russians. It is the most fertile in corn and wine of any of the Georgian States, and most of its inhabitants are of pure Georgian blood. The soil is generally clay, and is well watered by the rivers mentioned above. The houses differ much from those most common in Kartli, having walls made of twigs and branches well plastered over with a compost of clay and cow-dung, and being usually thatched with rushes. The best wine is made near Akhmeta; and silk, cotton, madder, honey, cattle, horses, and game, are among its staple productions: to which may be added naphtha, sources of which occur in many places. Its districts are, 1. Kizig or Kiskiki, (Kizig, according to M. Gamba,) between the Lower Yori (Lors, by error in M. Gamba's map,) and the Alazani, is generally level, and remarkable for its rich pastures. Its chief town was formerly Top-caraglich, a ruined fortress, on a declivity near the Alazani; but Signakhi, on a small stream, called Anaghi Khevi, is now the Capital of this district and of the whole of Kakheti. It contains about 400 houses and

Gaghman-chati.

Somekhi, Somkhehi, or Somekhe.

Borchalo.

Kasechi.

Temirshé Hassanli.

Baidari.

IV Khevi.

1. Kizig or Kiskiki.

Sinac or Signachur.

* Das Wasser ist wenig schwefelhaltig, says Klapproth, l. 738.

GEORGIA. 2000 inhabitants, reputed the bravest among the Georgians. It has a healthy and very strong position, but only one spring, so that the want of water is severely felt; and the neighbourhood of the Leggis makes it hazardous to go without an armed party to fetch it from the Alazani, about five miles distant. The want also of a good road down the steep descent which leads from this town to the fertile and extensive plain lying between it and the Southern ridges of Caucasus, has hitherto checked its prosperity, and prevented its inhabitants from enjoying the advantages of trade to any extent. They manufacture cotton cloths, which they dye with wild madder; a plant, in the cultivation of which their expense and trouble would be well repaid. It was in this district, and at this place, that the insurrection of 1812, which threatened the expulsion of the Russians from Georgia, first broke out. *Un grand nombre de Princes Géorgiens*, says M. Gumbel, (ii. 68.) in a remark as just as it is candid, *restèrent fidèles, et furent eux-mêmes exposés à la fureur populaire, qu'avait surtout excitée l'insouciance des soldats. On se souvient que c'est ce vice, si commun parmi les soldats Français, qui détermina les Vêpres Siciliennes; et Montequiu, qui a si bien observé les causes de la grandeur et de la décadence des nations, rappelle que les Français avaient fait huit fois la conquête de l'Italie, et que huit fois ils en avaient été chassés pour leur insouciance et le mépris qu'ils témoignaient aux vaincus.* This warning does not seem to have been overlooked by the Russian Commanders, and the Georgians are said to be now reconciled to their new rulers. At Vaghi (Bakiri in Khato's Map) there is a fine church, bearing Georgian Inscriptions. To the west of Kisiki, between the Yori and the Kur, is the extensive Plain of Coraya. It was formerly cultivated by the Turkomans, who raised large crops of rice; but the weakness of the Georgian Government having encouraged the Leggis, they continually pushed their devastations further South, and at length reduced this fine tract of land to a complete desert. As the Russians, three or four years back, had already gone far towards curbing them effectually, it is probable that they now can seldom venture out of their hiding-places near the highest ridges of Caucasus. The oldest Georgian writers call Kisiki, on account of the many buffaloes living in its marshes, Cambehorani, a name nearly similar to the *Cambyene* of Strabo, (xi. iv. 5; xii. 4.) that Province, however, is mentioned by him as being mountainous, not level, (ib. iv. 1.) and, as the Yori appears to be the *Cambyes* of the Ancients, *Cambyene* must have been on the upper part of its course. 2. Gagh-mukhlari, (i. e. beyond the River,) lies on the North-Western side of the Alazani, and on the Southern declivity of the calcareous ranges at the foot of Caucasus. It has the best soil of any part of Kakheti, is well watered, and extraordinarily productive. Its principal village is Gremi, near which are the remains of an ancient city bearing the same name, and containing the ruins of five churches, some of which bear Georgian, others Armenian Inscriptions. 3. Tiani, on the Upper Yori, is a large district, forming the North-Western boundary of Kakheti. Its chief place is a village on the Western side of the Yori at the foot of a chain of hills separating this district from the Pshavi, a Georgian Tribe, who still speak a dialect of the ancient language. (Klaproth, ii. 191.) 4. Shiguit Kakheti, or the Inner Kakheti, lies between the same rivers, above

Kisiki. Telavi, its chief town, is placed on a rising ground fifteen versts (twelve miles) from the Alazani, and overlooking a beautiful valley, richly clothed with plantations of forest trees, many of them supporting vines, which, in the time of vintage, hang in festoons from branch to branch weighed down by their clusters. Remains of walls, towers, and churches, attest the former importance of the place, which has now only about 500 inhabitants. (Gumbel, ii. 56.) The castle, almost in ruins, is still occupied by the Commandant, and is remarkable as the place where the last distinguished Sovereign of Georgia, Heraclius, died. The fortified Convent of Alaverdi (Allah verdi, i. e. *Deodatus*), an Episcopal See, and Cherim, once a flourishing town, but destroyed in 1622 by Shah 'Abbas, who transplanted its inhabitants into Mázanderán, are also remarkable places in this District. 5. Tsaln Garejo, on each side of the Yori, is the adjoining one on the South-West. 6. Tusheti on the side of Caucasus, and North of the Alazani, is inhabited by the Tushi, a mixed race derived from the Georgians and Mitigies. 7. Belakani, Jar, and Kakhia, on the North-Eastern frontier, are Districts inhabited by Leggis who pay a tribute in silk to the Russians. Between the first and the River Cásikh-cháfi there are the ruins of a wall eight or nine feet high, and an ell and a half thick, said to have been built by Queen Tamar (about 1180,) as the boundary of her territories. Belakán, or Ballakán, is mentioned by the Arabian Geographers, as one of the principal towns in Arrán. At Mukhraván, near the Yori, a large body of Russian troops is stationed on a commanding ground, and the soldiers have been encouraged to construct for themselves permanent barracks, receiving a gratuity of ten kopeks (*1d.*) *per diem* in addition to their usual pay. Prince Chichavadi, who has a large territory comprehending Tsinodli (or Chnodoli,) and Mokhuani (Mokhuange,) near Telav, having been educated as a hostage at Petersburg, has acquired a taste for European improvements, and has built himself a handsome and convenient house in a good style, preferring the improvement of his domain to the luxuries of the Russian Court. Much wine is made on his estates; and so abundant is that article of produce in Georgia, that a *lúnga* (six bottles and a half) sells at Tiflis for one *abázah* (8d.) at the retail price, including charges for carriage and the vendor's profit. The Princesses of the same family pay great attention to the production and manufacture of silk. This useful and enlightened Nobelman inhabits a country remarkable not only for its fertility, but also for its salubrity and beautiful scenery.

VII. Ganjah, formerly an independent Principality, and afterward subject to Georgia, is included by the Russians in the Circle of Lori. Its North-Western Division is called Shamshadli; its South-Eastern Shamkór. They are both inhabited by Turkomans, who call themselves Turekama. Ganjah, or Kanjah, seems to be derived from the ancient Armenian name *Kantsag*, which implies that it was one of the Royal treasuries. It enjoys a clear healthy air, with abundance of excellent water, and retains many traces of its former magnitude and splendour, overshadowed by fine and widely spreading trees, which form an agreeable contrast to the bare and dreary plains surrounding them. The fortress, built by the Turks, was in good repair and well supplied with ammunition when the last Khán was summoned to give it up to the Russians as a part

of the Georgian territory, under an obsolete claim, which had lain dormant for many centuries. The noble resolution with which he defended this his paternal inheritance, could not move his adversaries in any kindred feeling; and Liezenevich, the Russian Commander who took the fort, refusing to give him quarter, struck the first blow himself, leaving to the soldiers who followed him the business of despatching this brave defender of his rights. Such conduct does little honour to the Russian name, and their subsequent proceedings still less; for they have not relished the wretched inhabitants from any of the oppressive exactions imposed by the sordid avarice of the late Khán; and unless a change has lately taken place, the Russian subjects at Ganjeh are scarcely in a better condition than the Persians on the other side of the Araxes. The white District is 100 verstas (75 miles) long, and 80 verstas (60 miles) broad, containing 25,000 inhabitants, 12,000 of whom inhabit the Capital called Yelizavetpól (Elizabethopolis), in honour of the reigning Empress, by Prince Tairizianov, a Georgian and a General in the Russian service, under whom the place was taken in 1801. The neighbouring country is not naturally unproductive, but being on the confines of Persia, has long been desolated by continual inroads, as well as by the ruinous extortions of its own rulers. Its natural productions, says M. Gambo, (ii. 255.) are sufficient to give birth to an extensive trade. Silk, cotton, wax, honey, madder, hides, excellent raisins and wine are already produced in some quantity, and might easily be increased. Its minerals, which are plentiful, are copper, lead, iron, rock salt, and alum; the latter of an excellent quality. Ruins of great extent in various directions mark its former prosperity; and at Shamkór, 25 verstas (18 miles) from Ganjeh, there is an ancient column remarkable for its height and strength. It is built of brick, placed on a square base 15 feet broad, and 12 feet high; the pillar itself is 12 feet diameter, and about 60 feet in height. A spiral staircase within it leads to a gallery half way between its summit and base. It is probably a minaret of some Mosque now destroyed, and may date from the IXth or Xth centuries when Shamkór was a populous and wealthy city.

VIII. Cará-bágh, (the Dark Garden,) or Shushéh, occupying the elbow formed by the Cyrus and Araxes at their junction, and bounded by Mount Masís on the West, formed a part of the Country called Arrán. It is now equally divided between the Turkomans and Armenians, the former living in a wandering pastoral state, the latter settled in towns and villages. Shushéh, (Sushak, according to M. Gambo,) properly Shushí, i. e. made of glass, (Klaproth, ii. 53.) is a village and castle on a very steep, lofty hill, between two small streams called Caráshán, which unite, and, under the name of Carcar, fall into the Araxes. The castle is about three verstas (two miles and a half) from the village, and was the residence of the Khán before he was defeated by General Liezenevich, since which time the Principality has been tributary to Russia. Of Cará-bágh, which was a favourite residence of Tímúr, not a vestige remains. The soil of this territory is fertile to a degree that surpasses all belief. It is intersected by high mountains, and the heat in the low lands is quite unbearable for three months in the year. The village of Berde on the Tertir, which runs into the Cyrus,

stands on the site of Berda'ah, anciently the Capital of GEORGIA, Arrán, and much celebrated by the Arabian Historians and Geographers.

IX. To the North of Cará-bágh, between the Lez-IX, Sheki, gis and Shirván, lies the little territory of Sheki, also or Nukha, called Nukhl or Nukhá.* It contains the two districts of Ac tish (White-stone) and Kaballah, (perhaps the *Chabata* of Ptolemy.) Its principal places are Eresh, or Aresh, anciently a town of considerable trade, Sheki, and Nukhá, through which a road has been lately made from Tiflis to Derbend and Báká. Sheki is on one of the tributaries to the Kur, and Nukhá, the Khán's place of residence, on another. The last of those Chiefs died without children in 1823 or 1824, in consequence of which his territory lapsed to the Crown. It is small, but extremely productive, especially in silk. (Gambo, ii. 255.) and its inhabitants, principally Armenians, are very industrious; its revenue is estimated at above 800,000 rúbles in paper, (£32,000.) Sheki appears to be the country called Shilashen by the Armenians, a part of the Province of Udi, and probably the land of Pliny's *Saraceni*. (Nat. Hist. vi. 10.) It is also called Shekin by Mas'ádi. (St. Martin. *Mém.* i. 210, 233.)

X. Shirván, bounded by the Gök-cháí (Sky-blue river) on the West, the Kur on the South, the Caspian Sea on the East, and the South-Eastern branches of Caucassus on the North, is called Shervan by the Armenians; and the Sherván, or People of Sherván, are mentioned by a writer of the IXth or Xth century as of Sarmatian origin. The country now forming the Southern division of Dághistán, was considered by the Persians and Armenians as a part of Shirván. The mountains, therefore, from the head of the Gök-cháí to the Caspian North of Báká, are, probably, not so high as that projection of Caucassus which forms the Caspian Gates (*Pyle Caspie*) just beyond Derbend, though the contrary would be inferred from the copy of General Khatov's Map affixed to M. Gambo's *Travels*. The principal Districts of Shirván, according to its present limits, are Shamákhí, Javád, and Sáliyán. Javád, otherwise called Yúrt-bázár, (Jéhan-númá, p. 396.) is near the confluence of the Cyrus and Araxes, 16 farsangs (= 25 geographical miles) South by East. It is one of the great thoroughfares from Cará-bágh into Shirván. Sáliyán lies at the head of the Delta formed by the mouth of the Cyrus (Kur,) and gives its name to a peninsula formed by that river and the coast of the Caspian. Its fisheries, let for 500,000 rúbles in paper, (£20,000.) formed one of the principal sources of revenue to the Khán of Shirván. Shamákhí, the Capital of this Province, was long among the most populous cities of the East. It was plundered and nearly ruined by the armies of Peter the Great in the beginning of the XVIIIth century; and having been since that time continually exposed to depredation from the various parties who so long disputed the Empire of Persia, its inhabitants withdrew into the mountains and founded New Shamákhí, now itself reduced to a small market town. It is situated in a plain about seven miles wide, separated by a lofty range of hills, consist-

* M. Gambo, who is more attentive to the orthography of foreign names than his countrymen usually are, has given his readers a great deal of trouble by his carelessness with regard to this word. He spells it, once only, Nukha; in all other places Nookha, which would be Nusha, not Nukha, if the letters ch had the power he elsewhere gives to them.

VIII.
Kur-bag.

GEORGIA. ing of sand and gravel, from the more level country about Old Shamakhi. The best and stagnation of the air about the new town render it peculiarly unhealthy. From the summit of the intervening hills, 10 verst (7½ miles) distant from the New, and 20 (15 miles) from the Old Shamakhi, there is an extensive view over the remains of both. On one side the naked plain, described by Gildensmidt as clothed with the richest mulberry gardens and vineyards; on the other, the vast assemblage of caravanserais, bázars, mosques, and other buildings of stone, public and private, which are now, says M. Gamba, (ii. 280), justly called the Ruins of Old Shamakhi. When visited by Olearius in 1645, it was still in all its splendour. At present it is so completely deserted, that the commonest necessities are not to be procured there. Five and twenty or thirty persons, living at one extremity of it, are, or were lately, the only remains of the thousands it once contained. Even the Castle was deserted; the last Khán finding himself unable to protect his subjects against the incursions by which they were continually harassed, forced them to abandon the two Capitals in the plain, and retire with him to a strong position named Pridag in the mountains; where 30,000 of them were secure against invasion; and, notwithstanding their almost unsuccessful position, carried on trade enough to enable them to pay taxes amounting to more than 7000 ducats (£3500.) per annum. The whole revenue of this Chief is said to have been more than 2,000,000 of rúbles in paper currency, (£80,000.) Having shown some symptoms of disaffection, after the rebellion in Daghestán in 1820, the parties of Cossacks stationed in his territory were withdrawn; and that measure filled him with such alarm, that in the beginning of September in the same year he fled precipitately into Persia, leaving even his stud and movables at a prize for the Russians.

XI. A part of the Province of Múghán or Múcéán, South of the Cyrus, and lying between that river and

the Balghard, or Bashard, a wide, clear, and rapid torrent, is called the Steppe or Plain of Múgha by the Russians. It is singularly infested by serpents, and is supposed to be the tract where the army of Pompey was stopped in his progress towards the Caspian by the vast oambers of those reptiles.

XII. To the South of this Steppe there is a small hilly tract called Tálíj (by mistake for Tálísh) by the Russians, and Tálísh or Tálíshan by the Persians; which contains Lenkerán, where there is a road and anchorage for ships, and Kizil Aghá, which gives its name to the Gulf into which the Western arm of the Kar (Cyrus) falls. This District, and Gilan immediately to the South of it, formed a part of the Persian Province of Azerbáiján, the Atropatene of the Greeks.

See Ptolemai Geographia d. Bertio, Amstel. 1619, folio, v. 10, 11, 12, p. 151—153; Strabo, lib. xi.; Plinii Nat. Hist. lib. vi.; Cellarii Geog. Ant. lib. 9, 10, 11; Hajji Khalifah's Jihán-námá, Const. 1732, folio, p. 381—406; Wahl's Atlas and Neue Forder und Mittel Asien, Leip. 1795, p. 437, 467, 480, 486, 497, 791; Chardin, Voyage en Persie, ii. 28; Olearius's Beschreibung der Muscovitischen und Persischen Reise, Schleswig, 1636, folio; Olearius's Voyages traduits et augmentés par le Sieur de Wicquefort, Leide, 1710, folio; Gmelin's Reise durch Russland, St. Petersburg, 1770—1784, 4 Th. 4to; Gildensmidt's Reisen im Kaukasischen Gebirge, St. Petersburg, 1757, 4to; Reinegg's Beschreibung der Kaukasus, Th. i. Gotha, 1796, 8vo, 2 Th. Hildesh. 1757, 8vo; (Des Patriarche Eugenius) Georgien aus den Russischen übersetzt, von F. Schmidt, Leip. 1804, 8vo; Julius von Klaproth's Reise im den Kaukasus und nach Georgien, Halle, 1812—14, 2 Th. 8vo; Saint Martin, Mémoires Hist. et Géogr. sur l'Arménie, Paris, 1818, 2 tomes, 8vo; Gamba, Voyage dans le Russe Méridionale, Paris, 1826, 2 tomes. For the Language and Literature, Klaproth's Travels, and Asia Polyglotta; Balbi, Atlas Ethnographique and Journal Asiatique, tome 2, et xi.

GEORGIA.

XII. Tálíj
Tálísh,
Tálíshan.

GEORGIA, one of the Thirteen original Confederate Republican States of North America, is situated between the parallels of 30° 15' and 35° of North latitude, and between 80° 45' and 85° 43' of West longitude from Greenwich. It is bounded on the North by the State of Tennessee; on the North-East by South Carolina, from which State it is separated from the sea coast to its North-Eastern angle by the River Savannah, to its very source. The Atlantic Ocean is the boundary on the South-East; Alabama bounds it on the West; and the Florida on the South and South-West. The mean length of Georgia is 300 miles, and the mean breadth 194 miles, giving an area of 58,200 square miles, or upwards of 37,000,000 of acres.

Previous to 1733 the country within the present boundary of Georgia was a wilderness, and though comprehended within the Charter of Carolina, had been equally claimed by Spain. At that period the poor in England were in a state of severe suffering from the stagnation of trade, and colonization was then, as now, proposed for their relief. A Company was chartered in 1732 by George II., by whom the territory was granted to the adventurers. Georgia was named after this Monarch. General Oglethorpe, who commanded the

expedition, founded the city of Savannah in the Spring of 1733. Notwithstanding the skill, talents, and enterprise of Oglethorpe, the new Colony did not flourish, chiefly because the grants of land were issued on feudal tenures. On the breaking out of war with Spain, General Oglethorpe made an unsuccessful attempt on St. Augustine, in East Florida; which invasion was retaliated in 1742 by a Spanish force. By the address of the British General, Georgia was preserved on this occasion, and the Spaniards retreated with a great loss of stores and artillery. The mismanagement of the trustees of the Colony still continued, for in 1750 Georgia only exported to the value of £10,000, sterling; her present exports being nearly 2,000,000. In 1752 the Charter was surrendered to the Crown, and Georgia placed on the same footing with the other North American Colonies. In 1763 all the lands as far as the Florida boundary were attached to Georgia; and in 1773 the exports had increased to £121,000, sterling, by the cultivation of rice and indigo in the rich alluvial grounds.

Notwithstanding the British Government had fostered the rising prosperity of Georgia by liberal grants and a variety of advantages, the inhabitants joined the

Extent; and
boundaries.Historical
sketch.

GEORGIA.

Face of the country.

Rivers.

Savannah.

Ogeechee.

Altamaha.

standard of revolt in the American war, and the Country was abandoned at the Peace of 1783 by the British Government. The only remarkable event in the History of Georgia, since the establishment of the American independence, was a most iniquitous transaction, effected by the State authorities, in the sale of most of the lands between the rivers Chattahoochee and Mississippi, commonly called the Yahoo Purchase; the members of the Legislature were openly bribed, and notoriously shared in the profits of it. In a subsequent year this Act was cancelled, and all the records of the disgraceful transaction were burned.

Georgia is extremely similar in its natural features to South Carolina. A chain of islands on the Atlantic coast forms a margin between the main land and the sea, affording a line of inland navigation along the whole sea front of the State, communicating between Carolina and Florida. These islands are similar in every respect to those of the two last-named States, and are fertile beds of the finest cotton. A narrow tract of similar ground marks the adjacent edge of the main land. Thence, for nearly 100 miles back from the sea coast, extends a sandy pine-bearing barren country, interspersed with numerous inland swamps, and intersected with the great rivers coming from the middle and upper country. Behind the pine-lands, and always parallel to the sea coast, a country of sand hills succeeds, 30 or 40 miles wide, interspersed with fertile spots, and extending to the foot of the mountains or Upper country. This last district is part of the great and intricate Alleghany chain, and consists of a strong fertile soil. These hills also separate the waters which flow into the Atlantic Ocean, from the streams tributary to the Mississippi, and those which discharge themselves into the Gulf of Mexico. Cotton is the principal production. It is of three kinds; the Black Seed or Sea Island, the Green Seed or Upland, and an intermediate sort, which is the Black Seed cotton cultivated in the middle country. Rice is extensively grown in the lowlands and marshes near the sea. The fruits are figs, oranges, melons, peaches, pomegranates, &c., and in some places lemons, olives, &c. The forests afford fine timber, chiefly oak and pine; the latter, known as the Georgia yellow pine, is celebrated in the European dockyards.

The rivers of Georgia which empty themselves into the Atlantic Ocean flow about South-East, and all parallel, or very nearly so, to each other. The *Savannah* River rises in the mountains, nearly at the point where the four States of Georgia, Tennessee, and North and South Carolina meet, in latitude 35° North and longitude 82° 56' West of Greenwich. The whole length of the Savannah is nearly 300 miles, of which distance nearly one-half affords uninterrupted navigation to the falls at Augusta; above which obstruction boats can proceed 60 miles. Vessels of larger burthen come to Savannah, 18 miles from the mouth, which lies in latitude 32° 3' North and longitude 80° 51' West of Greenwich.

The *Ogeechee* falls into the Ocean, 15 miles South-West of the Savannah, after a course of about 200 miles. The *Altamaha* is formed by the junction of two streams, known as the Oconee and the Ocmulgee. It is navigable for vessels of 30 tons as far as Milledgeville on the Oconee branch, 200 miles from the Ocean. Its whole course is about 280 miles. It discharges itself by several mouths, about 60 miles South-West of the Savannah, having 14 feet water on its principal bar.

The *Satilla* River falls into the Atlantic, to the North of Cumberland Island, in latitude 31°. The *St. Mary's* divides Georgia from Florida, rising in a small swamp, separated by a very narrow ridge of pine-land, from the great *Okefinokee* swamp. This large morass is of much smaller extent than has been hitherto supposed; and the recent surveys have discovered a considerable quantity of good land among that which had been long abandoned to snakes, frogs, alligators, and insects. It gives rise to the *Suwannee* River flowing into Florida. The *Altamaha* is another head branch of the *Suwannee*. The River *Ocklockunee* rises in Georgia, but flows into Florida.

The *Flint* River is the Western arm of the *Chattahoochee* River, with which it unites after a course of 250 miles at the South-West arm of the State, and the united stream flows through Florida under the name of *Apalachicola*. The *Chattahoochee* separates Georgia from the State of Alabama, and rises among the same mountains, and not far from the source of the *Savannah*; its course extends through about 350 miles.

The principal Islands on the coast of Georgia are *Islands*. *Cumberland Island*, next to *Florida*, *St. Simon's*, *Sapelo*, *St. Catherine's*, *Ossabaw*, and *Tybee*.

The low country has an agreeable, healthy climate for eight or nine months in the year; but in the latter part of the summer, and during the fall of the year, it is extremely unhealthy, except immediately upon the sea beach. The climate of the upper country is generally very agreeable and healthy throughout the year; and in the North-West, near the foot of the mountains, is esteemed among the best in the Atlantic States.

Savannah is the largest and chief commercial Town; it suffered greatly during the siege and storming by the British in 1778; the remains of the old lines of defence are yet distinct in most parts of the city. It is annually desolated by the yellow fever. Population in 1820, 7523, of whom upwards of 3000 were slaves. Latitude 32° 8' North and longitude 80° 57' West of Greenwich. *Augusta* is on the Savannah River, just below the falls, 127 miles distant North-West from Savannah. It is the entrepôt for the agricultural exports of the upper country. It has a fine bridge across the Savannah River. Population about 1500.

Milledgeville is the seat of the State Government; it is situated near the centre of Georgia, in latitude 33° 6' North and longitude 82° 59' West of Greenwich. Population in 1820, 2069.

Darien is near the mouth of the Altamaha River, 12 miles from the bar. It is a Town of rising importance, and will become the exporting place for all the produce grown on the banks of the great river upon which it is built. Population about 800.

Sanbury and *Brannock* are on the sea coast.

St. Mary's was a flourishing Town during the late war with Great Britain; but is now decaying. It is situated on the River of the same name, a few miles from its mouth. Population 771.

Petersburg is a new, flourishing Town, likely from its salubrity to rival *Augusta*, lying 53 miles above the latter town, on the Savannah, at the head of the boat navigation.

Washington is a new Town, 50 miles North-West of *Augusta*. Population in 1820, 695.

Louisville and *Clinton* are Towns in the interior, with each a population of 700 or 800 persons.

The civil divisions and population will be best ex-

GEORGIA.

Satilla.

Chattahoochee.

Suwannee.

Ocklockunee.

Flint River.

Apalachicola.

Chattahoochee.

Savannah.

Ogeechee.

Altamaha.

Islands.

Cumberland Island.

St. Simon's.

Sapelo.

St. Catherine's.

Ossabaw.

Tybee.

Climate.

Chief towns.

Population.

Civil divisions.

Geographical position.

Physical features.

Political divisions.

Economic resources.

Social conditions.

Cultural heritage.

Historical events.

Literary works.

Artistic achievements.

Scientific discoveries.

Technological progress.

Economic growth.

Social reform.

Political change.

Cultural revival.

Historical significance.

Literary legacy.

Artistic impact.

Scientific contribution.

Technological innovation.

Economic development.

Social progress.

Political stability.

Cultural enrichment.

Historical legacy.

Literary achievement.

Artistic excellence.

Scientific breakthrough.

Technological advancement.

Economic prosperity.

Social harmony.

Political unity.

Cultural renaissance.

Historical monument.

Literary masterpiece.

Artistic gem.

Scientific marvel.

Technological wonder.

Economic boom.

Social justice.

Political freedom.

Cultural diversity.

Historical wisdom.

Literary genius.

Artistic vision.

Scientific insight.

Technological marvel.

Economic strength.

Social equity.

Political integrity.

Cultural richness.

Historical legacy.

Literary treasure.

Artistic legacy.

Scientific legacy.

Technological legacy.

Economic legacy.

Social legacy.

Political legacy.

Cultural legacy.

Historical legacy.

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Economic legacy.

Social legacy.

Political legacy.

Cultural legacy.

Historical legacy.

Literary legacy.

Artistic legacy.

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GEORGIA, employed in the following Table, extracted from the official census made in 1820; but the inhabitants are now much increased, in consequence of the extinction of the Indian title to the lands in those Counties, the population of which is not enumerated below, and which have since become settled with white inhabitants.

Counties.	Whites.	Free Blacks.	Slaves.	Total.
Appling.....	1778	8	78	1864
Baldwin.....	3487	9	4258	7754
Bryan.....	779	24	2238	3041
Bullock.....	1877	4	497	2578
Burke.....	5673	84	5820	11577
Candler.....	1809	52	2482	4342
Charlton.....	4549	21	9542	14312
Clark.....	5085	21	3461	8567
Columbia.....	5213	62	7420	12695
Dooley.....	.....	.....	.....	.....
Early.....	351	1	216	568
Edwards.....	1651	17	1347	3015
Elbert.....	6629	0	5159	11788
Emmett.....	2326	35	367	2928
Fayette.....	.....	.....	.....	.....
Franklin.....	7240	26	1774	9040
Glynn.....	1543	15	2760	5418
Greene.....	53	33	3937	4063
Gwinnett.....	4050	1	538	4589
Habersham.....	2868	0	277	3145
Hall.....	4681	6	399	5086
Hanock.....	5847	24	6863	12734
Henry.....	.....	.....	.....	.....
Houston.....	.....	.....	.....	.....
Irwin.....	372	0	39	411
Jackson.....	6346	12	1997	8355
Jasper.....	9896	24	5494	15414
Jefferson.....	392	39	3894	4325
Jones.....	9620	61	6886	16567
Laurens.....	3450	11	1975	5436
Liberty.....	1641	17	5647	6905
Lincoln.....	3378	17	3663	6458
McIntosh.....	6539	71	3715	10325
Madison.....	2829	2	984	3735
Manassas.....	.....	.....	.....	.....
Montgomery.....	1165	1	763	1929
Morris.....	7463	12	6645	14120
Oglethorpe.....	6703	5	7338	14046
Pulaski.....	3237	25	2921	6183
Peters.....	8208	28	7241	15477
Rabun.....	509	0	15	524
Richmond.....	3667	110	4631	8208
Scriven.....	2090	18	1633	3741
Tatall.....	2063	13	568	2644
Telfair.....	1423	35	646	2104
Twigs.....	7196	17	3527	10740
Walton.....	3536	5	631	4172
Warren.....	6539	59	4041	10639
Washington.....	6667	32	3899	10598
Wayne.....	671	6	333	1010
Wilkes.....	7838	64	9705	17607
Wilkinson.....	5516	13	1463	6992
52 Counties.....	169,566	1767	148,656	340,949

Religion.

The University of Georgia consists of an establishment called Franklin College, at the town of Athens in Clark County; and of an Academy, either established or about so to be, in each County. This Body of Institutions is under the direction of a *Senatus Academicus*, consisting of the Governor and Senate of the State, and fifteen Trustees. The *Senatus Academicus* appoints a Board of Commissioners in each County to superintend the Academy of the County and the inferior Schools. In 1827, 200,000 dollars were appropriated for the establishment of Free-schools. At present, however, Learning may be considered to be at a very low ebb in the State of Georgia.

The Baptists and Methodists are by far the most

numerous Religious denominations. There are but very few settled Ministers of Religion in the State.

Georgia was the Sixth State in the Federal Union in 1820 in the value of her exports, which amounted to nearly seven millions of dollars, consisting wholly of domestic produce, principally cotton and rice. Most of this is exported in ships belonging to merchants of the Northern States and British owners. The shipping in 1821 amounted only to 14,662 tons. The amount of the revenue paid by Georgia in 1815 into the coffers of the National Treasury was nearly one million of dollars, exclusive of the amount raised for the support of the State Government.

The manufactures of Georgia consist chiefly in leather, saddlery, and whiskey; and the supply of the few agricultural implements required. The manufacturers are the small tradesmen in the chief village of each County; and they only supply the immediate and indispensable wants of the inhabitants; nothing whatever being exported from Georgia in a manufactured state.

The Western part of Georgia, between the Flint and Chattahoochee Rivers, is in possession of the Lower Creek Indians; and the whole of the North-Western angle of the State, Westward of the head branches of the latter River, is occupied by a remnant of the Cherokees. The Indian Country lately embraced two-thirds of the whole State; but, by the treaty of Port Jackson, the Claim of the Creek Indians was extinguished in upwards of 11,000 square miles in the Southern part of the State, including the whole country below the parallel of 31° 35' North latitude; and by another treaty made in January, 1821, the extensive tract between the Flint and Ocmulgee Rivers was ceded to the United States. Thus, step by step, the aboriginal inhabitants of America are gradually but rapidly removed from the soil of their ancestors, and their existence, like their titles to the land, is extinguished.

The first Constitution of Georgia was adopted in 1777; it was several times altered; the existing system of Government having been adopted in May, 1798. In its principal features it resembles those of most of the other States of the Union; being, however, in many parts still more democratic. The Legislature, styled the *General Assembly*, consists of a Senate and a House of Representatives. The members of the former Body are chosen annually, one from each County. Each Senator must be twenty-five years of age, and possess a freehold of 500 dollars, or taxable property to double that amount. The Representatives are also chosen annually by Counties, each sending at least one, and none more than four, in compound proportion to its taxation and population. A Representative must be twenty-one years of age, and possess a freehold of 250 dollars, or taxable property value 500 dollars. The Governor is chosen for two years by the Assembly. He must be thirty years of age, and possess 500 acres of land; or other property to the amount of 4000 dollars. The elective franchise is exercised by all persons twenty-one years of age and upwards, and who have paid taxes one year, and resided in the County six months previous to the election. The Judicial power is vested in a Supreme Court of four Judges; in an inferior Court in each County consisting of five Judges; and in Justices Courts consisting of one Justice of the Peace, assisted by seven Jurors. The Judges of the Supreme Courts are elected

GEORGIA. for the term of three years by the Assembly, and those of the Inferior Courts annually by the voters in each County. Justices of the Peace are elected annually by the voters in each militia captain's district.

Carey and Lea's *American Atlas*; Seybert's *Statistics of the United States*; *Official American Documents*, &c. &c.

GEORGICK, n. } Fr. *georgiques*; It. *georgiche*;
GEORGICA, adj. } Sp. *georgica*; Lat. *georgica*;
Gr. γεωργικός, from γεωργία, (γῆ, the earth, and ἔργον, work,) a labourer, a tiller of the earth. Applied to Books concerning the tillage or cultivation of the earth or ground.

Here, if we mix with company, 'tis such
As can say nothing, though they talk too much,
Here we learn *georgics*, here the bucolics,
Which building's chaquet, timber, stone, or brick.
Drama. To his Friend W. C.

A *georgic*, therefore, is some part of the science of husbandry put into a pleasing dress, and set off with all the beauties and embellishments of poetry.

Addison. *Essay on Virgil's Georgics*.
Here I peruse the Mantuan's *Georgic strains*,
And learn the labours of Italian swains:
In every page I see new landscapes rise,
And all Hesperia opens to my eyes.

Ode. *Rural Sports*, can. 1.

The very ingenious translator (Dr. Marjot) of Virgil's eclogues and *georgics*, gives the name of this kind to the scaldant or scallant.
Littoræque oleæque remant, scutellus dani.

Pennant. *British Zoology*. The Goldfinch.

GEORISEUS, a genus of *Pentamerous*, *Coleopterous* insects, belonging to the family *Dyrhiden*, established by Latreille.

Generic character. *Tarsi* filiform, moderate, of four distinct joints; *antennæ* very short, club-shaped, of nine joints, the first joint long, nearly cylindrical, and the three last forming a solid, nearly globular club; *palpi* short and enlarged; body short, swollen; head distinct, inclined, and hid in the thorax; thighs not contractile, thin, linear. Living in damp places.

The type of the genus is *Froz dubius* of Panzer, found in England.

GEOTRUPES, in Zoology, a genus of *Pentamerous*, *Lamellivora*, *Coleopterous* insects, type of the family *Geotrupidae*.

Generic character. *Antennæ* of eleven joints, the three last forming a leaf-like cloth; jaws horny, strong, projecting; an arched lip, prominent; labial palpi long ended; tongue bifid; chin nicked; scutellum visible; *elytra* arched.

The animals of this genus, which from their habits have been called *Earth-diggers*, have been divided into several subgenera, especially the *Aphidia*, *Froz*, and *Scarabeus*, properly so called.

They are found on the dung of herbivorous animals, especially that of oxen, horses, and camels. They dig a cylindrical hole in the earth, which is covered by these matters, wherein they live for some time, and there deposit their eggs with care, surrounded by nourishment fit for their larvæ. As the larvæ increase in strength, they dig with their feet in search of the roots of plants. The larvæ very nearly resemble those of the *Cockchafer*, but are much smaller. They usually remain two years in the Caterpillar state, after which they are transformed into a *Nymph*, which takes a year to arrive at perfection. In their perfect state they are ornamented with brilliant metallic colours. They

are found during the warm and temperate seasons flying in the early part of the evening with considerable noise. They are very generally infested with a kind of tick, named *Gamonus Coleoptratus* by Entomologists. There are many species. The type is *Scarabeus stercorarius* of Linnaeus.

GERANIUM, in Botany, a genus of the class *Monodelphia*, order *Dicandria*, natural order *Gerania*. Generic character: calyx five-leaved; corolla, five regular petals; nectaries, five melliferous glands adnating to the base of the long filaments; seed-vessels awed, awns hooked, straight.

More than sixty species have been discovered, mostly natives of Europe: *G. phaeum*, *nodosum*, *xyleticum*, *pratense*, *lucidum*, *molle*, *pusillum*, *pyrenæum*, *rotundifolium*, *dissectum*, *columbinum*, *eud sanguinum*, all elegant herbaceous plants, are natives of England. The name *Geranium* is commonly but erroneously applied to the plants of the genus *Pelargonium*, from which the genus *Geranium* may be readily distinguished by the uniform petals, those of the genus *Pelargonium* are irregular.

GERARDIA, in Botany, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Antirrhinea*. Generic character: calyx five-cleft; corolla two-lipped, inferior lip three-parted; lobes emarginate, the middle lobe two-parted, capsule three-celled.

Fourteen species, herbaceous plants, mostly natives of North America.

GERFAULCON, Fr. *gerfaut*, *grifaut*; It. *gerfalco*; Sp. *gerfalte*; Dutch *ger-walk*; Ger. *ger-falk*; Mid. Lat. *gyro-falcus*. Perhaps, says Skinner, a gyron *quia gyron in ære ducit*, because it forms circles in the air. He, however, prefers the Etymology of Minshew, from *gier*, a vulture, and *vaick*, a falcon; because it is a species of Falcon, and resembles the Vulture in voracity. See *FALCON*.

But the principal hawk y' breedeth in the country is counted y' *gerfalcon*.

Hakluyt. *Voyage*, 4to. vol. i. p. 479. *The Cities of Rome*.

Y'f thou be count so bright,

With Gyffron I met fyth,

To wane the *gerfalcon*.

Lycium Discours, l. 531. in *Roman Met. Rom.* vol. ii. p. 36.

A *gerfalcon* whyt as snow

He shall have to mede.

M. B.

This is the *gyffron* of all the ornithologies except Linnaeus, whose bird we are totally unacquainted with.

Pennant. *British Zoology*. The *Gyffalcon*.

GERFUL, } Mr. Tyrwhitt says, Changeable, Pro-
Gz'ev. } bably from *gier*, to turn round. Skinner, from the A. S. *geran*, *ge-erran*, *certen*, to turn. In Skelton it seems to be *giddy*, sc. with turning round. See *GERFALCON*.

Right as the Friday solstice for to tell,
Now shinneth it, and now it rethens fast,
Right so can *gerly Venus* overcast
The hories of hire folk, right so hire day
Is *gerfall* right so changeth she aray.

Chaucer. *The Knight's Tale*, v. 1540.

GERFUL
—
GERM.

To press in that thy *gerful* violence,
Chaucer, *The third Book of Troilus*, fol. 177.
His second hooke wazed *gerge*,
And was with flying way.
Skelton, *Ware the Hauke*.

GERM, } Fr. *germe*, *germer*; It. *germi-*
GERMEN, } *nare*; Sp. *germinar*; Lat. *germi-*
GERMINATE, } *nare*, from *germen*, *quod e uirine*
GERMINATION, } *genitur*, *hoc est, pullulatio atque as-*
GERMINANT, } *urgit*. And also, *illud in uirine*,
cui ris inest genitalis; unde *quid pullulare incipit*;
wherefore Vossius thinks, that *germen* is not a *gerendo*,
quasi gerimen, but a *genendo*, *quasi genuimen*; by a
common change of *n* into *r*. To *germinate* is, as the
Fr. *germer*.

"To sprout, bud, burgeon, spring, put forth, shute
out young sprigs, buds, tenderels," &c. Cotgrave.
The skin [of a bean] broken, can it close (by reason of the heat
that is in it) but push out more matter, and do that action which we
may call *germinating*? can these *germs* chuse but *piena* the earth
is small things, as they are able to make their way.

Dryden, *Of India*, ch. xxiv.

And thus all shaking Thunder,
Stilleth that the thick'ning roundly of 'th' world,
Cracks Nature's moulds, all *germinations* spill at once
That makes ingend'ring man.

Shakespeare, *Leor*, fol. 296.

This terrestrial efformation of Adam was after the planting of
Paradise, according to the wisest sort of them that understood the
text only literally, who acknowledge that Paradise was made on the third
day, when God caused the trees to *germinate* out of the earth.
Henry More. An Appendix to the Defence of the Philosophic
Cabalists.

There's but little similitude betwixt a terrible humidity and
plantal *germinations*; nor do vegetable derivations ordinarily resemble
their simple seminalities.

Dryden, *The Fanny of Dignitization*, ch. xxi.

Divine prophecies being of the nature of the author, with whom
a thousand years are but as one day, are not fulfilled punctually at
once, but have springing and *germination* accomplishment throughout
many ages; though the height or fulness of them may refer to some
one age.

Bacon, *Works*, i. 43. *Advancement of Learning*, book ii.

Till gentle heat, and soft repeated rains,
Make the great blood to dance within their veins;
Then, as their cell unbinden'd, out they come,
And swell the *germs*, and burst the narrow room.

Dryden, *The Flower and the Leaf*.

The cicatrization of an egg, or the *germen* in the seed of a plant,
being, in reality, a model of the animal, or plant, to be produced from
it; the wonderful mixture of a machine, at once so very little,
and so curious, does abundantly recommend the matchless skill of
the divine mechanist.

Boyle, *Works*, part ii. *Of the Christian Virtuoso*. Appendix 9.
And for the security of such species as are produc'd only by seed,
it hath endow'd all seed with a lasting vitality, that so if by reason of
excessive cold, or drought, or any other accident, it happens not to
germinate the first year, it will continue in faculty, I do not say
two or three, nor six or seven, but even twenty or thirty years.

Boyle, *On the Creation*, part i.

Plants are sometimes lost for a while in places where they formerly
abounded; and again, after some years, appear anew: lost either
because the springs were not proper for their *germination*, or because
the land was fallow'd, or because plenty of weeds or other herbs

prevented their coming up, and the like; and appearing again
when these impediments are removed.

GERM,

—
GERMAN

Reg. On the Creation.

I had sometimes the curiosity to consider *beane* and *peas* pulled up
out of the ground by the stalks, in order to an inquiry into their *ger-*
mination; and after having taken notice of their tenderness upon
their having intubed the moisture of the soil, and of their way through
the smallest earth, not only upward, with their stems, but down-
wards with their tender roots; I thought fit to try with what strength
and force the causes of their insensiveness endeavored to dilate
them.

Boyle, *On the Sympnetic Qualities of Things*.

He marks the boonds, which Winter may not pass,
And blunts his pointed fury; in it's case,
Roset and rude, folds up the tender *germ*,
T'escape it, with insupportable art;
And ere our flowery season fades and dies,
Designs the blossoming womers of the next.

Cowper, *The Task*, book vi.

A second admirable provision is made to raise them [seeds] above
the surface when they are perfected, and to sow them at a proper
distance: viz. the *germ* grows up in the spring, upon a fruit stalk,
accompanied with leaves.

Paley, *Natural Theology*, ch. 22.

'Tis, manhood's warm meridian sun
Shall ripen what in Spring began;
Thus infant roses, ere they blow,
In *germinating* clusters grow;
And only wait the summer's rays,
To burst and blossom to the skies.

Catran, *Finnis B. Left*.

They are conscious that they cannot give a full account of any one
phenomenon in nature, from the rotation of the great orb of the
universe to the *germination* of a blade of *grass*, without having
recourse to him as the primary inconprehensible cause of it.

Watson, *Apology for Christianity*, let. i.

Can it be doubted but that the seed contains a particular organiza-
tion? Whether a latent plantula with the means of temporary nutri-
tion, or whatever else it be, it contains an organization suited to the
germination of a new plant.

Paley, *Natural Theology*, ch. iv.

GERMAN, Fr. *germaine*; Lat. *germanus*, de eodem
germine, et eodem genitrice manante. Festus and,
after him, Vossius decide for the former; Varro and
Isidorus, for the latter. Vossius contends that those
descended from the same father, not those from the
same mother (genitrix) were called *german*. *German*,
as the Fr. *germaine*, is applied to

"Those who are come of the same stock (or germ.)
bred of the same kind; near of kin; of all one race."
Cotgrave.

For certes ye are his no child but a daughter, no ye are his no
bretheren, no consen *germanus*, no oon other high kiere.

Chaucer, *The Tale of Melibee*, vol. ii. p. 102.

But as he walked nure the water whiche was the border
of both Gailles, he espied two brethren *german*, the name of the one
was Symon, the he was called also Peter, the other was called An-
drew, whose father's name was John.

Udall, *Matthew*, ch. iv.

Captayne Theris was Syr Glycer of Clyven, coveyn *germanne* to
ye Lord Clyven.

Lord Berners, *Frontiers*. Crongels, vol. i. ch. lxxv.

Our. The carriages, sir, are the hangers.

HAM. The phrase would be more *germanne* to the matter, if we
could carry cannon by our sides.

Shakespeare, *Hamlet*, fol. 320.

GERMANY.

GER-
MANY.

GERMANY being divided into a number of independent States, each of which will be found fully described under its own separate Head, we shall here confine ourselves to those matters which belong to that Country more properly when considered as a whole, or which serve to explain the union of its component parts. The States which compose the Germanic Body, not being in general separated by natural boundaries, and being in many instances of small extent, the great natural features of the Country, its mountains and rivers, are seldom embraced within the limits of any one of them; we shall therefore consider here, in the first place, the Physical Conformation of Germany; we shall afterwards pass in review the Ancient and Progressive Geography of that Country, together with the Constitution of the present Germanic Confederacy; and, finally, we shall make a few observations on its languages and general civilisation.

Boundaries.

Physical
conforma-
tion.

The limits of modern Germany are, on the East, Prussia Proper, Poland, Hungary, and Sclavonia; on the South, Croatia, the Adriatic Sea, the Venetian States, Lombardy, and Switzerland; on the West it is bounded by France and the Netherlands; and on the North, by the German Ocean, Denmark, and the Baltic. Within these limits is embraced what in Physical conformation may be called the central land of Europe. The waters which flow from the mountains of Germany find their way into the Black Sea, the Adriatic, the Baltic, and the German Ocean. Before describing the mountains, however, it may be observed that a line, running at first North-East from the Feldberg in the Black Forest to the Fichtelberg in Bavaria, thence turning South-East along the Böhmerwald, and afterwards passing between Bohemia and Moravia, to the source of the Oder, parallel to its first direction, would mark out what may be considered the central elevation of the Country. To the South of this line is the Basin of the Danube, to the North of it the Basins of the other great rivers of Germany, which, following the direction of the collateral chains of hills, in general pursue a North-Westerly course. The elevation of the country between the extreme points of the line pointed out, is seldom less than 1000 feet above the surface of the sea. Ratisbon on the Danube has an absolute elevation of 1030 feet. Munich, in an extensive plain, stands at the height of 1600 feet; and the high grounds between Bohemia and Moravia, which separate the Basins of the Elbe and Danube, have the same elevation. The lowest part of Bohemia is about 600 feet above the level of the sea. Such is the general disposition of the soil.

Mountains.

The principal chains of mountains are, to the South of the Danube, the Tyrolean Alps, and the Alps of Carniola, or the Birsbaumwald; the branch which connects the Alps, properly so called, to the mountains of Dalmatia and of Greece. The general height of this chain is from 6000 to 9000 feet; some peaks, indeed, as the Ortes and the Hoch Thern, exceed 12,000 feet. The Err has been supposed to be still higher, but it has never been measured with accuracy. The mountains of the Schwartzwald, or Black Forest,

and those called Alb, in Suabia, form the Western termination of this chain.

The central mountains of Germany may be considered as a terrace of the Alps, from which they are separated only by the valley of the Danube, in some places reduced to a narrow defile. They are comprised under the general name of the Hercynian chain, and commence near Coblenz, where they are immediately connected with the Hunsrück and the Vosges. The Westerrwald stretches towards Hesse, it touches the Thüringerwald near Spessart, and is connected with the Hartzwald by the mountains of Westphalia, which run towards the North-West in the County of Lippe. The Hartzwald, the summit of which, called the Brocken, reaches the height of 3670 feet, gradually disappears towards the North; on the South it is contiguous to the mountains of Thuringia, which, separating Franconia from Saxony, unite with those of Bohemia; their union forms the Fichtelberg in the Principality of Baireuth, with an elevation of 3630 feet. Here commences that nearly circular chain of mountains, which, under the name of the Erzgebirg, Böhmerwald, Menhartsberg, and Riesengebirg, separates Bohemia from Saxony, Bavaria, Austria, Moravia and Silesia. The Riesengebirg, or Sudeti, among which Schneekoppe rises to the height of 4800 feet, unite with the Carpathian chain between Cracow and Vienna.

A Country so extensive as Germany, necessarily presents a great variety of Physical and Geological appearances. It may with respect to Climate be reduced to five zones. The first of these regions occupies the centre of the Country; it comprehends all Bohemia, part of Saxony, Anhalt, Thuringia, Upper Franconia, Hesse, Eichsfeld, the Duchy of Westphalia, and terminates about Coblenz and Frankfurt. In this region are numerous mountains of moderate elevation, containing great mineral riches, silver, copper, tin, &c., and offering everywhere on the Western side volcanic traces, such as lavas, basalts, and pumice stone; between these chains are extended fertile plains, elevated and well watered. The atmosphere in this region is colder than in the corresponding latitudes in France; a difference which is occasioned in some measure, perhaps, by the exposure, which is generally towards the North, but in a greater degree by the inland position and absolute elevation of the ground. In spots, indeed, wherein the ground slopes to the South, and in the middle of wide plains, the cold is less severe. The seasons, however, are more constant than in the rest of Germany. The soil yields grain in abundance, and is not incapable of producing wine.

The second Climate, or that of the Alps, has a soil and temperature like those of Switzerland. The inhabitants of the Black Forest, of Upper Suabia, Bavaria, Tyrol, Salzburg, Carniola, Carinthia, and Styria, often see one side of their rugged mountains covered with the snows of winter, while the opposite is warmed by an Italian sun, and even the Sirocco wind is felt in the valleys. This region has similar productions to those of Switzerland, similar beauties, similar inconveniences, and even similar maladies. Its mean-

GER-
MANY.

Climate.

GER-
MANY.

tains abound in iron. In these two divisions are contained the sources of all the Rivers of Germany.

The two great Basins of the Rhine and Danube come next to be considered. The Basin of the Rhine united to those of the Maine and Neckar, from the edge of the Hunsrück to some leagues above Coblenz, forms the third Physical region of Germany. In this the air is less pure, the seasons less constant, and the climate in general less healthy than in the first region; but the great fertility of the soil, which produces the best wines in Europe, and a summer more uniform and agreeable than that of Paris, assign these Countries a place among the most fortunate of Europe.

The fourth region, or the Country bordering on the Danube, presents an aspect similar to that of the valley of the Rhine, wherever the land has a Southern aspect. But on viewing the course of the rivers which fall into the Danube, it will be seen that throughout all this region, the country slopes in general towards the North; the air and climate, in consequence, partake of the severity of the central region. The winters of Vienna and of Munich are quite as severe as those of Saxony. Towards Vienna the soil is fitted for the cultivation of the vine, but for the rest it abounds in rich pasturages and in corn.

The fifth region, or the great plain which extends to the North from the mountains of the centre, consists of long slopes, covered with broom and heath, of sandy levels, of morasses abounding in coal, and in lowlands gradually formed by deposits of mud, and sometimes gained from the sea or rivers by human industry. The fertility, of course, is unequal. This region includes some deserts like the *Landes* of Gascony, wherein a few sheep can scarcely find subsistence. In some places, industry has subdued nature, the sands of Brandenburg and the swamps of Bremen are transformed into cultivated fields; but, on the other hand, the alluvial soils of this region present the spectacle of the most astonishing fertility and most luxuriant vegetation. The atmosphere of this region is humid and foggy. The proximity of the sea moderates the temperature, and numerous rivers promote a healthy circulation.

Since the soil of Germany generally slopes towards the North-West, ascending gradually from the Baltic and German Ocean to the Basin of the Danube, the greater part of which is an Alpine region, it is not surprising that the mean temperature throughout should be more than two degrees lower than in the corresponding latitudes in France. The increase of absolute elevation in advancing to the South, nearly compensates the difference of latitudes; so that through six degrees of latitude from Vienna to Denmark, there is but little difference in the growth and productiveness of the robust vegetables, of the *cerealia*, and of forest trees; while an advance of another degree to the South, across the Alps of Carniola, transports us to a climate and a vegetable world totally distinct. The steadiness of the climate, however, permits the cultivation of the vine in Saxony and Bohemia beyond the 50th parallel; but yet the fruit is not sufficiently ripened to yield a grateful beverage, and the general use of beer fixes the character of a Northern climate.

There is no Country better watered than Germany, or which possesses greater facilities of internal navigation. The Hydrographical Dictionaries of that Country enumerate more than 2000 Rivers running through it; but

those which reach the sea, after collecting the waters of the rest, are comparatively few. The principal of them are the Danube, the Elbe, the Rhine, the Oder, the Weser, and the Ems.

The DANUBE has been already described separately. The reader who wishes to be more fully informed of its Natural and Geographical History, will find ample instruction, as well as amusement, in the magnificent Work of Count Marsigli relating to it.

Of the ELBE we have also given a separate description. Elbe.
Rhine.

The Rhine ranks next after the Danube for the volume of its waters. It takes its rise in the central and highest part of Switzerland, on the North-East of Mount St. Gothard. It is much increased by tributary streams before it reaches the Town of Coire or Chur in the Country of the Grisons, where it becomes navigable. After flowing through the Lake of Constance it receives the Var, the Reuss, and the Limmat, which convey it to the tributary waters of Western Switzerland. It turns Northward after passing Bâle, and receives several great rivers, the chief of which are the Neckar and the Maine on the side of Germany, and the Moselle on that of France. After entering the Kingdom of the Netherlands the Rhine divides itself into two great branches, the Northern of which is again subdivided below Arnheim, and the name of the Rhine is finally retained by a small and slow stream, which passes Utrecht and Leyden in its way to the sea. From its source down to Mentz this great River is called the *Upper*, and from Mentz to Holland the *Lower* Rhine. The course of the Rhine, about 700 miles, is not in proportion to the greatness of its volume; its waters are of a beautiful, transparent green, and its stream, rapid at first, becomes afterwards deep and tranquil. During its range in Switzerland, the scenery of the Rhine is often bold and romantic, and below Schaffhausen it forms a cascade, which, though not the highest, is, in mass of waters, the largest in the civilized part of Europe. From Mentz to Cologne it flows through one of the finest parts of Germany; castles, towns, and villages, beautifully situated on each side of the river, embellish and vary the prospect. Hills, covered with vineyards to their summits, rise from the banks; while towers and forts, the remains of the feudal Ages, frequently overhang the water. Below Cologne the River loses much of its grandeur, its banks becoming flat and sandy, with little variety of prospect. As a medium of water communication, the Rhine is of infinite importance to the Countries through which it flows; being navigable, with few interruptions, from Coire in the Grisons to the German Ocean. The vessels which ascend the river as far as Cologne, are from 100 to 150 tons burthen.

The Oder is the principal River on the Eastern side of Germany. It rises in Moravia, a little to the North of Olmutz, enters Silesia, flows through that Province, Brandenburg, and Pomerania, forms the large maritime lake called the Haff, and runs into the Baltic by three mouths, called the Peene, the Swine, and the Divesna, having a course of about 150 French leagues. This River becomes navigable for small boats as high as Rittow; and barges of 40 or 50 tons come up to Breslau. It receives many navigable rivers, and communicates by canals with the Elbe and the Vistula. It is thus of essential service to trade; and several important Towns, such as Breslau, Frankfort, and Stettin, stand on its banks.

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Rivers.

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Weiser. The Weiser is formed by the junction of the Werra and the Fulda at Münden; flows through the territories of Hanover, Brunswick, Prussia, Bremen, and Oldenburg; and runs into the German Ocean between the last-mentioned Principality and the Province of Bremen. It is navigable by boats in its whole course, and ships can ascend it as far as Vegesack.

The Maine, which rises in the mountains of Franconia, receives a great number of considerable Rivers, and is navigable from Bamberg to the Rhine, which it joins nearly opposite to Mentz. The Elbe rises near Munster, and, flowing Northwards through East Friesland, falls into the sea a little below Embden, after a course of 70 leagues.

Lakes. The Lakes of Germany are numerous, but of no great extent. That of Constance covers a space of 38 square leagues. There are five or six small Lakes in Upper Sualbia; twelve in Bavaria, among others those of Ammer and of Chiem. In Austria are the Lakes of Atter, Abens, Hallstadt, and others to the East of Salzburg. The superficial surface of all these together does not much exceed 80 square leagues. The Plains to the South of the Baltic are sprinkled over with little Lakes. In Mecklenburg, the interior of Pomerania, and Eastern Prussia are reckoned upwards of 400, a great number of which have no communication with the sea; they are rather stagnant ponds than Lakes, and appear to fill hollows caused by the subsidence of an argillaceous and sandy soil.

Forests. Germany appears to have been, in early times, nearly covered with wood: the *Sylva Hercynia*, according to Caesar's account, stretched nine days' journey in length, and six in breadth: its name still remains in the *Hartzwald*, but the wood has, for the most part, disappeared. Thick forests are at present only to be found in the mountains of Germany, and the supply of wood in that Country is, on the whole, rather deficient. Austria is the best off in this respect, and Bohemia, which is a cold country, the worst. The chief Forests at present remaining, are the Hartz, the Schwartzwald or Black Forest, in the territory of Baden, the great Bühmerwald, the Spessart, and the Thüringerwald.

Vegetation. The vegetable productions of Germany are exceedingly various, as might be expected from the extent and diversified surface of the country. The various kinds of grain, maize, and millet are produced in abundance; rice is grown in Moravia, and an attempt to cultivate it is made in Saxony. Liquorice, madder, and saffron, are produced in Austria and Bavaria; good wines are made in Lower Austria and on the Rhine. The vegetable produce of Germany, however, appears to be less rich and various than that of France, nor is it possible to trace it in such general characters as to entitle it to a special consideration in this place. In the Sudetic chain of mountains, agriculture ceases at the elevation of 3500 feet, and the forests of oak and pine are seldom found more than 1000 feet higher.

Minerals. The mineral wealth of Germany is comparatively much greater than the vegetable supplies; its quarries yield marble and alabaster. Alum, salt, and nitre are found in abundance. In its mines are found gold, silver, copper, tin, (in Bohemia and Misnia,) quicksilver, &c. The Mineral springs are, proportionally, numerous; of several hundreds which are said to have medical virtues, the most frequented are Carlsbad and Toplitz, in Bohemia; Baden, in Austria; Landeck, in the County of Glatz;

Widbad, in Wirtemberg; Ems and Wisbaden, in the Rhenish Provinces.

The Germans are, perhaps, excelled by the English alone in agriculture; they are in fact an industrious nation, and cultivate every soil that can afford them the least profit. Activity and enterprise are not, however, equally diffused throughout: the Northern German is generally much superior to his Southern neighbour; although the laws relating to landed property and the state of tenures create frequent deviations from the general rule, and give the Austrian cultivators great advantages above the Prussian farmer. Flax and linum are grown in great abundance; and when worked into yarn and linen supply a considerable export trade. The breeding of cattle for exportation is principally confined to the marshy parts of Germany, particularly to Holstein, East Friesland, and Bremen. The breeding of sheep is much attended to in every part of Germany, particularly in the Northern; but the wool is not so good as that which is produced in the Southern countries. Amongst the manufactures of Germany the chief are those of linen and lace; paper, tobacco, gold and silver twisting, sugar refining, wax bleaching, glass mirrors, salt, &c.

Notwithstanding the activity and civilisation of the Germans, they cannot be said to have a considerable foreign commerce: their internal trade, too, is not a little hindered by the Custom-house barriers of the numerous States which divide the Country; between Hamburg and Vienna, Berlin and Constance, no less than ten of these are to be crossed. The four free towns, Lubeck, Bremen, Frankfurt, and Hambrogh possess an extensive foreign commerce. Vienna also, Leipzig, and Nuremberg are the centres of a considerable trade with the interior.

It is difficult to ascertain, at any given period, the precise limits of Ancient Germany. The frequent migrations of restless, warlike hordes caused continual alterations in the Ethnographic boundaries; and the Greeks and Romans, from whom we derive our information, had themselves no personal acquaintance with the interior of the country. Many German nations are at present established beyond the limits of Germany; as in Prussia, Livonia, and Transylvania: on the other hand, some Slavonian Tribes, the Bohemians, the Moravians, and the *Vendii*, have been long settled in the heart of the country. Similar changes in the population must have long rendered it impossible to fix the limits of a region known only from the Tribes who possessed it, and from whom it had its name. The greatest extent assigned to Ancient Germany rests on the authority of Berosus, (lib. v.) who gives as its limits the Rhine, the Ocean, the Tannais, the Euxine Sea, and the Danube, comprehending what is more properly called *Sarmatia*. Plutarch also (in *Mario*) appears to favour the same mode of speaking. The majority of ancient writers, however, are much more accurate, and agree in making the *Fa-tula* and the Carpathian mountains the Eastern limit. (Ptolem. lib. xi. c. 11.) On the North the sea was an obvious boundary; but the islands on the coast, including the Scandinavian peninsula, at that time but imperfectly known, were considered to belong to Germany. Jutland continued to make a part of it until the time of Charlemagne; but it is impossible to fix the time when Scandinavia and the Danish Islands ceased to be comprehended in the general appellation. The Rhine was the Western boundary of Ancient Germany,

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Produce.
Bons.

Commerce

Ancient
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or, rather, was the line on which was marked the fluctuating strength of the German and Gallic nations. The Romans added to Gaul two Provinces subjoined on the East of that river; but when the kingdom of Austria arose from the division of Charlemagne's Empire, the limits of Germany were advanced to the West of the Rhine into Lorraine and Burgundy. In Gregory of Tours we find the name *Gemina Germania* given to the Aquitanian Provinces between the Garonne and the Pyrenees, because they were, in his time, possessed by the Visigoths.

About the Southern boundary of ancient Germany, there is a greater diversity of opinion. Pomponius clearly extends it to the Alps, (lib. xi. c. 4.) thus including *Noricum* and *Rætia*; Strabo, though he speaks more ambiguously, appears to adopt the same opinion. These authors were led into error, perhaps, by the apparent affinity between the Germans and the *Gentes semi-Germance*, as Livy calls them, who possessed the country South of the Danube. The authority of Tacitus and of Ptolemy, who make this river the Southern boundary of Germany, is much more positive and accurate: *Germania omnia*, says the former, *a Gallis, Rhetisque et Pannoniis, Rheno et Danubio fluminibus separatur*. However, during the subsequent irruptions of the Northern and Eastern nations, the Germans were forced to extend their boundaries, particularly towards the South, and the country between the Danube and the Alps was, at length, totally possessed by a German population.

Origin of
the name.

Thus we see that all the country situated between the sea, Sarmatia, the Roman Provinces, *Belgia, Rætia, Noricum, et Pannonia*, was called Germany. The epithets, *magna, transrhennana* or *transdanubiana*, were frequently added to distinguish it from the German Provinces annexed to Gaul. The origin of the word *Germani* has given rise to much controversy; we may rest satisfied, however, that it was not used first by the Romans to designate a People of common descent with the Gauls, (Strabo, lib. vii.) or resembling them in manners, (Plut. in *Mario*.) That the name was one belonging to the people themselves, is evident from the language of Tacitus: *Ita nationis nomen, non gentis, evulsisse paulatim; ut omnes primum a victore ob metum, mox a stupris invento nomine, Germani vocarentur*. The prevailing opinion is, that the word was originally *Gewehrman*, which signifies a warrior; although it is contrary to analogy to find an epithet of that sort the general name for numerous independent, and often hostile Tribes. It is an ingenious conjecture also which derives *Germani* from the River *Gera*, in Thuringia, and adduces, as a proof, the words of Tacitus, *—qui primi Rhenan transgressi, Gallias expulerint, ac nunc Tungri, hunc Germani vocati sunt*. There are many other conjectures respecting the origin of the word, all more or less plausible; but we shall only mention that which derives the Germans from the *Perpennos*, one of the Persian Tribes enumerated by Herodotus; this opinion, rejected by Cluverius, Speiser, and D'Anville, has derived additional strength from subsequent Philological investigations, which establish, beyond all doubt, an intimate relation between the Teutonic Language and that of ancient Persia.

Inhabitants.

It is difficult, amidst the continual revolutions of Ancient Germany, to ascertain precisely the nations among whom it was divided. Pliny (lib. iv. cap. 14.) states, that there were five principal nations of the

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Germans: *Germanorum genera quinque, Vindili, quorum pars Burgundiones, Varini, Carini, Gentiones. Alterum genus Ingaevones; quorum pars Cimbrici, Teutoni ac Chaucorum gentes. Proximi autem Rheno Intevones; quorum pars Sicambri. Mediteranei Herminones, quorum Sueri, Hermunduri, Chatti, Cherusci. Quinta pars Pucini, Bastarnæ, supra dicti contermini Danis*. Tacitus (*Germania*, lib. 11.) does not mention the last of these five, but, on the other hand, enumerates the *Marsi*, the *Gimbrici*, and the *Sueri*.

The first of these nations, the *Fandali* or *Vindili*, inhabited the country from the Elbe and Weser to the shores of the Baltic; within these limits were also comprised the *Lemovii* or *Herubi*, the *Rugii* and *Sidini*. To the Tribe of the *Varini* belonged the *Angli*, *Eudæi*, *Cariones*, *Swardones*, *Nuthones*, and *Reudingi*; and, finally, the *Longobardi* were a part of the Vandalic nation. The *Ingaevones* dwelt on the shores of the Ocean; the *Fosi* or *Saxones* are, by Tacitus, considered a part of their nation; and Scandinavia belonged to them, according to Pliny.

The *Intevones* inhabited the low country on both sides of the Rhine, and included, on the right bank of that river, the *Marcomanni*, *Harudes*, *Seduni*, *Ubi*, *Sicambri*, *Marsi*, *Tubantes*, *Dulgibini*, *Aniarii*, *Chamari*, *Bructeri*, and *Frisii*. Between the Rhine and Scheidt dwelt the following Tribes: the *Triboci*, *Nemetes*, *Fangiones*, *Cerri*, *Segni*, *Condrusi*, *Panani*, *Eboracæ*, *Adantici*, *Menapii*, and *Bataci*. The *Herminones* or *Herminones* possessed the interior of the country between the Rhine, the Danube, and the mountains of Bohemia. The *Hermunduri*, mentioned separately by Pliny, are generally reckoned among the *Sueri*, to which nation also are to be referred the *Semnonæ*, *Quadi*, *Marsingi*, *Buri*, *Osi*, and *Lygii*. The *Pucini* and *Bastarnæ* occupied the angle next to *Dacia*; Tacitus hesitated to enumerate them among the German names, although he mentions their resemblance, in language and customs, to that People. Ptolemy gives a more detailed, but not perhaps a more complete, account of Germany than the preceding authors. The constant migrations of the various Tribes render the Geographical notices of Ancient Germany applicable only to the period in which the particular author wrote. The Ethnography which we have given above, from Pliny and Tacitus, appears to have been the most ancient historically known: the latter author says of his enumeration, *eque vera et antiqua nomina*. Not only the various nations changed places, but the names of the five principal families fell into disuse, and were succeeded by those of Tribes originally subordinate; more than a hundred of these names remain which cannot be referred to any class. That of the *Sueri* alone continued prevalent, and in the time of Tacitus embraced more than half of the German Tribes; these, however, were separate and independent. Some have supposed the name not to have belonged to the race, but to have been assumed from the custom of wearing long hair, in German, *Schweif*. Until the 15th century, when the words *Teutici* or *Germani* came into vulgar use, there were no general names, except such as were the result of leagues and confederations. Among these we may reckon the names *Franci* and *Alemanni*. The Saxons, Burgundians, and Lombards also were great only from the number of associated States which assumed the same name. In consequence of these changes, Germany, in the period immediately preceding the rise of the German Empire, was divided

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among a few nations of, comparatively, recent growth. The *Alamanni*, *Suevi*, and *Bavarii*, had taken possession of *Helvetia*, *Rhaetia*, and *Noricum*, thus extending the limits of Germany from the Danube to the Alps. These were restrained, in their North-Western frontiers, by colonies of the *Franci*. The *Thuringi* occupied the centre of the country; to the North of these were the *Saxones*, who relinquished to the *Frisii* the shores which they formerly inhabited. Towards the East the *Fœnedi*, a strange people, had intruded and occupied a large portion of the country. The name *Deutsch* is derived from that of the *Teutones*, a Tribe of the *Cimbri*, little known till the VIIth century. The origin of their name is by some referred to *Thur* or *Thurles*, the God of the nation, or perhaps a Hero. Leibnitz derives it from the old word *Thiod* or *Thend*, the same as *Leute*, *populus*, which is, unquestionably, the derivation of the word *Died*.

Division
into Circles.

It is not till the middle of the IXth century, when the sons of Louis le Debonnaire divided between them the Empire of Charlemagne, that Germany appears distinctly as a separate Kingdom in Modern History. In the year 1307 Wenceslas divided it into four Circles, composed in the following manner: the first comprised Upper and Lower Saxony; the second all the Rhenish Provinces, from Rile to Holland; the third comprehended Austria, Bavaria, and Suabia; and the fourth, Thuringia and Franconia. This was a necessary step towards securing public order and tranquillity. Maximilian in 1500 increased the number of Circles to six, viz. Bavaria, Franconia, Saxony, the Rhine, Suabia, and Westphalia; and twelve years after divided them into ten. He at the same time completed their internal constitution by the appointment of *Directors*, who were hereditary Presidents of the Assemblies of the Circles; and by that of *Convoking Princes*, whose functions consisted in calling together the Assemblies of the States, and in watching over the maintenance of public order. There was also in each Circle to command the troops, and execute the sentences of the Imperial Chamber and Aulic Council. The Circles, as finally constituted, were as follows: I. Austria, II. Burgundy, III. the Lower Rhine, IV. Upper Saxony, V. Franconia, VI. Bavaria, VII. Suabia, VIII. Upper Rhine, IX. Westphalia, X. Lower Saxony. The first two of these, being the hereditary dominions of the House of Austria, had neither Directors nor Convoking Princes, and the Circle of Burgundy was finally separated from the Empire by the revolt of the Low Countries, and the consequent independence of the Seven United Provinces.

We shall now endeavour to give a brief account of that feudal Constitution of the Empire, which so long preserved to Germany the semblance of political unity, and the dissolution of which may be reckoned among the most remarkable events of our days.

Constitution
of the
Empire.

The title of Emperor dates from the year 800, when Charlemagne, having united Germany to his dominions, revived the Imperial style. During his reign, the Government was administered in the Provinces of his extensive Empire, by persons invested with power for that purpose, under the style of Dukes. In every district of these Provinces justice was distributed by a *Comes* or Count, which officer was, in German, called *Graf*. From their Courts lay an appeal to that of the Emperor, before a President styled *Comes Palatinus*, that is, Count Palatine, or of the Palace; in German, *Pfalzgraf*. The frontiers or marches were governed by

a Marquis or *Markgraf*, similar to our Lord Warden. Generally the centre of the Empire was ruled by an officer who possessed similar powers, but a greater extent of dominion than the Count, under the title of *Landgraf*. Towns and castles also were, in some instances, governed by a *Burggraf*. Such were the first rudiments of the German Government. But family broils in the Imperial House, and Civil wars in the dominions, depressed the dignity of the Sovereign, and gradually gave a new form to the Government. The Dukes armed with authority exalted themselves above the power of the Emperor, and secured for their sons a succession to their greatness. While the interest of the Sovereign, in order to strengthen the bond of personal attachment, ratified to them and their descendants the sway which had formerly been delegated and dependent on his will. Hence arose the modern Constitution of distinct Principalities, acknowledging one head in the person of an Emperor.

When the race of Charlemagne ceased to govern in Germany, the Princes and States associated to choose an Emperor. In order also to ascertain and secure their rights, the custom was introduced of offering to the Emperor elect a *capitulation* or charter of liberties, to the observance of which he was obliged to swear before he received the crown.

When the German Monarchy received an elective form, the right of election belonged to all the independent Princes of the State. But the four Dukes who administered the Government of the Country, and the three Archbishops who were necessarily present at the coronation, enjoyed such paramount influence as enabled them easily to usurp the sole exercise of that valuable privilege. At length the Golden Bull of Charles IV., in 1356, confirmed their right; thus the origin of the Electoral dignity was a gradual encroachment on the rights of the rest of the States, which time and custom gave their sanction to, and authority at length confirmed. See ELECTORS.

Origin of
the Electors.

The German Empire may be defined to have been a Federative Body, of which the Emperor was the chief, and the States of the Empire the members. The Emperor was, in the feudal sense of the word, the Steward of the Empire. He granted to Princes the investiture of their dominions, but in so doing he was guided by the Laws. He could confer titles, but the privileges of Nobility could only be obtained from the respective bodies of Nobles. It belonged to his prerogative also to make Cities, and to found Universities. The constituted members of the Empire owed no submission to the Emperor, only so far as he represented the majesty of the collective unity; in all other respects they were independent Sovereigns, and could even wage war with the Prince wearing the Imperial crown, as possessed of titles and dominions unconnected with his Imperial station.

The Diet was that Assembly of the States in which the legislative power of the Empire resided. It was composed of three distinct Colleges, each of which had its particular director. The first College was that of Electors; the second, the College of Princes, Secular and Ecclesiastical, comprising all the independent Nobles who held immediately of the Emperor; and the third was that of the Free Cities of the Empire. In all these Colleges the sentiments of the majority were conclusive, except in respect to fundamental laws, affecting the whole Empire, or relating to Religion. In these

The Diet.

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unanimity was necessary. The measures approved by the Diet were submitted to the Emperor; and if confirmed by him were published, in his name, as the resolutions of the Empire. The Emperor could not declare war without consulting the Diet, which had also the right of making alliances, but usually impowered him to negotiate them.

Imperial
Chamber

In the origin of the Empire, justice was administered in the districts of the Provinces by Counts, and appeals lay from their Courts to that of the Emperor before the Count Palatine. But the civil broils which harassed the Empire, interrupted the course of justice; and pointed out the necessity of erecting a Tribunal possessing a paramount jurisdiction. Such a Court was consequently erected by Maximilian I., under the title of the Imperial Chamber, in the year 1495. It was composed of a President and twenty-five Assessors, the former appointed by the Emperor, the latter by the States, and decided on appeals from inferior jurisdictions. But when, from the negligence of the States in defraying its expenses, the Imperial Chamber proved inefficient, the Emperor revived his Court of the Count Palatine, under the name of the Aulic Council. This Court had, with a few slight distinctions, a concurrent jurisdiction with the Imperial Chamber. The Electoral States, and some others, as Austria, Hesse, Brunswick, and Swedish Pomerania, possessed the privilege *de non appellando*, in consequence of which no appeals lay from their territorial tribunals to that of the Empire. In criminal cases, the delinquent is permitted, in most of the German States, to appeal to the judgment of a University, and the more lenient sentence is finally preferred.

Aulic
Council.Ecclesi-
astical
state.

The Protestant Church in Germany has no Bishops, a circumstance exceedingly disadvantageous to it, under the late Constitution. In the Catholic Countries, the Archbishops and Bishops are elected by their respective Chapters, and approved by the Pope. As Princes, they formerly received investiture of their domains from the Emperor.

Weakness
of the Em-
pire.

Such was the Constitution of Germany for several centuries prior to the present Age. But the wars of the Reformation, and other circumstances, continually weakened a union originally defective. The States which composed the Empire had become too unequal to continue any longer partners on the same footing, and the old fabric was already tottering, when the events which succeeded the French Revolution completed its downfall. In 1794 the French extended their conquests over the Netherlands to the banks of the Rhine, including the Palatinate and the part of Westphalia to the West of that river. In the negotiations which followed, they proposed that the Empire should indemnify the Princes whose territory had been conquered by them; this proposal was rejected by Austria. In the two following campaigns the French crossed the Rhine, without, however, effecting any permanent conquest; but the extraordinary successes of Buonaparte in Italy, led to the Treaty of Campo Formio in 1797, by which all the German territories to the West of the Rhine were confirmed to France, and the burden of indemnifying the spoiled Princes was taken by the Empire. The reverses of the French at Austerlitz encouraged the Emperor to take the field against them again in 1799, and his first efforts were successful; but the return of Buonaparte quickly changed the face of affairs, and the Treaty of Lunéville was concluded in 1801, by

which the French were confirmed in all their pretensions to the Empire. The temporal Princes were on this occasion indemnified for their cessions to France, by secularizing several Ecclesiastical estates in the interior of Germany. This was a capital encroachment on the Constitution. In 1805 Austria was once more induced, by the assurance of assistance from Russia, to try the chance of arms, but the defeats she sustained at Ulm, and at Austerlitz, soon decided the issue of the war.

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The terms on which the Peace of Presburg was concluded in 1805, bore chiefly on the cessions to be made to France from the Emperor's hereditary dominions, without threatening any infraction of the Empire. In this war Baden, Wirtemberg, and Bavaria took part with France, and in the following year sixteen German Princes threw off their allegiance to the Empire, forming the *Confederation of the Rhine*, of which the Emperor of the French was styled the *Protector*. In consequence of these proceedings the Emperor Francis, convinced of his inability to resist the storm, published on the 6th of August, 1806, a declaration, renouncing the title of Emperor of Germany, absolving the German States from allegiance due to him in that capacity, and affirming his Sovereignty over his hereditary dominions with the title of Emperor of Austria. This was the end of the German Empire. Prussia, in the meantime, dreading the encroaching policy of Napoleon, took the field against him, with assurances of succour from Russia; but the battle of Jena secured the ascendancy of the French, and the conqueror extended his departments to the Weser first, and afterwards to the Elbe. After these events the *Confederation of the Rhine* included four Kings, five Grand Dukes, twenty-five Dukes and other Princes. Thus Germany remained in virtual subjection to France, until the disasters of the Russian campaign, and repeated defeats in the Peninsula, prepared the humiliation of the latter Power. The Germans then displayed an enthusiastic patriotism, and made extraordinary efforts to repel the French. They were conscious of the defects of the old Constitution, but were resolved to take the work of reformation into their own hands. The *Confederation of the Rhine* had proceeded on the plan of depriving several of the petty Princes of the rights of Sovereignty; such as those of legislating, levying troops, or appointing Judges; and the Congress of Vienna in 1815 adopted the same views. The Princes thus deprived of Sovereign powers were said to be mediatized, as they no longer held immediately of the Empire, and the number of them was finally carried to about eighty. The States constituting the Germanic Empire, thus reduced in number, but increased in territorial extent, were formed anew into a *Federative Body*, to be governed by a Diet, and to be called the *Germanic Confederation*.

Confederation
of the
Rhine.The Empire
dissolved.

According to the definition adopted by the Diet of 1817, "the Germanic Confederation is the *Federative union of the Sovereign Princes and the Free Towns of Germany*; a union based on the Public Law of Europe, and formed to maintain the independence and inviolability of the States comprised within it, as well as for the internal and external safety of Germany in general." It is further established, that with respect to its internal relations, the Confederation is formed of States independent among themselves, and bound together by obligations freely and reciprocally stipulated; with respect to its external relations, it constitutes a collective Power, established on the principle of political union.

Germanic
Confederation
formed.

GER-
MANY.
Its Consti-
tutes.

The Diet is formed by Plenipotentiaries who represent the States of the Confederation. These Plenipotentiaries are individually dependent on their respective Sovereigns, to whom alone they are responsible for the faithful execution of their duties. The Confederation has a right, as a collective Power, to declare War, make Peace, contract Alliances, and negotiate Treaties. The internal Legislation still rests with the territorial Sovereigns. The Confederation is declared to be indissoluble, from the principle of its union; consequently, no Member can detach himself from it.

The States represented in the Diet are the 38 following:*

- I. Austria.
- II. Prussia.
- III. Bavaria.
- IV. Saxony.
- V. Hanover.
- VI. Württemberg.
- VII. Baden.
- VIII. Electorate of Hesse.
- IX. Grand Duchy of Hesse.
- X. Holstein.
- XI. Lauenburg.
- XII. Brunswick.
- XIII. Mecklenburg-Schwerin.
- XIV. Nassau.
- XV. Saxe-Weimar.
- XVI. Saxe-Coburg-Gotha.
- XVII. Saxe-Meiningen.
- XVIII. Saxe-Altenburg.
- XIX. Mecklenburg-Strelitz.
- XX. Holstein-Glücksburg.
- XXI. Anhalt-Desern.
- XXII. Anhalt-Bernburg.
- XXIII. Anhalt-Cöthen.
- XXIV. Schwartzburg-Sondershausen.
- XXV. Schwartzburg-Rudolstadt.
- XXVI. Hildesheim-Hechingen.
- XXVII. Liechtenstein.
- XXVIII. Hohenzollern-Sigmaringen.
- XXIX. Waldeck.
- XXX. Reuss, elder branch.
- XXXI. Reuss, younger branch.
- XXXII. Schaumburg-Lippe.
- XXXIII. Lippe.
- XXXIV. Hesse-Homburg.
- XXXV. Lübeck.
- XXXVI. Frankfurt.
- XXXVII. Bremen.
- XXXVIII. Hamburg.

It would be manifestly unfair, however, if in the division of the Diet the votes of the smaller States were of equal force with those of the greater. The States are combined accordingly, in the Diet, in such a manner as to have in all but 17 votes. The arrangement is as follows:

- I. Austria.
- II. Prussia.
- III. Bavaria.
- IV. Saxony.
- V. Hanover.
- VI. Württemberg.
- VII. Baden.
- VIII. Electorate of Hesse.
- IX. Grand Duchy of Hesse.
- X. Holstein.
- XI. Lauenburg.
- XII. Grand Duchy and Duchies of Saxony.
- XIII. Brunswick and Nassau.
- XIV. Mecklenburg-Schwerin and Strelitz.
- XV. Holstein-Glücksburg, Anhalt, and Schwartzburg.
- XVI. Hohenzollern, Liechtenstein, Reuss, Schaumburg-Lippe, Lippe, Waldeck, and Hesse Homburg.
- XVII. Lübeck, Frankfurt, Bremen, and Hamburg.

* The House of Saxe-Gotha being extinct, the number of States is reduced to 38.

Austria presides in the Diet; but each State may offer its propositions, and the President is obliged to bring them forward for deliberation. When the question regards the establishment or change of a fundamental law, the Diet can resolve itself into a General Assembly, and the votes are then distributed in a different way, viz. the first six States above enumerated have each four votes; the five next have each three votes; and the three following have each two votes; the remaining States have each a single vote, so that the whole number of votes in the General Assembly is 69. In the ordinary Assembly all questions are decided by a simple majority; but in the General Assembly a majority of two-thirds is necessary.

The Diet is permanent, and cannot adjourn for a longer time than four months. It assembles at Frankfurt on the Main, where Ministers from the principal Courts of Europe are in attendance on it. The Members of the Confederation are bound to submit their differences to the Diet, and not to have recourse to arms. It is also provided, that difference of Religious faith in the States of the Germanic Confederation shall not entail any distinctions of Civil or Political rights.

No supreme Court of Justice has been appointed, Tribunals under the new Constitution, with a jurisdiction extending through all the Confederate States. The decisions of the territorial Tribunals therefore are conclusive, saving the appeals to Universities, or wherever the case is of such a nature that it may be brought before the Diet. States, however, the population of which falls short of 300,000 cannot form a Supreme Tribunal, but must unite for that purpose with some other State. The four Free Cities, however, may unite to constitute a Supreme Tribunal.

The pecuniary contributions are voted for only five years. The Peace establishment of the Confederation is 120,000 men; but in case of War the States are bound to furnish troops to the field in the proportion of one in the hundred of the population, and to equip an army of reserve of half that amount; the Diet is to choose the Generalissimo, who shall be accountable for his conduct to that Body alone.

The Population of the Germanic Confederation is at present above 32,000,000; it would therefore bring into the field, in case of war, an army of 320,000 men. The revenues of all the States together amount to about £20,000,000 sterling. The Germanic Body, as at present constituted, being held together solely by stipulations, without any feudal bond of union, can only be regarded as an experiment in Politics until experience shall have proved its solidity. The desire of having free, representative Governments, which chiefly animated the Germans in their efforts to expel the French, has been gratified in some of the Northern States, and political opinions directly at variance with the system of the Austrian Government are daily gaining ground in Lower Germany.

The Language at present distinguished by the name of High German (*Hochdeutsch*) began first to rise into notice at the time of the Reformation. It was the native language of Luther; the Bible and many other works of great interest were published in it during the XVIth century; so that it was generally studied, and became the language of Literature. The Electorate of Saxony appears to have been the Province which gave it birth. That part of Germany had at an early period been inhabited by people of Slavonic descent; who

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German language.

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were in the Xth century mixed with a Colony of Germans from Franconia, established among them. The language of these last became predominant, modified however by communication with the prior inhabitants. Their tongue, as that of other Slavonic Tribes, was soft and harmonious, and had, consequently, a tendency to smooth and modify any new language they might acquire. The superior industry too and civilisation of Saxony caused a more active intercourse with strangers, which necessarily contributed to enrich the language. The German language may be divided into three principal dialects, viz. the Upper German (*Ober deutsch*.) belonging to Franconia, Austria, Bavaria, Swabia, Silesia, and some of the Rhenish Countries; the Low German (*Platt deutsch*.) spoken in Westphalia, Pomerania, Prussia, &c.; and the High German (*Hoch deutsch*.) the language of Literature, which, according to Adelung, is best spoken in the Circle of Misnia in Saxony. Hanover, Göttingen, Meissen, and Dresden may be looked on as the best schools of polite German.

Learning. In no Country is Learning more generally diffused or more highly honoured than in Germany. Literary eminence is there sought for its own sake, and the German willingly devotes himself to laborious researches which deter the learned of other Countries. Education is provided for by numerous establishments and at a moderate expense. Elementary Schools, *Gymnasiums*, *Lyceums*, &c. are to be found in every part of the Country, and dispense instruction at so cheap a rate, that the humblest need not want the rudiments of Learning. The Universities, formerly nearly 40 in number, are now reduced to 22, better endowed and regulated; their charges are so moderate, that instruction in the higher branches of knowledge is attainable even by those in a middling sphere of life. Of these Universities 13 are Protestant, viz.

	No. of Students.	In the Year.
Berlin, in Prussia	1249	1829.
Göttingen, in Hanover	1420	1829.
Leipzig	1645	1823.
Jena, } in Saxony	522	1818.
Halle, }	1119	1823.
Hessenberg, in Baden	660	1823.
Tübingen, in Württemberg	793	1823.
Erlangen, in Franconia	156	1818.
Münster, in Westphalia	249	1816.
Gießen, in Hesse-Darmstadt	246	1816.
Kiel, in Holstein	107	1816.
Rostock, in Mecklenburg-Schweden	92	1818.
Greifswalde, in Pomerania	127	1823.
Six are Catholic, viz.		
Vienna, in Austria	1103	1817.
Prague, in Bohemia	879	1917.
Paderborn, in Westphalia	640	1813.
Landshut, in Bavaria	400	1813.
Wurzburg, in Franconia	453	1823.
Freiburg, in Baden	556	1820.
Three are mixed, viz.		
Breslau, in Silesia	539	1822.
Bonn, in Rhenish Prussia	528	1821.
Königsberg, in Prussia	539	1822.

Together with the facilities of education in Germany may be mentioned the abundant means of prosecuting studies in that Country afforded by the Public Libraries. There is scarcely a town of any consequence in Germany which has not an establishment of that kind, and these Libraries taken together are calculated to contain above five millions of volumes. Thus the common use of a cultivated language and a joint literature contribute to strengthen that unity of the German States which Political jealousies have a tendency to dissolve. Cluverius, *Germania Antiqua*; Spener, *Notitia Germanica*; Crome, *Geographische Statistische Darstellung*, 8vo, Leips. 1825; G. Hassel's *Statist. Uebersicht der 39 Deutschen Bundesstaaten*, 1825; J. F. Lichtenstein, *Deutschland's Bundesstaaten*, 1825; *Nouvelle description d'Allemagne*, 2 tomes, 8vo, 1723.

GER-
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—
GERONA.

GERON, in Zoology, a genus of *Dipterous* insects, established by Meigen.

Generic character. *Antennae* long, close together, of three joints, the first joint long, cylindrical; the second conoid, the third cylindrical, tubular; trunk directed forward, horizontal, and long.

This genus is allied in the *Phyllis* and the *Unies* of Latreille; but they differ in the form of the last joint of the *antennae*.

Meigen has described two species, *G. gibbosus* and *G. halictidis*, see pl. xvii. fig. 18, 19.

GERONA, a small but strongly fortified Town of Catalonia, situated about seven leagues from the sea, at the junction of the Yer, which flows through the town with the Onbar, or Onal, anciently called the Onda. It is placed on the declivity of a steep hill, surrounded by strong walls, which are flanked by powerful batteries. Thus compressed within fortifications, the town has no room to display fine buildings, the streets are narrow and winding, the houses high and gloomy. The population is about 14,000, one-fourth of whom are Priests, Monks, and Nuns. The Town contains three Parishes, nine Monasteries, four Convents, and a good Hospital. The industry of the place is confined to a

few looms for stockings, some coarse cloths, and woollen and cotton stuffs for home consumption. Gerona was made the seat of a Bishopric in the 11th century; the Diocese contains 330 Parishes, 1st Abbots, and 4 Priories. A University was founded here in the XVth century, and was afterwards suppressed by Philip V.; there is however a great Public School, or College, furnished with an extensive Library, and accommodating nearly 1000 students. It is by the concourse of students frequenting this seminary that the town is chiefly supported. The Monasteries also are richly endowed. The pulpit, altar, and principal decorations of the Cathedral are of massive silver; and the wealth of the Ecclesiastics is rendered more apparent by the poverty which surrounds it. In the Convent of the Capuchins is shown an Arabian Bath of most elegant architecture. The sons of the Kings of Arragon took the title of Count, and afterwards of Prince of Gerona; it at present confers the title of a Duchy. This little City is the Capital of a district which passes for the most fertile in Catalonia, abounding in corn, wine, oil, and all kinds of fruit. There are numerous little towns within its territory, the most considerable of which are Ampurias and Rosas.

Gerona is famous in History for the sieges it has

GERONA. sustained, and the obstinate defences it has made; the last, and perhaps the most remarkable, of these took place in 1809, when the garrison displayed the characteristic intrepidity of the Catalans, and did not yield to Buonaparte until after a most resolute resistance. Distance 40 miles South of Perpignan, and 47 miles North-East of Barcelona. Longitude of the Cathedral $2^{\circ} 29' 34''$ East, latitude $41^{\circ} 59' 21''$ North.

GEROPOGON. — *Botany*, a genus of the class *Syngenesia*, order *Æqualis*, natural order *Compositæ*. Generic character: calyx many-leaved, simple or cupped, receptacle, chaff somewhat bristly; seeds of the disk plumose, those of the radius five-awned.

Three species, natives of the South of Europe.

GERRIS, in *Zoology*, a genus of *Aquatic*, *Hemipterous* insects, established by Fabricius, and restricted by Latreille.

Generic character. The four hinder legs inserted on the side of the thorax, far distant at their origin, long, slender, with the two hooks of the end of the tarsi very small and placed in a lateral slit, the second pair distant from the first, which are very small and serve the purpose of claws; the antennæ filiform, sheath of the sucker of three valves.

These insects are of a blackish colour, and run with great quickness on the surface of water, on which they move as if by jumps; beneath they are silvery white. They live on small insects, especially those which fall into the water, which they pick up with great adroitness. They are usually apterous, and they reproduce their species in that state; indeed, they only appear, like the bed Bug, to gain their wings under peculiar circumstances. De Geer, in his excellent *Memoir on Insects*, iii. p. 211, has well described their habits.

The type of the genus is *G. lacustris*, the *Hydrometra lacustris* of Fabricius.

GERS, (Department of the,) in the South of France, coincides nearly with the ancient Province of Armagnac. It is bounded by the Departments of the Upper Garonne, of the Upper Pyrenees, of the Landes, and of the Lot and Garonne. It has an extent of 2620 square miles, with a population of 308,000. The Department is divided into the five *Arrondissements* of Auch (the Capital), Condom, Lectoure, Lombes, and Mirande; its subdivisions are 30 *Cantons*, and 709 *Communes*. It lies in general high, being composed of long chains of hills, or rather of an advanced terrace of the Pyrenees, cut by numerous torrents, which run in a parallel course from South to North. (see Gascony.) The principal of these rivers is the Gers, which gives its name to the Department. The mean temperature of the climate is moderate, but in Summer the long droughts and relaxing South winds cause considerable inconvenience. Sufficient corn is grown in the Department for the consumption of the inhabitants, but its chief produce consists in cattle, cheese, wool, and wine; it also exports marble, gypsum, and saltpetre; the little town of Mirande has a trade in flax, quills, and partridges; and near the village of Gimont is a mine of turquoises. In the neighbourhood of Lectoure numerous Latin inscriptions have been discovered, which attest the antiquity of the place; and a fountain, which tradition asserts to have been dedicated to Diana.

Auch, *Augusta Auscorum*, the Capital of the Department, is situated on the Gers. It was the Capital of Armagnac, and Metropolis of all Gascony: at present

it is the seat of an Archbishop, and of the authorities of the Department. The Cathedral is decorated with a unguificant portico of modern architecture. Auch has an inconsiderable trade in cheese, wine, slates, and marble. The population does not exceed 8000.

GERSAU, or GERSAU, a Town or rather Village at the foot of the Righberg, on the Eastern side of the Lake of Lucerne, was until recently an independent State, and the smallest Republic in Europe. Its territory is about a league in breadth and two in length; situated partly on a small neck of land at the edge of the lake, and partly lying upon the rapid declivity of the Righi. The Town is entirely composed of scattered houses and cottages of a very neat and picturesque appearance. Each dwelling is provided with a field or small garden. The inhabitants are chiefly employed in preparing silk for the manufactures of Bâle. The population of the Town and territory is about 1300, and their stock consists of 450 cows, 150 goats, and about 50 sheep; they have no horses, as the only way of arriving at the town is by water, excepting a narrow path down the steep sides of the mountain, which is almost impassable. They buy their corn at Lucerne, as their own territory does not produce any. The Church, and the *Hotel de Ville*, of Gersau, are both pretty edifices. The Government of Gersau was a democracy. The *Landammann*, *Stadtholder*, *Treasurer*, &c. were chosen by the General Assembly; there was a Council of nine, and a Supreme Tribunal composed of 27 Judges. This little State concluded in 1315 an alliance with the Cantons of Uri, Schwitz, and Unterwalden; and was to furnish in times of war 100 men: this was the only political connection it ever had with the Helvetic Confederacy. At the Congress of Vienna, in 1815, the Republic of Gersau was not taken notice of, probably on account of its diminutive size; and for want of a distinct recognition on that occasion it lost its political existence, and merged in the Canton of Schwitz: it still, however, retains the regulation of its internal economy.

GERVILLIA, a genus of *Fossil*, *Bivalve* shells, belonging to the family *Arviculide*, established by DeRafuc, but Mr. Sowerby had long before figured the shell itself under the name of *Perna arviculoides*. *Mém. Conch.* pl. lxxi.

Generic character. Shell bivalve, inequivalve, inequilateral, very high; dorsal edge even; posterior basal edge much produced, oblique, extended, not gaping; hinge with very oblique, interlocking teeth; cartilage external, in opposite transverse grooves on the outer hinge margin.

This genus is most nearly allied to the *Perna crassatula*, &c., and differs from them only in shape and in the large size and oblique position of the hinge teeth. Deslongchamps has described and figured five species, but his descriptions are imperfect, and his figures bad.

The type of the species is *Perna arvicularis*, Sowerby; *Gervillia solenoides*, DeRafuc; and, perhaps, *Modiola lithophoretæ* of Lamarck.

GERUMA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-toothed; corolla, petals five; nectary a ring surrounding the germen; stigmas three, emarginate; capsule superior, ovate, four and five-celled; seeds two, fitted to the pulpy receptacle.

One species, *G. albo*, native of Arabia Forskall.

GER. —
GERUMA

GERUND.
—
GEST.

GERUND, } *A generali notione (gerendi)*
 GERUNDINE, } *Grammatici gerundia dixerunt,*
 GERUND-GRINDER, } *quod rei gerere gerendive hab-*
ent significacionem, See Vossius, and Sanctius, lib. iii.
e. B. and Scaliger, de Causis, c. 143.

You and your Latine ands shall go shift *infus cum* sold together
 else, and then if ever they get cuds of gold and silver enough to
 serve that *gerundine* may of yours, that without do will end in *di*
 and then instantly.

Browne and Fletcher. His at several Weapons, act i. sc. 1.

The most common of these is joined in all its inflexions to a multi-
 tude of Arabic *gerunda* or verbal nouns, as well as Persian adjectives
 and participles.

Jones. Grammar of the Persian Language.

The world is governed by names; and with the word *pedagogue*
 has been ludicrously associated the idea of a pedant, a mere plodder,
 a petty tyrant, a *gerund-grinder*, and a hum-bragger.

Knox. Winter Evenings, even 59.

GESNERIA, in Botany, a genus of the class *Didy-*
namia, order *Angiosperma*, natural order *Campanu-*
laceæ. Generic character: calyx five-cleft, seated on
 the germen; corolla incurved and recurved; capsule
 inferior, two-celled.

Thirteen species, natives of Jamaica and other parts
 of the West Indies. Persoon.

GEST, } Lat. *gesta*, (from *gerere*,) things
 Gest'roun, } -done, deeds, exploits: the proper busi-
 Gest'ric's, } ness of a *gestour* was to recite tales or
gestes. Tyrwit.

Henry of Huntingdon he wrote *ya grates* olds,
 & sein in his sermons just were are now told.

R. Branne, p. 111.

Trow ye that geyms of that *grat*, that Golius is yca'd.
Ferre Plouhaun. Ordr, sig. D. 1.

The Roman *grates* makke remembrance

Of many a very trewe wil also.

Chaucer. The Merchant's Tale, v. 1015B.

Do come, he sayd, ay mynestrals

And *gestours* for to tellen tales

Asen in this tynning.

Of romances that ben reules

Of Popes and of Cardinales

And ate of love-longing.

Id. The Rime of Sirre Topham, v. 13775.

Fyby elodele (clothed) *gestours*,

To many men be dede honour,

In courtneys for and here.

Lawful, l. 430. In Rime, vol. i. p. 183.

This manner of *grat* made many doubt whether Marion showed
 this woman (Marion) openly, believing indeed that she had the gift
 of prophecy: or else that knowing the contrary, he made as though
 he did believe it, to help her selling.

Sir Thomas North. Plutarch, fol. 356. Marion.

They were two knights of peerless primance,

And famous fere abroad for warlike gear,

Which to these ladies leue did countenance,

And to his mistres each himselfe strove to advance.

Spenser. Faerie Queene, book ii. can. 2.

Thou high director of the same,

Amid mine audience yet,

To write the *gests* of Britons stout,

And acts of English oer.

Warner. Albion's England, book i. ch. i.

And surely as ceremonies of dedication, so not of Solomon's
 temple itself, are comparable to those sacred *grate* whereby this
 place was sanctified.

Macle. Works, book ii. fol. 409. On Churches.

Dances of ancient days
 Have led their children thence the mirthful maze;
 And the gay grainier skill'd in *gracie* lore,
 Has triuk'd beneath the burden of threescore.

Goldsmith. The Traveller.

GEST, "Fr. *giste*; a bed, couch, lodging, place to lie
 on, or rest in." Cotgrave; from the verb *gerir*, to lie,
 and this from the Lat. *jacere*. Meung. Written by
 Hammond, *gest*, and by Webster, *geste*.

Mr. Narva quotes from Kersey: "A lodging or stage
 for rest in a progress or journey."

When at Bohemia
 You take my lord, I'll give him my comelion,
 To let him there a month, behind the *gest*
 Freda'd loc's parting

Shakespeare. Winter's Tale, fol. 277

Thou know I'll make thee answer

With thy heart's blood.

FLAM. Do, like the *gest* is the progress.

You know where you shall find me.

Webster. *Fletina Corvina, act i. In Ancient British Drama,*
vol. iii. p. 34.

When God hath design'd the cross, the constant post and stage in
 our *gest* to heaven, we must needs set up another economy, hence
 it a *kiagion*.

Hammond. Works, vol. iv. Sermon 3.

GESTATION, } Fr. *gestation*; Lat. *gestatio*,
 GESTAT'ORY, } from *gestare*, to carry, from *gerere*,
gestum.

A bearing or carrying.

Of *gestation*, that is to say, where one is carried, and is of another
 type new, and act of hymenist. There is also another *kynde*
 of exercise which is called *gestation*, and is mist with *monay* and
 rest.

Sir Thomas Elgot. The Castel of Hebb, book ii. ch. 221B.

But nothing is there more heinous than walking and *gestation*;
 which is so exercise performed many ways.

Holand. Phisic, fol. 303.

The crowns and garlands of the ancients were either *gestatory*,
 such as they wore about their heads and necks, &c.

Sir Thomas Brown. Miscell. p. 50.

The wisdom and design of this testator doth in so instance more
 clearly appear, than in the necessity of it for the work in the time of
gestation. Rep. On the Creation, part iii.

All birds are oviparous. This likewise carries on the work of
gestation with as little increase as possible in the weight of the body.
 A gravid uterus would have been a troublesome burthen to a bird in
 its flight.

Foley. Natural Theology, ch. xii.

GESTICULATE, } Lat. *gesticulari*; *gestare*,
 GESTICULA'TION, } *gestum*, past participle of *ger-*
 GESTICULA'TORY, } *erere*, to bear or carry.
 GEST'URE, n. } *Gest*, is used by Spenser as
 GEST'URE, n. } the Fr. *geste*, i. e.

Gest. *Gesture*; bearing, carriage,
 bearing or carriage of the body, position or posture of
 the limbs; general action or motion of the body.

Gesticulate; to employ, show or exhibit *gestures*,
 postures, actions or motions of the limbs.

Portly his person was, and much increase

Through his heretic grave, and honorable *gest*.

Spenser. Faerie Queene, book iii. can. 3. st. 94.

Good truth, if I knew any man so vile

To act the crimes, these whippers reprehend,

Or what their service apes *gesticulate*,

I should not see much more, their shreds were liked,

Since ill men have a lost I hear of these sies.

And good men have a will to have these sies shan'd.

Ben Jonson. Portentous. To the Reader.

At which, (a strange and sudden music) they fell into a magical
 dance, full of propitious change, and *gesticulation*.

Id. The Masque of Queens.

GESTICULATE. When suddenly they leaped forth below; a mistress leading them, and with antic *gratulation* and action, after the manner of the old pantomime.

Ben Jonson. Masques. Lovers' Triumph through Calypso.

GET. Tullie mist well; The *grace* of man is the speech of his bodie, and therefore reason it is, that like as the speeches must agree to the matter, so must also the *grace* agree to the mind.

Wilson. The Arte of Rhetorique, fol. 225.

It [our Common Prayer] hath in their eye too great affinity with the form of the Church of Rome; it differeth too much from that which churches elsewhere reformed allow and observe; nor attyre disagree it; it is not entirely read nor *granted* to be so.

Hooker. Ecclesiastical Polity, book v. fol. 221.

[His young nephew, Lord Viscount Fielding] undertaking as to *gratify* and suffice up himself in his hood, as the duke's manner was to ride in cold weather, that none should discern him from him; and so he should be at the more liberty for his own defense.

Reliquie Wottonianae, fol. 229.

For the plaiers, who were sent for out of Hetruria, as they danced the measures to the minstrel and sound of fute, *gratified* not only withall, after the Tuscan fashion.

Holland. Liry, book vii. fol. 250.

And now my wand'ring thoughts are not cool'd

I'nto one woman, but to woman-kind:

This for her shape I love; that for her face;

This for her *grace* or some other grace.

Carver. The Spark.

Messieurs of all his numerous trains express'd

The shape of man, and imitated best;

The walk, the words, the *grace* could supply,

The habit mimic, and the mien bely.

Dryden. Metamorphoses, book xi.

Story-telling is therefore not an art, but what we call a knack; it doth not so much suit upon wit as upon humor; and I will add, that it is not perfect without proper *gratulations* of the body, which naturally attend such merry emotations of the mind.

Guardian, No. 45.

Indeed, that standing is not so simple a business as we imagine it to be, is evident from the *gratulation* of a drunken man, who has lost the government of the gravity.

Paley. Natural Theology, ch. xi.

Where the mind is strongly agitated, and under no restraint from a sense of decorum, or solicitude for character, loud laughter, jumping, dancing, and the most wild and extravagant *graces*, indicate the foolishness of the heart.

Cogan. On the Passions, part i. ch. ii. class 1.

GET, v. } A *S. gettan, begittan*, (see *Boett.*)
GETTER. } To gain, to acquire, to reach, to attain,
GETTING. } to obtain, to procure, to procreate, to produce, to generate.

To *get* has various consequential usages.

To produce, to educate, to draw out.

To, or to cause to, obtain or attain; and thus, to possess, to be or put in possession.

To *get* over, gain, ac. the mastery or victory, to overcome.

To *get* his part, (in Churchill.) to gain or acquire a knowledge of it; and thus, to learn.

It is applied to any motion, by which the gaining or reaching another specific place or position is effected, as to get to land, i. e. to win it, reach it. *Get* thee away; *get* thee gone, *get* up.

To reach, attain, arrive at, ac. some other place or position.

Armour he had plenty, a gall bouquet [good bismell] to mete,
It smelt as in ye se, but half night he met *get*.

R. Bruner, p. 171.

Which his faith overcame renews, wroughten right [wisdom], *getten* merriments.

Rich. Heron, ch. xi.

A wise woman wol beire airo ever is on

To *get*tes his love, ther as she hath none.

Chaucer. The Wif of Bathes Prologue, v. 37812.

Ne childres shal I now upon hire *geten*.

Chaucer. The Merchant's Tale, v. 9311.

It is no wonder though they be fat

With false chas her looms they put.

Id. Remont of the Rose, fol. 128.

The joy is as short lasting

And let to keep is the getting.

Id. A. fol. 131

They set her sciences for winning

And haunt her craft for great getting.

Id. B. p. 143.

For no man of his counsaile knoweth,

What he may *gette* of his mychtyng

Greuer. Conf. Am. book v. fol. 119

They said to the King of Engleise, y^e, we see no cause why we shoulde make defyaunce to the Franche King, all thyngs consydered, without ye can *gette* thagrement of the emperor, and that he wolde comoude vs to do so in his weue.

Lord Berners. Froissart. Cronycle, vol. i. ch. xxiii.

The chefe paynte of wysdome is, that thou be wylyng to *oplyne* wysdome, and before all thy goodes to *get* understanding.

Hildy. New 1551. Frowers, ch. iv

In whose tymes and by whose occasion, what aboute the *gettyng* of the garienda, keeping it, keeping and wyngyng agayne, it hath come more Englysh blood than hath the true wyngyng of France.

Hull. Edward F. fol. 21.

"Me list not," said the Elfe knight, "renewe

Thyng offred, till I know it will be *gett*."

Sprauer. Fierce Queen, book ii. can. 7.

Of all the ornaments of knightly name,

With which waylyne be *getten* great fame.

Id. B. book v. can. 5.

Peare is a very apoplexy, lethargie, muffled, deaf, sleepe (s) is sensible, a *getter* of more instant children, then was a destroyer of men.

Shakespeare. Coriolanus, fol. 23.

The southsever whom he employ'd, had received a great reward of Cyren, for conjecturing aright, that Artaxerxes would not give battle in ten days: hee therefore having prevented his money carefully was devout to be soon at home, that he might freely enjoy his *gettyng*.

Ralph. History of the World, book lii. ch. x. sec. 13.

But the puzepoole plot, there was a *get-pony*.

Ben Jonson. Bartholomew Fyve, act v. ac. 1.

Hare wisdom call: "Sack Virtue first, be bold!

As gold to silver, virtue is to gold!"

There, London's voice, "Get money, money still!

And then let Virtue follow if she will."

Pope. Institutions of Hercules, book i. epis. 1.

Being ill used by the above-mentioned widow, he was very serious for a year and a half; and tho' his temper being naturally jovial, he at last got over it, he grew careless of himself and never dressed *afterwards*.

Spectator, No. 2.

Be not seriously set yourselves to be good, do *not* get your hearts deeply affected with religion as well as your heads, and then there is no fear but you will all be men of peace.

Sharpe. Sermon 1. vol. i.

Revels the *getter's* joy, and lover's pain,

And think if it be worth thy while to gain.

Naue. Golden Verses of Pythagoras

Behold sir Balsam, now a man of spirit,

Ascribes his *gettyng* to his parts and merit;

What late he call'd a blessing, now was woe,

And God's good providence, a lucky hit.

Pope. Moral Essays. Epistle 3.

For it is exceedingly little, were all things well considered, that we can almost ever *get* by wickedness: but what we may suffer by it, is infinite.

Secher. Sermon 2. vol. i.

How then comes it to pass that with a mind thus convulsed, thus thirsting after light, men can sometimes bring themselves to do such violence to their nature, as to choose darkness, in that very point where it is of the utmost importance to have all the light they can possibly *get*.

Porter. Sermon 2. vol. i.

Le Yares!—Without the least flexure of art

He *gets* applauses,—I wish he'd get his part.

Churchill. The Rival.

GE-
THYLLIS
—
GEWOAW.

GETHYLLIS, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Narcissini*. Generic character: calyx none, except an oblique truncated sheath; corolla five-parted, tube filiform, very long, berry club-shaped, one-celled.

Five species of bulbous plants, natives of the South of Africa; the genus is analogous to *Colchicum*, producing the flower and fruit without leaves.

GETONIA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Onagraceae*. Generic character: calyx superior, five-leaved, persisting, alternate filaments broad, five fixed in the mouth of the calyx; seeds oblong, crustaceous, marked with five striae, crowning the calyx.

One species, *G. floribunda*, a climbing shrub, native of Coromandel. Roxb. *Corom.*

GEUM, in *Botany*, a genus of the class *Icosandria*, order *Polygynia*, natural order *Rosaceae*. Generic character: calyx ten-lobed, inferior, the alternate segments smaller; seeds awned, awns geniculate, receptacle columnar.

Eleven species, natives of North America and Europe. *G. urbanum* and *G. rivale*, the Water Avena, an elegant plant frequently cultivated in gardens, are natives of England.

GE'WGAW, *n.* *Gaugawa*, *nuga speciosa*, in *Ge'gaf*, *nuga*, toys, trilles, *gugawes* or *gugawes*, Sommer. "Gegaf," says Touke, is the participle of the verb *ge-gif-an*; and means any such trifling thing as is given away, or presented to any one. *Gugawes* is sometimes written *Gu-gawes* and *Gengawes*." See *GAUOE*.

And of Holy Scriptures Savers
He counteth them his *gugawes*.

Shelton, p. 171. (ed. 1736.)

And where as men do honour ye as ancient persones, ye show yourselfe wantes; and where folk come to us *gugawes*, ye are not the last.

Golden Bole. Letter from the Emperor to Claudius and his Wife.

Sir, as we like of your preaching, so we dislike not of our liberties.

You tell us of many *gugawes* and strange dreames.

Holinshead. Description of Ireland, ch. iv.

May not Morroe, with his gold,
His *gugawes*, and the hope she has to send him

Quickly to dust, excite thee?

Bonomet and Fletcher. The Woman's Prize, act I. sc. 4.

Your wares are never-ending; and those supplies

That came to stop those breaches, are ever lavish

Before they reach the main, in toys and trilles.

Ge'gawes and gilded puppets.

Id. Four Plays in One.

Such painted puppets, such a rascal's'd raw

Of hollow *gugawes*, only dress and face!

Pope. Letter of Duane, sat. 4.

But, if you're fond of baubles, be, and starve,

Your *gugawes* reputations still preserve;

Live upon modesty and empty fame,

Foregoing sense for a fantastic name.

Becket. The Advice.

No—the man's morals were exact, what then?

'Twas his ambition to be seen of men;

His virtues were his pride; and that one vice

Made all his virtues *gugawes* of no price.

Cowper. Truth.

Suppose we now—we may suppose

In verse what would be said in prose—

The sky with darkness overpoured,

And every star retir'd to bed;

The *gugawes* robes of pomp and pride

Be some dark corner thence arise.

Churchill. The Ghost, book iv

JHEE.
—
GHENT.

GHEE. *Gai* is a vernacular corruption of the Sanscrit word *ghrita*, and signifies "butter clarified by boiling;" a process which not only makes it keep better, but, in the opinion of the Natives, improves its taste and smell. That their taste differs a good deal from ours will be manifest from a description of their method of making butter, and the *G'hi* prepared from it. Milk fresh from the cow is never used; that is considered as insipid. It must first be boiled two or three hours in earthen pots, (vessels which are seldom, if ever, cleansed;) and when cool is fermented by a little *lair*, or curdled milk. One night is sufficient to turn it sour. Five or six inches of it are then put into an earthen jar, and churned by a split bambu, which is whirled round by a string twisted about it. Hot water is added after the first half hour, and at the end of the hour the butter is made. In two or three days a sufficient quantity for making *G'hi* is collected. It is then rancid, which quality is thought to improve its flavour; and having been melted and boiled till all the water mixed with it has evaporated, a little *lair*, salt or betel-leaf and ruddle is added to improve its taste and colour. It will keep for upwards of a year if some tamarinds and salt be mixed with it from time to time. Its strong smell alone is enough to prevent it from pleasing Europeans, but the natives never use butter when they can procure *G'hi*. Three *taka-sirs* (= 252 *rupiyahs*, weights) of buffalo's milk give 100 *rupiyahs* of *G'hi*; as much cow's and buffalo's mixed, 30 *rupiyahs*; cow's alone, 60; and goat's, 40.

Buchanan (Hamilton's) *Journey in Mysore*, &c. ii. 14.

GHENT, or **GAND**, a large City of the Netherlands, the Capital of East Flanders, and formerly of the whole Flemish Province. It is situated in an extensive and very fertile plain, at the junction of the Scheldt and Lys. Two other rivers also, the Lievre and the Moere, wind through it; and, being intersected by numerous Canals, divide the Town into twenty-six Islands, united by nearly 300 small but neat wooden bridges. The Latin name of the place is *Ganda*, *Gandavum* or *Gandarium*; the native Historians say, that it was built by Julius Cæsar, who mentions the People by the name of *Gandurri*. Its original name, however, appears to have been *Odrea*, or *Clarinea*, and that of *Ganda* to have been given it by the Vandals. This City is remarkable for the extent of ground it occupies. During the time of its prosperity, about two or three centuries back, it exceeded Paris in size and population. The circuit of the walls is at present 15 miles, enclosing, however, together with the houses, spacious gardens, orchards, and promenades. Most of the canals have magnificent quays, planted with trees. The houses are large and commodious, the streets wide, and every thing seems to indicate industry, opulence, and good order. Yet the bustle of commerce has died away, and something of a melancholy quiet reigns in the streets of this once great city. The public Squares in Ghent are thirteen in number; in the largest of which, the *Marché de Venèdredi*, is a pedestrian Statue of Charles V. in his Imperial robes. This City had the honour of giving him birth, an honour which it afterwards had good reason to repent. The Town-house is a building of great size, and one of its façades, which is of modern architecture, may be called magnificent. The Cathedral Church of St. Bavo is a large edifice, richly decorated; it is remarkable for its bells, which include semitones, and are played with keys and levers like an organ. The

GHOST.
—
GHOST.

richly endowed Benedictine Church of St. Peter displays its wealth in its costly embellishments; it is lined internally with marble. The Abbot was the Primate of Flanders. The other Churches are seven in number. There is an extensive Public Library here, and a well stocked Botanic Garden. The old castle to which the Emperor Charles V. was born, in 1500, is shown among the curiosities of the place. The ramparts, broad and well planted, are the general promenade. The establishments for education are numerous and well regulated. The Academy, constituted a University in 1816, has been long in repute. Ghent is placed advantageously for commerce, from the number of rivers and navigable canals which pass through it. Its chief manufactures are licoes, cottons, silk, stuffs, and fine lace, which is often confounded with that of Valenciennes. Cotton-weaving and Printing were formerly its staple branches of industry, but these have been almost totally destroyed by the superior skill of the British manufacturers. The Book and Printing trades still flourish; and masks exported to Italy for the Carnival return a considerable revenue. Ghent is also become, from its facilities of internal navigation, the entrepôt of a considerable trade in corn. This City is the seat of a Bishop. Flemish is the language vulgarly spoken, but persons of education also converse in French. For twenty years prior to 1814, Ghent, with the rest of the Netherlands, was in the possession of France, and was the residence of Louis XVIII. during his temporary expulsion in the following year. Population about 65,000. 30 miles South-West of Antwerp. ~nd 35 North of Lille. Longitude 3° 43' 50" East and latitude 51° 3' 21" North.

GHESS, v. } I. e. GUESS, q. v.
GHESS, n. }

It was not long before he overtook
Sir Banzant, (so clipped was the knight)
Whom at the first he pleased by his looks,
And by the other marks which of his shield he took,
Spenser. *Fairie Queene*, book v.

Peterme smeth it Manapia, but whin he approprieth that name
to this cite, neither doth he declare one I please,
Hulshed. *Description of Ireland*, vol. vi, ch. iii.

Do you know the villain, lady?

Mrs. N.
Tut. Not by ghost:
Mrs. Ob. st.

Bonmont and Fletcher. *The Queen of Corinth*, act ii. sc. i.

GHOST, v. } A. S. *gast*; Ger. *gast*;
GHOST, n. } D. *gæst* Skinner thinks
GHOSTLIKE, } that this word, as the Ger.
GHOSTLY, } *geist*, and Lat. *spiritus*,
GHOST-COMPELLING, } meant *breath*, air; and that
by the Germans and A. S., upon their conversion to Christianity, it was applied ad *animas et angelos*. An Angel or spiritual messenger is in A. S. emphatically described as *Godas ærend-gast*; *God's errand-ghost*. Somer says, *Gast, spiritus, pneuma*, a spirit, a ghost, stem. *anima*, the soule, the spirit or ghost of a man; and he suggests the A. S. *gost, hospes*, a guest; the soul being the body's guest.—It may be remarked that *gasted* to Lear, (see *GAST*.)

Gasted by the noise I made

Full suddenly he fled;

and *ghosted* in *Antony and Cleopatra*, (notwithstanding the particular allusion,) and also *ghosts* in Burton, appear to have a very similar signification; that *ghostly*

and *ghostly* are not to writers very clearly distinguishable; that *gazed*, (see *AGHAZ*), is nearly equivalent to the Lat. *spectrum, visum, visio*; and that, therefore, *ghost* may have originally meant

Any thing seen, a vision or spectre, a spirit or spiritual spectre; generally, spirit, a soul.

He was in payn to guide þe gaste, & sove to die.
R. Brune, p. 185.

He lyard bot þe daies, & guid to God þe gaste.
Id. v. 52.

For Godes blisshid body, hit bar for cure bote
And hit a fere) þe fowde for such is þe myte
May no gysliche gaste fynde þer hit shalowe).
Piers Plouman. Vision, p. 365.

Forwthe Jhesus sheweth cricche with a greet vye and gaf up the
gost, (in A. S. *ærende* (sent forth) by *gast*).
Wiclif. *Matthew*, ch. xxiii.

And the bodies of hren schulen ligg in the streets of the grete cite
that is clepid goosth Sodom.
Id. *Apocalypse*

But I beseeche the service of my ghost
To you shewes every creature,
Sio that my lile me may no longer dure.

Chaucer. *The Knight's Tale*, v. 2770.
O mother maide, O maide and mother tre,
O blenke sobrest, brenning in Maynes sight,
That renished down fro the daies
Thurgh this humbleste, the gost that is three alight.

Id. *The Prioresse's Tale*, v. 13400

The moore came, and *ghostly* for to speke,
This Diomedes in comen roste Cresside.

Id. *Tristram the First Book*, fol. 190.

Is he to warne you as I can endite
That time lost in your folly
Greeweth a wight bodily and *ghostly*.
Id. *Seymour to the Lords and Gentlemen*, fol. 335

But every prelate holds his see,
With all such as he maie prece
Of lusty drinke of lusty meate,
Whereof the body faileth and fall,
In vaine gately labour dulle
And slough to handle thilke plough.
Gower. *Conf. Am.* book v. fol. 94.

Sir Ywain and bys dampnye
Went ful some til a chapelle,
And that that hard a mes is hant,
That was said of the holy gaste
Ywaine and Gwein, in *Rites*, *Mt.* vol. i. p. 137.

Answer was made to them, that the mischief should cease, if they
had once appeased Minerva for working so wickedly against her god-
hed, and the *ghosts* of them that they had slain.

Arthur Gulesing. *Justice*, book xxi. fol. 93.

Now maketh be a trial how much his disciples have profited
ghostly, proving whether such things be done in them spiritually, as
in other haues been wrought corporally, & by dark figures.
Wiclif. *Mark*, ch. viii.

Ye shall not teach carnall thinges as the Pharisees have doone
hitherto, but *ghostly* things: and great trouble shall ye have for
preaching of thy gospel. Id. *The Acts of the Apostles*, ch. i.

I do not know,
Wherefore my father should reuengere wast.
Hauing a sone and a brother, since Julius Cesar
Who at Philipp the good Briton *ghosted*,
There was you labouring for him
Shakespeare. *Antony and Cleopatra*, fol. 345.

Aske not with him in the post, *Larvae* haue intraporia ianuarie
against scum? What madnesse *ghosts* this old man, but what madnesse
ghosts as all.
Burton. *Anatomy of Melancholy*. *Democritus to the Reader*.

— On every side them stood
The troubling *ghosts* with sad, amazed moue,
Chattering their iron teeth, and staring wide
With storie eyes; and all the bellish brood
Of ferens infernal flurkt on every side,
To gaze on earthly wight, ill with the light durt side.
Spenser. *Fairie Queene*, book i.

GHOST. The aged and impotent creatures, women in childhood and young children that could not shift for themselves, were summarily slain and thrust upon spaces, and shaken up in the wire, where they yielded up their innocent ghosts to most painful woe.

Holmes. Edward I. Ann. 1396.

Thy thinner cheek, hollow eye,
And ghastlier colour speak the mystery
Thou wouldst, but canst not live by.

Nabbes. *Humbert and Stepm.* *Their Ghost to the Author.*

What I shall leave thee soon can tell,
But all shall say I wish thee well;
I wish thee, Vice, before all wealth,
Both bodily and ghostly health.

Corbet. To his Son Vincent Corbet

The ghosts rejected, are th' unhappy crew
Depriv'd of sepulchres, and funeral due,
The hostman Charon, those the bury'd haunt,
He carries over to the further coast.

Dryden. *Virgil.* *Æneid.* book vi.

For sundry years before he [Henry's] did complain,
And told his ghostly confessor his pain

Id. *The Hind and the Panther.*

For when the ghost-compelling God
Forms his black troops with horrid rill,
He will set, loosed to the breath
Of prayer, about the gates of death.

Francis. *Horace.* *Gale* 25, book i.

We are told, that Pythagoras's popular account of earthquakes was, that they were occasioned by a spool of ghosts assembled underground.

Warton. *The Divine Legation*, book iii. sec. 2.

Nothing, 'tis said, each lot'd so well,
Leave but her ghostly father out,
Nay in some hearts, not void of grace,
One plain historian makes no doubt

The parrot of the prison took place.

Casper. *Fer-Fer* ; or the Nursery Parrot.

GIAMBEUX, boots or armour for the legs. (*Fr.* *gambuz*.) *Jambuz* is used by Chaucer in *Sir Topas*.

The martial steel disquintely etayld

Deeps in their flesh, quite through the iron walls,

That a large purple stream down their gambuz falls.

Spenser. *Faerie Queene*, book ii. can. 6.

GIANT.

GIANT, *adj.*

GIANTESS,

GIANTLIKE,

GIANTLESS,

GIANTSHIP,

GIANTISM,

GIANT-ANGEL,

GIANT-BROOD,

GIANT-DWARF,

GIANT-OAK,

GIANT-RACE,

GIANT-RUDE,

GIANT-SON,

GIANT-WIT.

Fr. *giant*; *It.* and *Sp.* *gigante*;
Lat. *gigas*; *Gr.* *γίγας*, (perhaps
from *γίγασθαι*, to be or cause to
be, and *γῆ*, *Dor.* for *γῆ*, the
earth, *g. d.* *γίγας*, earth-born,
terragen; an epithet applied to
them by *Lucan*; and adopted in
English by *Milton*. See **GIANT-
TICK**.

An earth-born monster; applied to one, exceeding men in size, or in evil qualities.

As the god & rich & now, & so geth all about,
Wife but load was filled with greater strong & proude,
R. *Glover*, p. 13.

Under the corn word to be Kyng A-ture,
But ye muste grow, but more middle of yhan,
Out of the land of Spayne com.

Id. p. 203.

For theas as a giant with a gys come, & gande
Takeke and to bette adown.

Perr. *Pleasantman.* *Fian.* p. 353.

He slow the greatest Antea the strong.
Casson. *The Monkey Tale*, v. 14114.

This Arbilous was a giant,
A subtil man, a deccivant,
Which through magick and sorerie
Combe all the world of tracherie

Gower. *Conf.* *Am.* book iv. fol. 75.

Or Trent, who like some earth-born giant spreads
His thirty arms along the infernal meads.

Milton. *Miscellaneous.* *To the Rivers.*

An hideous giant, horrible and hye,
That with his tallness seemed to thirt the skye;
The ground eke growed under him for drede;
His living like saw never living eye,
No durst behold; his stature did exceed
The height of these tallist sources of mortall seed.

Spenser. *Faerie Queene*, book i. can. 7.

And even out of this scripture, that the sons of God saw the daughters of men, of whom the first giants were begotten, was that

conceit taken of Orpheus and Hesiodus, that giants were the sons of heaven and the earth.

Raleigh. *History of the World*, book i. ch. vi. sec. 8.

And that the heavens their native might aspect,
The giants now celestiall thrones affect;
Who to the skies contemned mountaine rears,

Savile. *Orid.* *Metamorphoses*, book i.

The history of the Netherlands reports, that the women *gianteuse* before mentioned was so strong, that she would lift up in either hand a barrell full of *Hambergh* beer, and would easily carry more than eight men could.

Holwell. *Apologie*, fol. 215, book li. ch. v. sec. 4.

Also the prophet Amos found among the Ammonites men of giant-like stature, whom he compareth to the cedar, and whose strength to the oak.

Raleigh. *History of the World*, book i. ch. vi. sec. 8.

I may conclude, that the coloss mentioned in the Scriptures was not the geometrical cubit of one foot and a half, according to the measure of giantly stature.

Id. *Book* i. ch. vii. sec. 9.

Ten of the twelve so sent to spie out the land, by speaking ill of the country, and the barrenness thereof, and withall, magnifying the cities for their strength, and the giantly stature of the men therein disheartened the people from marching any further towards it.

Usher. *Annals*, *Ann. Mendi* 2515.

Great are thy works, Jehovah, infinite

Thy power; what thought can measure thee or tongue

Releas thee; greater now is thy return

Thou from the giant-angel.

Milton. *Paradise Lost*, book vii. l. 605.

I, which am the queen
Of all the British isles, and so have ever been
Since Gomer's giant-brood inhabited this isle.

Drayton. *Polydore*, song 14.

This wimpled, whyting, purbled, wayward boy,

This signior Janus's giant-dwarf, don Cupid.

Shakespeare. *Love Labour's Lost*, fol. 129.

Woman's peevish braine

Could not durp forth such giant-rude invasion,

Such Eking would blacken in their effect

Then is their countenance: will you heare the letter?

Shakespeare. *As You Like It*, fol. 202.

Cæsar. His giantship is gone somewhat crest-fallen,

Stalking with less unconscionable strides,

And lower looks, hat in a rustic chide.

Milton. *Samson Agonistes*, l. 1244.

GIANT.

Therefore mine impotency I confess,
The healths, which my brain here, must be far less:
Thy giant-wit o'erthrows me, I am gone;
And, rather than read all, I would read none.

Dunster. Upon Mr. Thomas Corneil's Cruelties.

The fertile earth receives:
Spring at the end of the revolving year
Sprung mighty giants, powerful with the spear,
Shining in arms.

Coake. Herod. The Thersites.

There Talus, whistling with resistless sway
Rocks sheer upward, repels them from the bay:
A giant, sprung from *giant-erect*, who took
Their births from entrails of the stubborn oak.

Browne. The Story of Talus.

By the same hand the huge Herminion fell:
All pale in death the mighty hero lies,
Vain were his giant arms and giant size.

Pitt. Virgil. Æneid, book vi.

Still when the giant-head invades her throne,
She stoops from heaven and meets them half way down,
And wit, paternal thunder vindicates the crown.

Dryden. The Hind and the Panther.

On either side, below the water flows:
This airy walk the giant-lever chose;
Here on the mist he sat; his flock, united,
Their shepherd follow'd, and securely fed.

M. Dond. Metamorphoses, book xiii.

I dare undertake that all their giant-like objections against the
Christian Religion shall presently vanish and quit the field.

South. Sermons, vol. i. p. 266.

So near approach we their celestial kiel,
By justice, truth, and probity of mind:
As our dire neighbours of Cyclopean birth
Match in fierce wrath the giant sons of earth.

Pope. Homer. Odyssey, book vii.

No boding maid of skill divine
Art thou, no prophetic of good;
But mother of the giant-breed!

Gray. The Descent of Odin.

Youth is publicly swallowed up by the giants of old age admitted
into its inner mansion.

Sir William Jones. Herk., vol. iv. p. 340. An Indian Giant of
Land.

GREEK. Oh happy state of *giantism*, where husbands
Like mushrooms grow, whilst hapless We are forc'd
To be content, nay, happy thought, with one.

Fielding. The Life and Death of Tom Thomb.

Hark, how each giant-wind, and desert cry,
Sighs to the desert's awful voice beneath.

Gray. The Bard.

Giants men-
tioned in
Scripture.

The passages in Scripture which appear to counten-
ance the existence of GIANTS, absolutely, as a distinct
race of superior stature and strength to the rest of man-
kind, have frequently been explained in another and
less startling sense. Of the words used in the original,
which the English translation indiscriminately renders
Giants, גִּימְטִים, *Nephilim* occurs, among other places,
Gen. vi. 4. and is translated by Aquila *ἀνθρώπων*,
(assaultants), by Symmachus *βίαιαι*, (the violent); Lyra
and Menochius understand it *qui altius excederent et*
statura et viribus, and Vetus add, *et sceleribus*. Hake-
well (*Apology*, iii. 2.) after citing Philo, St. Chrysos-
tome, St. Cyril, and Calvin, as authorities for the meta-
phorical sense, Cassianus, Ambrose, and Theodoret for
the literal interpretation, is inclined to make a compro-
mise of the two. "But for mine own part, I see not but
all these interpretations (Chrysostome's only excepted)
may well enough stand together and be accorded.
These Giants being such as the Interlineary Glosses
briefly but pithily describes, *immanes corpore, superbo*
animo, viribus prevalidos et inconditos moribus:
Giants, then, they were, not only in regard of their

pride, their tyrannic, their incivility and infidelity, but
likewise, and that doubtless and most properly, in re-
spect of the monstrous enormity of their bodies; most
of the former being, in likelihood, occasioned by the
latter."

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צַדִּיקִים, *Anakim*, the Sons of Anak, are mentioned *Anakim*.

Numbers, xiii. 34. as having terrified the Hebrew recon-
noiters, who were sent with Caleb to view the land;
they are described as "men of a great stature,"

"Giants," "which come of the *Giants*," in whose sight
common men were but "grasshoppers." These were the
inhabitants of the neighbourhood of Hebron—צַדִּיקִים

is usually translated *torques*, and the Commentators say
the *Anakim* are either *torques ornati*, or *torques humani*
genitrix. Etymologists have also traced to it the Greek
ἀνάκ, and many of the Commentators have understood

Anakim to admit a metaphorical interpretation similar
to that of *Nephilim*. The Vulgate has rendered *Joshua*,
xiv. 13. another passage in which *Anakim* occurs, in
the following words: *Nomen Hebræum esse vocabatur*

Cariath Arbe. Adam (צַדִּיקִים, *homo*) maximus ibi inter Adam.
Enochim situs est. This interpolation of the name of
Adam has given rise to many whimsical fables, as Grotius
(*ad loc.*) has justly remarked, *Verio hæc quæ nomen*

proprum pro communi ponit, mirum quantis fabulis
occasionem dedit; and Adam has been reputed not only
the first, but the largest of Mankind. The Rabbies
have eagerly seized and magnified the legend, and they

assert, as Moses Barcephas relates, (*de Paradiso*), that
when the Garden of Eden was disjoined from the rest
of the world, after the Fall, by the interposition of the

Ocean, Adam waded through these depths to his new
habitation. "By which account," remarks Hakewill
(*loc. cit.*) with much dryness, "his stature should rather
be measured by miles than by cubits." Another feticion

of the Talmudists affirms that Adam was created of such
a stature, that when he stood upright he touched the
clouds. This annoyed the Angels, and they requested
that he might be diminished. God accordingly placed
his hand upon his head, and he instantly shrank into

1000 cubits.

רֵפְהַיִם, *Raphaim*, the descendants of Repha, or meta-
Raphaim.

פִּרְמִינִים, *dissoverant*, quia aspectu suo vires
hominum dissipabant, are *Giants*, as we call them,
settled at Ashtaroth Karnaim as early as the days of
Abraham, and there beaten by Cbedorloimor. (*Gen.*
xiv. 5.) Of this race were Og, King of Basan, Goliath,
Sippai, Lahmi, and others. They gave their name to a
valley near Jerusalem; יַעֲזַבֵּן נִבְרִינִים, as the LXX.

translate it. Our English Translators have annexed a
widely different sense to *Raphaim*, in *Job*, xvi. 5. *Pro-*
verbs, xi. 18. and xxi. 16. In the first cited of these
passages we have grievously lost sight of the sublimity
of the original. In the Dossey Bible it is given with a
spirit which we do not think has been exercised else-
where. "Behold the *Giants* groan under the waters,
and they that dwell with them. Hell is asked before
them, and there is no covert to perdition." The margin
says, "Giants were not able to wade in Nue's flood,
but were drowned with the rest."

עַמִּי, *Emin* in *Deut.* ii. 10. are said to be "a people *Emin*.
great and many, and tall as the *Anakim*; which also
were accoutred *Giants*." עַמִּי is given as *cubitus* by
the Lexicographers, עַמִּי as *terror*, and Symmachus
appears to have contented himself with the reputed
qualities of this breed. He calls them *גִּבְוֹרִים*.

גִּבְוֹרִים, *Gibbor*, the word upon which Nimrod's Gigantic *Gibbor*.

Nephilim.

The passages in Scripture which appear to counten-
ance the existence of GIANTS, absolutely, as a distinct
race of superior stature and strength to the rest of man-
kind, have frequently been explained in another and
less startling sense. Of the words used in the original,
which the English translation indiscriminately renders
Giants, גִּימְטִים, *Nephilim* occurs, among other places,
Gen. vi. 4. and is translated by Aquila *ἀνθρώπων*,
(assaultants), by Symmachus *βίαιαι*, (the violent); Lyra
and Menochius understand it *qui altius excederent et*
statura et viribus, and Vetus add, *et sceleribus*. Hake-
well (*Apology*, iii. 2.) after citing Philo, St. Chrysos-
tome, St. Cyril, and Calvin, as authorities for the meta-
phorical sense, Cassianus, Ambrose, and Theodoret for
the literal interpretation, is inclined to make a compro-
mise of the two. "But for mine own part, I see not but
all these interpretations (Chrysostome's only excepted)
may well enough stand together and be accorded.
These Giants being such as the Interlineary Glosses
briefly but pithily describes, *immanes corpore, superbo*
animo, viribus prevalidos et inconditos moribus:
Giants, then, they were, not only in regard of their

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reputation has been rested, appears to have been rightly understood by the English Translators. They do not call him a Giant, as the LXX, but "mighty upon earth," (*Gen. x. 8*), and such is the usual rendering, *potens, præcædulus, superior, herus*.

Zamzummin.

צִמְצִי, *Zamzummin*, (*Deut. ii. 20*.) are recorded also to be Giants in the same terms as the *Emim*. The word צִמְצִי, a great wickedness, seems to point more to their demoralisation, than to their stature. The Samaritan version on this passage, gives a very whimsical sense, *Terra medicorum*.

Habemini.

הִבְמִינִי, *Habemini*, applied to Goliath, (*1 Sam. xvii. 4*.) is rendered by the LXX, *ἐνυατός*, by the Vulgate, *spurius*; and the latter sense has drawn out no ingenious note from Cornelius a Lapide, *Spurius, cognomen Gigantum; quia enim furtivi amores solent esse vehementes, idcirco totos se suosque in generatione effundunt ac procreant Gigantas et monstra*. So also in commenting upon *Gen. vi. 4*, he observes, *Ratio cur Gigantes genti; Filii Seth erant integerrimis viribus, et præ ardore libidinis erga uxores, natura omnes suas vires cæcavit; inde homines vestissimi et validissimi procreati sunt*. Falcobridge himself does not argue more logically in favour of his chance-sown origin. Both in Greek and Latin we find similar usages, γίγγες, *Terres filius, fraterculus Gigantis*, are equally sons of nobody.

Or of Acan.

The bed of Og (*Deut. lii. 11*.) was nine cubits long, and four wide. There is, however, much doubt, from the manner in which the passage is expressed, what is the precise length of the cubit by which we are to calculate; and, again, it has been supposed that such extraordinary dimensions to a couch were esteemed as marks of dignity in the East, and that it by no means follows that the person who lay in it actually filled it. Le Clerc is of opinion that Og made his bed larger than was sufficient, in order to impress posterity with a belief of his Gigantic stature; and he is strongly borne out in his conjecture by a similar artifice, which Diadochus Siculus has recorded of Alexander before his return from his Indian expedition. It is a littleness unworthy of that mighty conqueror, and might have been numbered, with more probability, among the insane and empty triumphal vanities of Caligula. Προσέταξε δὲ τοῖς μέγεθος κατασκευάσαι ἐκάστην δύο σπυρίδας πενταεχέαις οὐκ ἐκείνου, τοὺς δ' ἑταίρους πρὸς ταύτας καὶ δύο φανίας τοὺς εὐθέρους διὰ τῶν ἀσπίδων ἑκατάχθαι δὲ καὶ τὴν τὰ κολλημένους μάλιστα τοὺς μαχηθέντων αὐτῶν ταύτην εἶς πρὸς τῆς ἡμέλης, ἀπὸ μὲν ἡρώδης σπουδαίοντος περὶ τῆς αὐτοῦ σπουδῆς, ἀπὸ δὲ τῶν ἐγγυρίων ἀπολαύοντι σαρτία μαχόμενους ἀνέριον, ἀνδραγαθίαν ῥώμης σαρτίαν καταρτίοντι. (*xvii. 93*.) Michaels, who is followed by Dabbe and Rosenmüller, interprets σπῆ, which we render *bedstead*, as *coffin*. This change can make no difference as to the dimensions of stature, which we are at present considering. In the *Fragmenta* appended to the translation of Calmet's *Dictionary of the Bible*, it is suggested that the Hebrew word implies the large *divan* on which the Orientalists recline, which is always constructed on a scale much beyond that of the human person.

Goliath.

The height of Goliath, six cubits and a span, (*1 Sam. xvii. 4*.) has been estimated by Bishop Cumberland at somewhat more than eleven feet English. Parkhurst, taking the Mosaic cubits at seventeen inches and a half, reduces him to nine feet six inches. The Vatican copy of the LXX, reads four cubits and a span, about eight feet; a height which, as we shall presently have occasion

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to remark, has been equalled, and even exceeded, in many well authenticated instances.

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Scripture, therefore, by no means affords authority for the existence of a separate brood of Giants, or for that which has sometimes been a favourite hypothesis, the decrease of human stature in every succeeding generation. We plainly read of Giants, but they are spoken of as rarities and wonders; and in those instances, in which any guide as to measurement is afforded us, the experience of all times has furnished parallels. (*Derham, Physico-Theology*, v. 4.) If the reader is inclined to follow this reasoning to any greater extent, he may find ample assistance from the learning of Hakewill. (*op. cit.*) The 4th and 5th Chapters of his *IIIrd Book* are wholly occupied with the discussion. He shows pressing reasons to prove that the stature of the Ancients was little, or nothing, different from our own; and these are drawn from an examination of their weights and measures, from the allowance of diet, from monuments; "for that the same often proves taller than the father;" "for that if men had still declined since the Creation, by this time they would have been no bigger than rats or mice, if they had at all been." He then removes many curious arguments in favour of the contrary opinion; as that deduced from the Gigantic bones which have been disinterred, or otherwise discovered from time to time; and of these he cites numerous instances, some of which we shall have occasion to consider by and by. Many of them, no doubt, are wholly fabulous; and in those to which any credit may be attached, it may be salutary to doubt with *Philippus Cramerius* (*Mod. Hist. lib. 2*.) whether they be bones of men or fishes.

No authority for a separate race.

Hakewill's argument.

But here, notwithstanding the marvellous nature of some of the stories which Hakewill has heard, this judicious author's courage fails him, and he declares that he is not altogether "in credulous and indifferent, peremptory and daring;" and he therefore proceeds to allege "Diverse reasons why such bones might be found in former Ages and not now, and yet the ordinary stature of mankind remain the same." 1st. The conceit of Theophrastus and Paracelsus is not altogether to be rejected, "that such bones might be bred in certain tracts and veins of the earth, by the influence of the heavens." 2ndly, These superlatively prodigious shapes may be natural ascribed to artificial or supernatural, than to natural and ordinary causes. They may have been the works of ambitious Princes and cunning artificers allied with infernal Spirits; for "the wit and art of Man goes farre, but, being assisted by the Devil's help, it produces effects almost incredible." In witness whereof he adduces *Stoneherges*. 3dly, The bodies of such men may have been absolutely begotten by Devils, a pedigree which will neither surprise, nor seem doubtful to the students of Thomas Aquinas, Zanchius, Vives, Toletus, Vallesius, or Delrio; we believe we might go yet higher, and adduce no less a name than that of St. Augustine, as an approver of these mixed genealogies.

Concerning Gigantic bones.

Hakewill next argues that in modern times there are instances of as great bodily strength as any exhibited by the Ancients; and no one will refuse assent who turns to the passage referred to in *Aveninus*, (*Hist. Botorum*, iv.) concerning "the Giant *Aornor* borne in Turgaw, a village in Siervia, who bore arms under Charlemaigne; he filled men as one would now hay, and sometimes brached a great number of them upon his pike, and so carried them all upon his shoulder as one would carry little birds spitted upon a stick."

The Giant Aornor.

1 c

GIANT. *Hinc apparet (is the grave and just observation of Camerarius) quod nostra ætas et ratio tales viros prodixerit, quod fortitudine et robore cum veteribus conferre liceat.*

Most doubts removed.

In the 6th Section two more doubts are cleared; "the first touching the strong physics which the Ancients used, the second touching the great quantity of blood which they are said usually to have drawn at the opening of a vein; together with a censure of *Fredericus Luminis*, touching the decrease of the number of our teeth." In this section it is shown distinctly, that "our bodies, now-a-days, may well enough suffer the same helps of physics which the Ancients used;" and also that in the quantity of blood drawn by phlebotomy, we fully equal the customary practice of *Galen*; and in that which has been known to escape in hæmorrhage without loss of life, we very far exceed the waste which, in the time of that Physician, it was supposed the human constitution could endure.

Length of the duodenum.

Another argument for the deterioration of mankind, has been drawn from the unnatural custom of mothers refusing to nurse their own children. But *Hakewill* shows that this habit is by no means of modern origin. In the following Section we find "a third doubt cleared, touching the length of the *Duodenum*, or first gut," which some assert, from its name, once to have been twelve inches long, whereas in this Age it hardly equals four. The name, it seems, was given by *Herophilus*; but the time at which he flourished is not rightly known. For the benefit of his opponent's argument, *Hakewill* is content to assign him an antiquity of 2000 years, provided it be conceded (and the concession is quite a fair one) that all other parts of the human body are decreased proportionably to the *Duodenum*. Of this gut, as we have seen, two-thirds have already decayed; carry this ratio up to the whole body, and it follows that when *Herophilus* wrote, men were more than 15 feet high, and 2000 years before his time, 45 feet.

Hakewill's last Section on this subject, in which we find "another ruble removed," must neither be abridged nor paraphrased. Its general meaning may, perhaps, be conveyed in the words of *Horace*:

*Ætas Perennis, populi ævis, talis
Progenies vitæ æternæ;*

No deterioration in mankind.

but upon its particulars we cannot enter. Suffice it to say, that it cites some extraordinary instances of modern fertility. Among others, *Aventinus (Annal. Boiorum, v.)* reports of *Babo, Earl of Aubeurg, temp. Henr. II. Imp.*, that he left behind him at his death 32 sons and 8 daughters. In the Church of *Markeshall*, in *Essex*, a tomb bears the following inscription: "Here lieth the body of *Marie Waters*, the daughter and coheire of *Robert Waters* of *Lenham* in *Kent*, Esquire, wife of *Robert Huneyswood*, of *Charing* in *Kent*, Esquire, her only husband; who had at her decease lawfully descended from her 367 children: 16 of her own body, 114 grand-children, 225 in the third generation, and 9 in the fourth; she lived a most pious life, and in a Christian manner died here in *Markeshall* in the 93 year of her age, and in the 44 of her widowhood, 11th of May, 1620." An instance has fallen within our own knowledge, not more than forty years ago, of 28 children proceeding from one pair of Parents.

The Giants of Mythology.

In *Pagan Mythology* the Titans, although usually confounded with the Giants, are distinct personages. The *Scholiast* on *Apollonius Rhodius*, li. 40, informs us that *Tirra*, indignant that *Jupiter* had condemned

the Titans to *Tartarus*, produced the Giants; and, in like manner, *Servius*, ad *Æn.* li. 40. *Titanas contra Saturnum evexit, Gigantes populos contra Jovem*. In spite of this distinction, *Hesiod* himself has called the Giants Titans. (*Theog.* 307.) *Claudian, Gigantomachia*, 28, is more accurate. They sprang, as is well known on the same authority, and that of the pseudo *Orpheus*, (viii.) from the blood of *Cælus*, caught up by *Terra* during the remarkable operation which *Saturn* performed upon his Father. *Apollodorus* (i.) ascribes them to *Terra* only, without any assistance. *Homer* makes two of them, *Otus* and *Ephialtes*, the sons of *Neptune* and *Iphimedeia*. (*Od. A.* 307.) The chief peculiarity by which they were characterised, besides their stature, was that their feet terminated in serpent folds, a point disputed by *Pausanias*, (viii. 29.) but vouched for by the Poets. (*Ovid. Met.* i. 184, v. 320; *Faust.* v. 37; *Lucan.* ix. 656.) The scene of the *Gigantomachia* is laid in the *Campi Phlegrei* in *Macedon*, afterwards known as *Pallene*; and in this battle the Giants would have been successful, if *Minerva*, led by a tradition among the Gods, that it was necessary to have the aid of some mortal in the contest, had not called *Hercules* to the assistance of her friends. The Hero pierced *Alcyonius*, the first who was wounded, with an arrow; but this monster had the faculty of springing up with redoubled vigour, and he practised this trick till *Minerva* dragged him out of the orbit of the Moon, and succeeded in despatching him. *Jupiter* and *Hercules* killed *Porphyrion* while he was violating *Juno*; a feat to which it appears that *Jupiter* himself had encouraged him purposely. *Apollo* shot out the left eye, *Hercules* the right of *Ephialtes*. The club of *Hercules* put an end to *Lævius*. *Hercate* killed *Clytus*; *Minerva*, *Enceclus* and *Pallas*. *Neptune* followed up *Polybates* till he reached *Cos*, and there having hurled at him one part of the island, the fragment in its fall became the adjacent isle of *Nisyra*. *Mercury* killed *Hippolytus*; *Diuna*, *Grætion*; *Nars*, *Mimas*; the *Parce*, *Agrius* and *Thoon*. The rest perished by the thunderbolts of *Jupiter*. For the details of this engagement we are indebted to *Apollodorus*, (i. 6.) upon whom *Heyne*, in his *Observationes*, has expended a great store of learning. But, as in all the other leading particulars of *Mythology*, there are many variations from his account. Thus, the site of the *Campi Phlegrei* is by others assigned to *Campania*, (*Strabo*, v. p. 168. *Ed. Casaub.* 1557.) and *Pausanias* (viii. 29.) mentions a valley in *Arcadia*, *Bathos*, as the scene of the contest. The chief honour of the victory also has been attributed to the *Ass* rode by *Silenus*, the hideous braying of which struck dismay into the Giant ranks. *Pan*, again, has the merit of having made a terrific noise on a conch shell. Many of the fugitives sank at once to *Tartarus*. *Enceclus*, it is well known, was overwhelmed by *Ætas*; *Typhus*, by the whole of *Sicily*.

To trace these wild and discordant Fables to their probable original source, or their ultimate meaning, would lead us far out of our present path, and too much beyond our prescribed limits. A few words of *Macrobins* present a wide field for speculation, and may be accepted as a general key to the Philosophical creed of *Rome* in these matters. *Gigantes autem quid aliud fuisse credendum est quam hominum quondam impiam gentem Deos negantem, et ideo æstimationem Deo pellicere de celesti sede voluere? horum pedes in Draconum columnas desinebant quod significat nihil eos rectum, nihil superius*

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Gigantoma-
chia.

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coffasse, totius vitæ eorum gressu atque incessu in inferno mergere. (Sat. l. 20.) Cicero, beforehand, had expressed somewhat of the same thought with more brevity, but with exquisite beauty. *More Gigantum bellare cum Diis quid est aliud nisi Naturæ repugnare.*

Lord Bacon also has left an explanation in which we think him less happy than usual. He is speaking of Fame, the reputed sister of the Giants. *Hujus Fabulæ ex antiquitate videtur esse: per Terram naturam vultu significaverunt, perpetuam humidam et malignam versus imperitias, et res novas partemur: hæc ipsa occasione adepti, rebelles parit et editiois, qui Principes avus nefario exturbare et dejicere machinantur; quibus oppressis eadem plebs natura delictioribus favens et tranquillitatis impatientis rumoribus gignit, et susurros malignos, et famas querulas, et famosas libellos et cetera id genus, ad invidiam eorum qui rebus præsumunt.* (De Sap. Fel. 9.) Surely, this is much less the reasoning of a Philosopher, than of a Great Officer of State with the fear of the Law of Libel before his eyes.

Scandinavian
vires Giants.

There is a secondary class of Giants, intermediate between such as strictly belong either to Mythology or exaggerated human nature,—the Giants of Heroic Fable; such are the Cyclopes and Lemnyrons of the Classical Writers, the Ogres of Romance. In later times the North has been prolific of these Monsters. "The stones of excessive bigness fastened to the Tombs and caves of the Ancients testify that the country of Denmark was sometimes troubled with the inhabiting of Giants." Thus Pausanias (*Pilgrims*, iii. 23.) renders a passage in the *Prologue* of Saxo Grammaticus in his *History of Denmark*, and continues to furnish instances for the neighbouring Countries. "For that I may omit ancient examples, those things are known of late memory to have been done. Concerning the Giant *Doffro*, inhabitant of the mountain *Doffroflott* in Norway, and foster-father of *Haraldus Pelricornus*, King of Norway. Also concerning *Dumbo*, who lived in the time of Dronio, from whom the Bay Raddick or Both-nick in time past was called *Dumbhoff*, who is a sea-fight encountering eighteen Giants, alone, sent twelve of them first to Hell before he himself was slain. Of thirty Giants at once destroyed by fire by *Dumbo's* sonnes left, in revenge of their father's death. There is yet a later example of certain Giants of Norway, destroyed by authority of Olafus Triggus, King of Norway, about the year of Christ 995. But the latest in the year 1338. Magnus, the son of Ericus, being King of Norway, that a Giant of fifteen cubits was slain by four men, as it is found recorded in the Chronicles."

"Moreover," he adds a little onward, "the remnant of the Giants came into Island, whose names, habitations, worthy acts and enterprises are sufficiently known and before our eyes. Seeing, therefore, Giants first inhabited this our World, it is demanded, when or whence they came." We need not pursue his answer to this very natural question. It is, in brief, that they were a seion of the Cannanites, expelled from their possessions by the Hebrews; and the opinion is supported by a host of learned authorities.

The Giants, according to Olafus Magnus, (v. l.) were the aborigines of the North. The second race were *Phylculatores artem habentes Pythonicam*, who waged perpetual war with the Giants, till they exterminated them. Some of the names of the extinct race are recorded by Saxo Grammaticus and Olafus; Arctis, Arngirius, Arverodius, and Hartbenus, the last-named

of whom exceeded nine cubits. Most of these could throw a huge ox over their shoulders, and carry it as though it were a sheep; raise a vessel weighing 1000 pounds, just as a girl would lift a water piteher; and knock over an armed horseman *non agilitate tantum, sed viribus*. It should be remembered, however, that besides their extraordinary bodily powers, as Boissard assures us, *tantam cum Demonibus habent familiaritatem, ut eorum opes nihil intentatum relinquunt.* (De Divinat. 8.)

Some of the Gests of the Giant Starchaterus, as recorded by Olafus in other Chapters of the same Book, may be accepted as a specimen of the feats of the whole Brotherhood. This Giant was preeminently virtuous; chaste, frugal, temperate, and sober; inasmuch that he wrote an Ode (for he was also a Poet) against the great luxury of his Danish contemporaries; and whereas other Lyrists have made Love and Wine their joyous themes, he bitterly inveighed against all such indulgences. His praises were directed in favour of raw pork and goat mutton. He denounced both milk and meat; but recommended ale fresh drawn from the cask. He appears to have flourished about the commencement of the Christian era, and by his great temperance to have lived through three whole generations, leaving monuments of his fame throughout all the Kingdoms of the North. He first killed Vichar, King of Norway; then embarked largely in Piratical expeditions, invaded Russia, conquered its King Floccus, and spoiled him of a huge treasure. Sweden, Denmark, and Iceland next witnessed his prowess. In the Eastern parts of Russia he slew in single combat Vissinus, a notable tyrant, thief, and ravisher. At Byzantium he wrestled with and overthrew the Giant Tanna, whom he compelled to go into banishment in unknown regions. Vasca, a Polish athlete was subdued by him; and though the Saxou Hema bent him on his knees, and made him kiss the ground with his chin, springing up again he hastily cut him in twain.

Nine distinguished warriors (*pygler*) had challenged Helgo, King of Norway, to combat on the very day of his nuptials, and the prize was to be as less than his bride. Helgo sought the aid of Starchaterus, who in one day traversed as much ground for the purpose as a man on horseback could cover in twelve. On the day of battle he sat down under a mountain, in a spot most exposed to the winds and snow, and throwing off his cloak, a rich scarlet garb woven for him by his wife Heiga, as if he were sunning himself in Spring time, he began to catch fleas, (*tunc ac si verno tempore apicandum esset, deponit vestem, demandis operam pulicibus dabat.*) The hostile champions looked out for a sheltered spot on the opposite side of the mountain, and warmed themselves by a fire. Not seeing Starchaterus, they sent out a reconnoiter, who found him nearly shonider-deep in snow. When asked whether he should encounter them all at once or singly, he replied, "Whenever a pack of dogs snarls at me, it is not my wont to chase them away one by one." So saying, he killed six of his foes without receiving a scratch. The three others wounded him sorely before they fell. His bowels were hanging out, but he bade a farmer's son in the neighbourhood replace them, who for greater security wadded the gap over with a hordie, (*is enim cubitus stomachi parvis pristino loco restituit, clausuram eorum congerit, testis vimum complerem pertrinit.*) Before parting he exhorted

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The Gests of
Starchate-
rus.

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his bounty as well as his valor, by presenting the young Chirurgeon with his cloak as a fee.

Before his death he composed a Poem recounting all his deeds, in which he did not omit the above-named engagement, and mentioned a remarkable fact attendant upon the wound in his intestines. We observe in the following lines a slight difference between the number of combatants as stated by himself and by the Historian:

*Nec minus hoc facies, quando per virgine rapidi
Eco septuaginta acervi erant hostes.
Tandem quo me stomacho linguante percuti
Non parvi arceati redolens crepido granum.*

After these and other exploits, the reader will probably not deny him the character with which he concludes, in a strain confessedly somewhat Horatian.

*Quid moror? credant numerum quo fortiter egi;
Quo septuaginta acervi erant hostes.
Difficile. Sicut excocto non ingens telus.
Forsit opus famam, nec erime suppellex nota.*

His death.

Even in his death, however, he was remarkable. Resolved not to perish ignominiously on the bed of disease, he hung round his neck 120 lbs. of gold, which he had earned by killing the tyrant Olo; and he promised this treasure to Hæther, a man of high birth, whose father he had slain, if he would cut off his head. At the same time he assured him, that if he would place himself between his amputated head and his trunk before it fell to the ground, he should prove invulnerable. The head rolled from the shoulders, and no sooner had it touched the turf than it fiercely bit it with its teeth. Hæther, however, was far too wary to listen to the dying suggestions of the cunning Giant. If he had placed himself in the position which he dictated, he must have been killed by the falling body.

Amuse-
ments of the
Northern
Giants.

A very characteristic amusement of Giants is thus mentioned by Stephanus in his Notes on Saxo Grammaticus. (in lib. ii. p. 48. *Note*, p. 73.) *Gigantum hinc morem fuisse et immanium hominum docuit me Historia Bardi Snæfælsnani, qui unâ cum filio Gæsto et alius multis Gigantibus ad convivium Hæla, Gigantei generis femine in austro Rundabællis dicto vocatus et invitatus est. Ubi postquam carnali nunt convivæ, et, ut ille ait, vœnus sui ityphos et ipse vero, post epulas eo se ludis genere oblectarunt et proocurrunt, ut carnisulas demutata nana, equina erudo et bubula, nedosa, unus in alterum jaceret per viribus: quod oblectamenti genus duorum triume Gigantum more collausit. A similar specimen of horse-play is given by Olaus, (v. 16.)*

Early
British
Giants.

The Giants who inhabited Britain in early times were, we regret to say, of a much vulgarer cast than Starchateras. Graffius, in his *Chronicle* (the IVth Part), thus speaks of them on older authority. "Howbeit Fabian and the English Chronicle and others say, that Brute with his company after his first landing in the Island at Totness as aforesayde, he searched and travailed throughout all the land, and found the same to be marvellous ryche and plentifull of wood and pasture, and garnished with most goodly and pleasant ryvers and streynes, and as he passed, he was encountered in sundry places with a great number of mightie and strong Gyants which at that time did inhabit the same. Howbeit, he alwayes overthroweth them and won the victory. But among all other, as sayeth the English Chronicle, there was one that was of passing strength named Gogmagog, the which he caused to wrestle with Corineus his kinsman, beside Dover: in the which wrestling the Gyant brake a ryb in Corineus' side, by reason whereof Corineus being put in chaife, with great

strength overthroweth the Gyaunt, and caste him downe the rock or chylfe of Dover, wherof the place was named the *Fall of Gogmagog*, but sitith that time the name is chaunged, and the place called the *Fall of Dover*, and so it is called at this day. For this deede and other, Brute gave unto his sayd nephew Corineus or Coryne the whole Countrie of Cornewall as aforesayd."

GIANT.

We pass on from the Giants of Fable to reputed and authentic Giants. To begin with the account which Herodotus has left of the bones of Orestes. There, he says, were found in a coffin which they filled, and which measured seven cubits, (i. 67.) Aulus Gellius (iii. 10.) has sneered at the Historian as unworthy of belief on account of this narrative, *homo fabulator, in primo historiæ.* He might have remarked, that no opinion is expressed as to its veracity, but that it is given as it was found in the Annals of Sparta. Herodotus, much as he is accused of addiction to marvels, mentions in the professedly Historical details of his great work, only one Giant more, and that one by no means of extraordinary dimensions. Artachæus, who superintended the Canal which Xerxes dug through Mount Athos, wanted only four fingers of five cubits. In addition to his great height, he possessed another Gigantic quality, loudness of voice, *φωναρία πολύφωνος ἀνθρώπων*, (vii. 117.)

Giants of
Herodotus.
Orestes.

Pausanias is not quite so moderate as Herodotus, but of he equally guards his own reputation for truth, by stating that he speaks on the authority of others. After describing the Harrow of Ajax at Salamis, he adds, *Αἴας*, that a certain Mysian assured him, that on the side washed by the sea the bones of the Hero had been laid bare, and that his knee caps (*τὰ ἰνὴ τοῖς γόνασι ὀστά . . . πόδα*) were as big as the discus used by Athletes. After this we can no longer wonder at the size of the stone with which he slew Epicles. (II. M. 580.) Pausanias continues, that in the island Lade, near Miletus, the corpse of Asterius the son of Anax (the name is worth remarking, as connected with the Hebrew *Anakim*, and Anax himself is pronounced by Pausanias to be Ἰσὶ τὰν) was interred, and measured not less than ten cubits. Near Temenus in Upper Libya, some huge bones were discovered in a ruined Tomb, which, unless from their shape, no one would have believed, on account of their enormous size, could have ever belonged to a man. They were immediately attributed to Geryon, an opinion which Pausanias encountered, because Geryon lived at Gades. The Libyan Antiquaries (*ἱεργγῆται*), concluded by this argument, suggested that they might be the remains of Hyllus, who, like Anax above mentioned, was a *Terra Filius*, and who had given his name to a neighbouring river. (i. 35.)

Artachæus.

Pausanias.

Αἴας.

Asterius.

Geryon.

Hyllus.

Plutarch.

Antæus.

Hercules.

Plutarch, who in general is less scrupulous than either of the last-mentioned writers, appears to have been a little staggered by a story which he relates of Sertorius. After capturing the city of Tingene (Tangiers) Sertorius opened the tomb of Antæus for his satisfaction. "But how great was his surprise when (according to the account we have of it) he beheld a body 60 cubits long." The fable, as appears from Strabo, (xvii. p. 829. *Ed. Woltera*), is borrowed from Gabinus; but it does not stop here, for it appears that Hercules must have been equally tall or nearly so; for the people of Tingis relate, that after the death of Antæus, Hercules took his widow Tinga to bed, and had a son by her named Sophax. (Plut. in *Sert.*) Such, however, is the discordance of those who are concerned with wonders, that we find Solinus (iv.) fixing the limit of human height at the very

GIANT. moderate standard of seven feet, because Hercules fell within this measurement.

Of Diodorus Siculus.

Porus.

Diodorus Siculus (xvii. 68.) describes Porus to have been five cubits in height; his breast-plate was twice the size of the corsage of the strongest of his followers, and he hurled javelins with force not much less than that of a Catapulta. Philostratus, who never loses an opportunity of recording marvels, is unusually guarded in his account of this Indian Prince; he merely says, that there had been no one so tall since the time of the Trojan War. (*Vita Apoll. ii. 10.*) Arrian (v. 348.) makes him exceed five cubits. Ptolemy (*Alex.*) some little below that height. Both Diodorus and Q. Curtius (viii. 14.) mount him on an elephant as much surpassing other elephants as himself overtopped other men; and Philostratus adds, that when the groom was harnessing this huge animal for battle, Porus expressed a merry doubt which ought to carry the other: *τὸν δὲ ἰδόντων ὅρ' ἔρχεσθαι ἑκάλλε κορυφαῖός τε καὶ τοῦ ἀνθρώπου, καὶ εἰσέειπεν, ἴσται σε δὲ βασιλεῦ, ὅστις, γὰρ μὴ οὐδὲ, ὄρη, ταύτων, ἢ οὐ γὰρ ἀνὴρ ἰσχυρὸν ὄρειον ἔργασται.*

Of Ptolemy again.

Orestes.

The Indians in general were esteemed by the Ancients to attain a much larger stature than common men. (Eustat. *ad Dionys. 1027.*) Among other instances, Pausanias (viii. 29.) in a passage which we have before cited, very gravely exposes the absurdity of that belief, which assigned snakes instead of feet to Giants. In proof that such was not the case, he mentions an attempt to render the Syrian river Orestes navigable; for which purpose the Romans diverted it into a new channel. In the old bed thus left dry, was discovered an earthen urn, eleven cubits in length, enclosing a body in no respect of less dimensions, the feet of which altogether were human. The Clarian Apollo pronounced that this Giant bore the same name as the river, and was an Indian by birth.

Of Josephus.

Eleazar.

Of Pliny.

A Jew, Eleazar, seven cubits in height, was sent by Artabanus to Tiberius, among the presents which he offered, at the conclusion of a Treaty of Peace. (Joseph. *Ant. xviii. 6.*) Not many years after, Pliny, who was not likely to be wanting in specimens of Giants, laments the degeneracy of mankind, who daily become less—*rari patribus proceriores*—and, according to the doctrine of the Stoics, he attributes this want of growth to the general conflagration which he believed to be at hand. As instances of magnitude in elder times, he brings forward a body discovered in Crete by an earthquake, which measured 46 cubits, and was believed to belong either to Orion or Otus; and he even condescends to the comparatively puny Orestes. He then speaks of an Arab, Gabbara, exhibited at Rome, in his own time, by the Emperor Claudius, who measured nine feet nine inches. Columella mentions the same person, whom he calls a Jew, as forming one of the shows during the Circensian Games, (*de Re Rust. iii. 8.*) Pliny adds, that in the reign of Augustus lived two persons, Posio and Secundilla, who were yet half a foot higher than Gabbara; and who, on account of their wonderful size, were buried in the cemetery of the Sallustian Gardens. (vii. 16.)

Of Pallas.

We cannot trace the enormous fable of the discovery of the body of Pallas, beyond the narration of William of Malmesbury. In his Chapter on Edward the Confessor (ii. 13.) it is given as follows: *Tunc corpus Pallantis, filii Evandri, de quo Virgilius narrat, Romæ repertum est illibatum, ingenti statura omnium quid tot sæculo incorruptionem nisi superavit. Quid ea sit natura conditorum corporum ut carne tabescente cutis*

exterior necrois, neci omnia contineant. Huius vulneris quod in medio pectore Turnus fecerat, quatuor pedibus et semis mensuratum est. Epitaphium Ajaxumidi repperit est;

GIANT.

*Filius Evandri, Pallans, quem lancea Turni,
Miles occidit, murem san. fecit hic.*

In some of the many writers who have copied this account we have seen a better reading, *modè rui*; but we must not omit the good Monk's criticism on this Epitaph: *Quod non tunc crediderim factum, licet dicatur Carmentis mater Evandri Latinas literas invenisse, sed ab Ennio, vel alio aliquo antiquo compositum. Ardens lucerna ad caput inventa, arte Mechanicis ut nullius statûs violentiâ, nullius liquoris aspergine valeret extingui. Quod cum multi mirarentur, unus, ut semper aliqui solertius ingenium in malo habent, stilo subius flammam foramen fecit: ita introducto aëre ignis evanuit. Corpus, muro applictum, vastitate nisi munium altitudinem vici; sed, procedentibus diebus, stillicidiis rorulentis infusum, communem mortalium corruptionem agnovit, cute soluta et nervis effluentibus.*

William of Malmesbury died in 1143. Matthew of Westminster, whose death none place later than 1377, and some fell seventy years before that time, has copied the above account almost verbatim, adding the precise date of the discovery, *anno gratiæ 1037*. Galeotus Martius (as cited by Hakewill) has slyly asked, how the body of this hero could have been found entire, when Virgil implies that it was burned?

Arctique comae obstitit amictu.

Æn. xi. 77.

But by far the most inordinate dead Giant of whom we have met with any account, is that described by Boecaccio, as discovered in his own days, about the middle of the XIVth century, at Drepanum (*Trapani*) in Sicily. The story has been copied by many other writers; but as the Tract of Boecaccio, in which it is originally to be found, is not of common occurrence, and as in a tale of this kind the interest is egregiously destroyed by any omission of minute particulars, we shall transcribe the passage entire below:

Of Boecaccio.
Giant of Drepanum.

Sed ante omnia non omnino fictum est fuisse Gigantes, id est homines formâ seu statura ultra modum ceteros excedentes, imo constat esse verissimum, et quicquid his diebus apud Drepanum Siciliæ oppidum fortissimè demonstravit eventus. Nam cum in radicibus montis qui supereminet Drepano, haud longè ab oppido nonnulli agrestes ad construendû pastorem domum fundamenta foderent, apparuit caverna cuiusdam introitus. Quem cum viisuri quidam iustus esset facilius incensus foveas introitus aridi, antrum summæ altitudinis atque amplitudinis incenerent. Per quod incidentes in oppositum introitus ingentis magnitudinis sedentem viderunt hominem, ex quo terre facti repente fugam arripientes exire antrum, nec ante tenuerunt cursum quam in oppidum devenissent, occurrentibus quid viderant nuntians. Mirabundi autem cives viisuri quidam mali hoc esset incensus funeralis armisque sumptis, quasi in hostem unanimes exire civitatem, et ultra trecentos intravere specum, videruntque non minus quam primi stupidi quem retulerant illuc. Tandem proximioris facti, postquam non viderent esse hominem norunt, viderunt sedentem quandam in sede, et sinistrâ manu intinere baculo tante altitudinis atque grœnitici ut excederet quemcumque praeagrandis navigii malum, sic et hominem inissa atque inaudite amplitudinis nullâ ex parte

GIANT. *corrosum aut diminutū. Et cum ex eis unus porrectū manu tetigisset stante malum e vestigio malus solutus in cinerem corruisset, remanente certe audito baculus alter plumbeus ad manū usque leuante ascendit, et ut satis aduertitur plumbū erat ad augendū grauitatē malo infusum, quod postea ponderantes nuerunt qui viderunt fuisse ponderis 15 cantariorum (centenariorum) Drepanennum, quorum unusquisque poterat et hinc et inde comminuere crēta. Deum hominis stature laeta equi corruisset et in puluerem omnis fere versa est. Quam quum sonantū tractaret manibus, tres dentes adhuc solidi comperti sunt multo magis grandiculi, ponderis autē erant trium rotularū id est centum communis uariarum. Quos Drepanus in latissimum comperti Gigantis et sempiternam Posteritati memoriam, filo alligauit ferro, et suspendit in quadam civitatis Ecclesiā in honorem Annunciate Virginis editā et ejusdem titulo insignitā. Præterea et partem crani anteriorē inuenerit firmissimā adhuc et plurū frumētū modiorū capere. Sic et ea alterius cruris, cuius elsi ob annotatā similitudinem in puluerem pars decemisset, percepti tamen in reliquo est ab his, qui totam hominis altitudinē ad mensurā cuiusque minimi ossis notere cum fuisse magnitudinis ductorū cubitorū, vel amplius. Suspexitur etiam a quibusdam ex prudentioribus hanc fuisse Erycem loci potentissimū Regem, Batū et Francis filium ab Hercule occisum, et in eodē monte cecidit. Quidē autem arbitrantur Entellum, qui olim in funebribus ludis ab Ænea pro Anchis Patre editis pugno tauri occiderat. Alii vero unū ex Cyclopius et potissime Polyphemum. (De Genealogiā Deorum, iv, 68.)*

Exposed by Kircher.

Kircher (*de Mundo* Subt. viii. 4) has exposed the pretensions of this Giant. He visited the cave in which it was said to have been found, and observed that it scarcely measured 30 feet in height; nor was he shown in the town any other remains than those of the celebrated teeth. Of similar teeth he afterwards saw an immense depository. There can be little doubt that they were fossil. In a Plate accompanying this Chapter he has exhibited a comparative scale of five figures, the first being an ordinary man, the last the Drepano Giant; Goliath, who is the second, scarcely tops his uncle. Subsequently, Kircher has very amusingly portrayed the inconveniences which must result from the existence of such a monster. The catalogue might have afforded hints to Swift in his *Brothnag*. Si enim, uti Bocaccio de Gigante Drepanico refert, homo 200 cubitorum, qui 400 pedes geometricos, vel 600 palmos efficit, unquam in mundo existisset, in haud dubiū turris ejusque magnitudinem adæquasset. Nullus unquam Colonus in mundo erectus fuit quem non multis parauis superaret. Lector curiosus hinc ducat conqueas circa habitationem, nutrimentum, tyrannidem hujus monstri. Quod enim habitaculum tante castitatis capax? Quod nutrimentum tante ingluvii sufficiens? Certe integer grex ovium caprarumque pro unius diei sustentatione ei minime sufficeret, pro bolo boem, pro potu fontes rivoque haud dubiū exhausti. Quod experimentum tante molli congruum? Certe etiam nauticum et aliud non fuisse nisi atrophici loco, et quingaginta simul astra pro testamento: fugi et pinus non fuissent nisi tenuis loco bacilli. Quodnam autem animal a tantā immanitate tutum fuisse? Tanta velocitas ut ordinarij hominis passus quingaginta uno ipse passus comprehenderet; murus et domus, quantumcumque firmas et solidas, solus

pugni nut calcis illusione prostrariant; exercitus integro, haud secus ac mentor fœnum, secuisset. Something similar to Kircher's scale, only much more elaborately detailed, is one part of which is cited by Gibbon, (*Myrrid. Works*, v. 504, 505.) whose research nothing ever escaped. He refers to Henrion, but not to the Work. In his *Comographie*, the only Work of Henrion Henon's with which we are acquainted, we have not found the scale passage; but we by no means, on that account, mistrust Gibbon's accuracy. He gives comparative heights from the Creation to our Saviour. Adam measured 128 feet 9 inches, Eve 118 9; therefore the natural ratio of Man to Woman is 25 : 24. Noah was 20 feet less than Adam. Abraham 28, Moses 13, and Hercules only 10.

Boccaccio was a man of secular habits and vivid St Augustine's imagination; but what shall we say to so grave an authority as that of St. Augustine, for similar Gigantic remains? *Vidi ipse non solus*, are the words of the good Father, (*De Civ. Dei*, xv. 9.) *sed aliquem necum in Uticensi littore, molarem hominis dentem tam ingentem ut si in nostrorum dentium modulos minutim collocaretur, centum nobis videretur facere potuisse.* The commentary of Ludovico Vives upon this passage L. Vives. is an amusing specimen of the facility with which matters, not in any way bearing on the point, may be presented as evidence confirmatory of a marvel. He himself also, he says, had seen a human tooth of immoderate size, not quite so big, perhaps, as that which had been exhibited to St. Augustine; but, nevertheless, of goodly magnitude, bigger than a man's fist. It once belonged to St. Christopher, and it was shown on the Festival of that Saint at the Mother Church in Valencia. Vives had implicit faith in this relic, because the friend who accompanied him, when it was displayed, was a young man of unblemished character. *Aderat necum Hieronymus Burgarius juvenis ingenio castissimo, et supra modum sobrio, studijque bonarum artium deditissimo: ad quod cum sumptu natura factus et appositus esset, tum etiam magnus illi erat calcar patris sapientissimi monita et exemplum, qui vir natu grandior, et amplā familiā magnique opibus et negotiis districtus, dabat se nihilo minus titeris, ut hoc saltem quod viderent liberi imitarentur.* The premises are, the good qualities of the Burgarini; and the conclusion is, the existence of Giants. Can any reasoning be more strictly consequential?

But there were other teeth of St. Christopher, elsewhere, as big as that preserved at Valencia. Torquemada is said by Riola, in his *Gigantologia*, to mention one shown in the Church of Covo in Spain exactly of the same size. We suppose there can be little doubt of the identity of the Christopher of Vives and the Christoffe whom Riola describes as a Martyr under Decius.

A very few words in Florus gave rise, in the Theodosian year 1613, to a similar impudent imposture. The Annalist is speaking of Theutobochus, a Prince of the Cimbric Thracians, who was defeated by Marius. Certe rex ipse Theutobochus, quatenus usque equos transire solitus, vis unum quem fugeret ascendit, proximique in saltu comprehensus, insigni spectaculo triumphi fuit, quippe rei proceritatis crimine super trepera sua eminebat. (iii. 10.) Hence, say the Commentators, he must have been not less than ten feet high, for no high were Trophies usually raised. But this was not enough; early in the XVIIth century it was reported that a brick tomb had been discovered

GIANT.

St Augustine's

L. Vives.

Theodosian

GIANT.

near the chateau of Langons, at the confluence of the Rhone and the Isere, 30 feet long, 12 broad, 8 high, with a marble inscribed THEUTOBOCHUS REX. The body within it measured 20½ feet in length and 10 across the shoulders; and it was boldly declared to be that of Theutobochus. Pierre Mazuyer, a surgeon of Beaupreire, brought from Dauphiny to Paris some teeth, a rib, a shoulder blade, some vertebrae, and other bones, which he exhibited, together with medals of Marius. All Paris flocked to the sight, and the exhibitor made a large sum by his show. Another surgeon wrote a Tract, *Gigantologie*, in which he undertook to ascertain the exact dimensions of Theutobochus; and it was not until the writer was shown to be ignorant of History, Geography, and Anatomy, that the public credulity hesitated in its ready assent. When Paris began to doubt, Mazuyer wisely set off elsewhere, and made a rich harvest in Germany and other Countries. A detailed account of the whole transaction may be found in *Le Mercure Francoise* for 1613, p. 191. The falsehood of the assertion was proved by Peirese, and in his *Life by Gassendi* (lib. iii. ann. 1613) are particulars very similar to those given in the *Mercure Francoise*. On *montreroit par toute l'Europe en 1613 les ossements du Geant Teutobochus*. Un Naturaliste prouve que c'étoient des os d'Elephant, observes Larcher in his note on the passage in Herodotus, which relates to Orestes. A dissertation, occasioned by the exhibition of these bones, *Super Gigantibus et an ii gentium et præsertim Arctoi orbis populorum conditores habendi*, is appended to the 1st Book of the *Rerum Danicarum Historie*, by Pontenus.

A very few more instances of the defunct, with whom, for the most part, we have hitherto been concerned, will bring us to living Giants. The following is an example between the two. It is related by Majolus, in his *Dies Canicularis*. (Collog. 2.) Sancto drinde Maclovio, Episcopo Bradanno, Inevite Fortunata Gigantis corpus sepulture immensum ediderunt; et etenim verendi Evangelii causâ profectus Maclovius, refuso quodam sepulcro, comperit corpus occupans amplius spatium, illi se comitibus admirandum. Sanctus igitur cadaver juncti resurgere in vitam; parvit ille, nulla de rebus arcanisque alterius seculi divinis Maclovium edocuit, ac suscepit Baptismate etiam diu superavit, ut Vincentius tradit lib. xxi. c. 97.

Majolus does not express any doubt respecting this story; he was too good a Romanist not to assent where a church miracle was concerned; but his faith is not always so accommodating. He had met with a narrative told by Isidorus, and copied by Riolan, in his *Gigantologie*, (c. 6.) in whose words we shall present it for the sake of the comment with which it concludes. The chapter treats the question *s'il y a eu des Femmes Geants*, and it is decided in the affirmative; because, although none such are mentioned in the Bible, several are noticed in profane History. Isidore, liv. ii. de *ses Etymologies* chap. 3. *recte quævis regions Occidentales s'est trouvée une fille, que les flots de la mer avoient poussée au rivage, icelle étoit morte, blême à la teste, avoit cinquante coudes de longueur, quatre coudes de largeur entre ses deux épaules; ceste dimension mal proportionnée fait croire que l'Histoire est fautive*. Upon this tale Majolus does not venture to pronounce so decidedly as Riolan, but he besitates incredulity, *quæ res fidem excedere videtur, attamen illi subscribit Vincentius*, *Hist. Nat.* xxi. 1; and Riolan again is equally

tender of the reputation of Hector Boethius, who on the authority of a baunch-bone, still preserved, *au temple Petle en la Comté de Moravie*, avouches the existence of one Jean Petit, who was 40 feet high; whereon Riolan gently characterises the mighty Hector as *auteur suspect en ses narrations*.

Holinshed is a vehement advocate for the authenticity of Gigantic human bones. The Vth Chapter of his *Description of Britaine* discusses "whether it be likele that any Giants were, and whether they inhabited in this Ile, or not." He accepts without a doubt some of the legends which we have already cited; and is not very well pleased with those who have shown themselves more sceptical. "In the Histories of Brabant, I read of a Giant found, whose bones were 17 or 18 cubits in length; but Goropius, as his manner is, denieth them to be the bones of a man, affirming rather that they were the bones of an elephant, because they somewhat resembled those of two such beasts, which were found at the making of the famous ditch between Braxels and Mechlin. As though there were aunc precise resemblance between the bones of a man and of an elephant, or that there had ever beene any elephant of 27 foot in length. But see his demenorment. In the end he grantes that another bodie was found upon the shore of Rhodanus of 30 foot in length, which somewhat staileth his judgement, but not altogether remooveth his error."

In the same chapter he has collected the following histories. "There was a carcass also laid bare in 1170 in England, upon the shore, where the beating of the sea had washed awaie the earth from the stones where it laie, and when it was taken up it contained 50 foot in measure, as our Histories doo report. The like was seene before in Wales, in the year 1087, of another of 14 foot." The marginal authorities are Johannes Leland, *Mafiacus*, lib. iv. Trivet. Mat. West., and we would as soon take the word of Holinshed himself, as that of any of his vouchers. He then gives, from Hector Boethius, the account, to which we have above alluded, of Little John, (*per Antiphrasim*), and the reader probably has not yet supposed that Jean Petit was his fellow islander, or that the temple Petle en la Comté de Moravie is no other than Perth. Holinshed, however, reduces the height of the Giant to 14 feet. "In the year of Grace 1475, the bodie of Tulliola, the daughter of Cicerus, was Tulliola taken up and found higher by not a few foot than the common sort of women living in those daies;" an excellence which we might reasonably expect to find noticed by her disconsolate father, when dwelling on his lost daughter's praises. "Gervasius Tilberiensis, head Marshal to the King of Arles, writeth in his *Chronicle*, dedicated to Otho IV., how that at Isonetum, in the suburbs of Paris, he saw the bodie of a man that was 20 foot long, beside the head and necke, which was missing and not found, the owner having per adventure bene behended for some notable treaspasse committed in times past, or (as he saith) killed by St. William." "A carcass was taken up at Ivis Church, neere Salisbury, but of late yeeres to speake, of almost 14 foot long, in *Dictionario Eliote*, (St. Thomas Eliot;)" another "in Gillesland in Come Whilton paroke, not far from the Chappell of the Moore, of more than incredible greatness." "Richard Graslon, in his *Manuel*, telleth of one whose shin-bone contained six foot, and thereto his scull so great that it was able to receive five pecks of wheat. Wherefore, by conjectural symmetric of these

GIANT.

Holinshed.

A dead
Giant
revised.Female
Giants.

GIANT.

Living
Arthur.
William
the Conqueror.

parts, his bodie must needs be of 24 foot, or rather more if it were diligentlie measured." "The bone of King Arthur being found in the yeare 1189, was two foot higher than anie man that came to behold the same. (Sylvestre Gyraldus.) The carcase of Willianm Conqueror was seene not manie yeares since (to wit 1542) in the city of Cane, 12 inches longer, by the judgment of such as saw it, than anie man which dwelled in the countrie. (*Constantia fama Gallorum.*)" All which testimonies I note together, because they proceed from Christian writers, from whom nothing should be farther or more distant, than of set purpose to lie and feed the world with fables."

Gigantic
bones.

"Now to say somewhat also of mine owne knowledge, there is the thigh-bone of a man to be seene in the Church of St. Laurence neere Guildhall in London, which in time past was 26 inches in length, but now it beginneth to decay, so that it is shorter by four inches than it was in the time of King Edward. Another also is to be seene in Aldermanie Burie, of some called Aldermanburie, of 32 inches and rather more, whereof the symmetric halfe been taken by some skillful in that practice, and an image made according to that proportion, which is fixt in the East end of the cloister of the same Church, not farre from the said bone, and sheweth the person of a man full 10 or 11 foot high, which as some say was found in the cloister of Poules, that was neere to the Librarie, at such time as the Duke of Somerset did pull it downe to the verie foundation, and carried the stones thereof to the Strand, where he did build his house. These two bones have I seene, beside others, whereof at the beholding I took no gress heed, because I minded not to as then to have had none such use of their proportions, and therefore I will speake no more of them; this is sufficient for my purpose, that is delivered out of the Christian authors."

Their pre-
sentation ex-
posed by
Stow.

Both of these sets of bones are mentioned by Stow, (*Survey of London*, fol. 204. Ed. 1633,) he himself also had seen them, but not with eyes of like belief; the shank-bone in St. Laurence was 25 inches long. "of a man (as it is said) but might bee of an elephant." It used to be chained to a stone pillar, and was so hard that without injury to itself it had fretted the pillar. That the other bone in St. Mary, Aldermanbury, had been found in the charnel house of St. Paul's, Stow had considerable misgiving, and as we think, on sufficient grounds; "for that the late Reynewelle, stationer, (who paid for the carriage of these bones from the charnell to the Moorfields,) told mee of some thousands of cartloads and more to be conveyed, whereof he wondred, but never told mee of any such bone to be found in either place; neither would the same have easily bin gotten from him if he had heard thereof, except he had reserved the like for himself, being the greatest preserver of antiquities in these parts for his time."

Giants de-
scribed by
Trallianus.

But to return to Holinshed, who, having despatched his Christian authorities, proceeds to set down what he has "read thereof in Pagan writers, who had alwaies great regard of their credit." He runs over some of the wonders which we have already cited on the testimony of Classical writers, and at length arrives at a notable Giant recorded by Trallianus. "In the daies of Tiberius, the Emperor," saith he, "a corps was left

GIANT.

bare or laid open after an earthquake, of which each tooth (taken one with another) contained 12 inches never at the least. Now forasmuch as in such as be full mouthed, each chap hath commonlie sixteen teeth at the least, which amount unto thirty-two in the whole, needs must the widenesse of this man's chaps be well neere of 16 foot, and the opening of his lips five at the least. A large mouth in mine opinion, and not to eat peason with ladies of my time, besides that if occasion served, it was able to receive the whole bodies of two than one of the greatest men, I meane of such as we be in our daies. When the carcase was thus found, everie man marvelled at it, and good cause why. A messenger was sent to Tiberius the Emperour also, to know his pleasure, whether he would have the same brought over unto Rome or not, but he forbod them, willing his legate not to remove the dead out of his resting place; but rather somehow to satisfy his phantasie, to send him a tooth of his head, which bringe done, he gave it to a cunning workman, commanding him to shape a carcase of light matter, after the proportion of the tooth, that at least by such meanes he might satisfie his curious mind, and the fantasies of such as are delited with novelties. To be short, when the image was once made and set up on end, it appeared rather an huge collosie than the true carcase of a man; and when it had stood in Rome untill the people were wearie and thoroughlie satisfied with the sight thereof, he caused it to be broken all to peeces, and the tooth sent again to the carcase from whence it came, willing them moreover to cover it diligentlie, and in a while not to dismember the corpse, nor from henceforth to be so hardie as to open the sepulchre anie more."

A belief in the existence of whole Nations of Giants has gradually but slowly given way before the progress of Geographical discovery. Great stature is an attribute with which ignorance has generally invested such Barbarous Tribes as have been least known. Thus, the Ancients thought the Savages of the unexplored parts of Africa, and the numerous people whom they clasped under the sweeping name of Indians, to be far above the ordinary size of Man; and, in times of much later date than we should have expected a similar error to prevail, very grave authors have lent their testimony to its support. Whether he was himself deceived, or for some secret purpose of his Order was endeavouring to deceive others, it is not now possible to decide; but Melchior Nunez, a Jesuit, is said to assert in his *Letters from China* in the year 1533, that the Emperour of that Country entertained a Body Guard of 500 persons, each 15 feet high. The Giants attributed to Mexico and Peru were of past generations, and their record, like that of many whom we have already noticed, depended upon tradition and their skeletons; but, more in the North of America, we read accounts of Giants who had been actually seen by the visitants in the lively exercise of their huge and extraordinary bulk. Take the narrative which Purchas (who wrote in 1614) has given of a Tribe of Virginians. It is from the representations of Alexander Whitaker, an early voyager in those parts. "The Sasquesahanockes are a Giantly People, strange in proportion, behaviour, and attire, their voice sounding from them as out of a cave, their attire of bears skins, hanged with beares pawes, the head of a wolfe, and such like jewels: and (if any would have a spoone to eat with the Divele) their tobacco pipes were three quarters of a yard long, carved at the great end with a

Melchior
Nunez.Virginians
Giants.

Purchas.

* Stow sufficiently refutes this assertion. See the statements in Hakewill's *Apology*, iii. 5.

GIANT. bird, beare, or other device, sufficient to beat out the braines of a horse, (and how many asses' braines are beat out, or rather men's brains smoked out, and asses haled in by our lesse pipes at home?) the rest of their furniture was suitable. The calf of one of their legges was measured three quarters of a yard about, the rest of his limbes proportionable." (viii. 6.)

Patagonians. The extreme Southern division of the American Continent retained this evil fame much longer; and we are not sure whether, at least in the creed of the vulgar, Patagonia, which derived its name from the belief, and the adjacent Countries, are not even now peopled with Monsters 12 feet high. Two and a half degrees South of Cape St. Augustin, Magellan states, that he fell in with a Country inhabited by a wild sort of People. They were of a prodigious stature, fierce and barbarous, made a horrible, roaring noise, more like Bulls than human creatures; and yet, with all that mighty bulk, were so nimble and light of foot, that none of the Spaniards or Portuguese could overtake them. Of one of those who came on board, and who, probably, was among the unhappy prisoners whom Magellan so treacherously and mercilessly carried away with him, it is said: "His bulk and stature was such as would easily allow him the character of a Giant. The head of one of his middle-sized men reached but to his waist, and he was proportionally big. Of those who were made prisoners, it is added, that one very near tired the utmost force of nine men that were employed to master him, and though they had him down and bound his hands tightly, yet he freed himself from his bonds, and got loose in spite of their endeavours to hold him. And proportionable to their strength is that also of their appetite. One of them eat up a whole basket of ship-biscuit at a meal, and drank a bowl (they do not say how large) of water at a draught; but any thing of this kind is not so very strange, considering the large carcasses which they have to maintain." (Magellan's *Voyages*, in Harris, b. i. c. 1.)

Cavendish. Cavendish declared that his shipmates measured the print of a man's foot which extended eighteen inches. (*Ibid.* p. 24.)

Knivet. Knivet, determined not to be outdone, found some at Port Desire as big as four of ours, and two men newly buried, one of which was fourteen spans long. "He saw also one Brasil taken by Alonso Dias, a Spaniard, being by fowle weather driven out of St. Julian's, which was a young man, and yet above thirteen spans high. Oliver Noort, who, following the example of Magellan, made prisoners of the natives, heard from them as soon as they had learned Dutch, that out of four Tribes in those parts, nine which warred on the other three consisted of men ten or eleven feet high. Sir R.

Hawkins. Hawkins speaks of the wonderful mountains with their "More Giantly overlookers, with snowie lockes and cloudie lookes;" and, to complete the tale of terror, Lane, who accompanied Cavendish in his last voyage, and was very nearly eaten up by the natives, says, they "Eyther had vizards on their faces like Dogges faces, or else their faces were Dogges faces indeed." (*Ibid.* ix. 6.) This unlettered seaman had never heard of the *Cynocephali* of Herodotus, but it is in the essence of the marvellous that it should retreat its own steps in a circle. In 1764, Commodore Byron exposed the natives whom he saw to be about seven feet high, and the language he employs sufficiently betokens his astonishment: he talks of frightful Colossuses, and enormous Goblins, who realize tales of Monsters in

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human shape. Two years afterwards Captain Wallis applied the most certain test, a measuring rod. By this standard, one of the tallest among them proved to be six feet seven inches, several were six feet five and six inches, and the average height was from five feet ten inches to six feet; a goodly race, indeed, but far beneath the authorized dimensions of legitimate Giantship.

We come in the last place, to Gigantic individuals concerning whom there appears to be authentic testimony.

Of Sir Richard Herbert, brother of William Herbert, Earl of Pembroke, temp. Edward IV., Fuller (*Worthies, Monmouthshire.*) records that there is a tradition in the noble family of Herberts of Cherbury, that in company with his brother, leading his Welshmen with their pole axes, he twice made his way through the Northern men of Henry VI., without any mortal wound. On that day he is said, moreover, to have slain 140 men with his own hand. "He is reported also to be of a Giant's stature, the peg being extant in Mousatgomery Castle whereon he used to hang his hat at dinner, which no man of an ordinary height can reach with his hand at this day."

Holinshed (*loc. cit.*) speaks of a Gigantic Frenchmen contemporary with himself. "In our times sian, and whilst Francis I. reigned over France, there was a man scene in Aquitaine, whose the King being in those parties made of his gard, whose height was such that a man of common height might easilie go under his twist without stooping, a stature incredible." Of the same person, the Giant of Bordeaux, mention is made by Cassanio, (c. 6.) who affirms on the testimony of an eye-witness, that an ordinary man upright might walk between his legs; which we suppose is also Holinshed's meaning. Cassanio is a credible witness, for he appears to have written in order to confute some idle stories of Giants, invented and collected by Goropius Becanus, Physician to Mary, Queen of Hungary, in his *Tract de Gigantomachia*, who pretended that himself had seen a woman ten feet high, and that within five miles of his house was a man almost as tall.

Hulinshed furnishes his own evidence also for a Giant: "I have seen a man myselfe of seven foot in height, but lame of his legs. The Chronicle also of Cogshall speaks of one in Wales who was half a foot higher, but through infirmities and wounds not able to beweld himselfe. I might (if I thought good) speake also of another of no less height than either of them, and living of late yeares, but those that remembered shall suffice to prove my purpose without." It is useless now to inquire, either concerning the person to whom the mysterious paragraph at the close alludes, or the reasons which induced the Chronicler to involve the matter in so much obscurity.

The family of the Scalgers appears to have been unusually tall, and Julius Cæsar, of that race, bears witness to an absolute Giant whom he had seen, bedridden in an Hospital at Milan. *Quoniam hæc historie maximam illorum magnitudinem dens defunctus palmas. Ego vero novorum tot homines vidi, tot hodie vivunt, ut de Patre meo ejusque fratribus quatuor nihil habeam scribere; ego cum quinque pedibus majorum, ille me totâ facie superabat. . . Sed et post vicioriam quam sub Ludovico Rege ad Laudem pompicam vicimus, Mediolanum profecti offenderim in publico Nuocemio, juvenem unum tantis procrisitatibus stare non possit. Neque enim potuerit a Naturâ satis ali-*

GIANT

All disposed by Wal-
lis.

Real Giants.

Sir Richard Herbert.

Giant of Bordeaux.

GIANT.

menti ad crassitudinis roborque proportionem meditari. Itaque jacobus, episcopusque duos lectos simul junctos. (*Eruditione Exercit. Ex.* 363.)

Royal Por-
tore.

Two Giants are noticed by Hakewill as having filled the office of Royal Porter in England in the early part of the XVIIIth century. "There is at this present (1624.) to be seen here in England, one Parsons, by trade a blacke smith, now Porter at the King's Court, who by just measure is found to bee no lesse than seven foote and two inches; and I heare that a Welchman is lately entertained by the Prince in the like place, who outstrips smiths in height by five inches, and yet he is still growing, so as in time he may well come to eight foote." (*Apology*, iii. 4. 3.)

Walter
Parsons.
Fuller.

Fuller has given each of these remarkable persons a niche in his *Worthies*; but he does not assign to the latter a height equal to that which Hakewill has allowed him. Of the first he speaks thus, under *Staffordshire*: "Walter Parsons, born in this County, was first apprentice to a smith, when he grew so tall in stature, that a hole was made for him in the ground, to stand therein up to his knees, so to make him adequate with his fellow-workmen. He afterwards was Porter to King James, seeing as Gates generally are higher than the rest of the Building, so it was slightly that the Porter should be taller than other persons. He was proportionable in his parts, and had strength equal to his height, valour to his strength, temper to his valour: so that he declined to do an injury to any single person. He would make nothing to take two of the tallest Yeomen of the Guard (like the Gizzard and Liver) under his arms at once, and order them as he pleased. Yet were his parents (for aught I do understand to the contrary) but of an ordinary stature. . . . This Parsons is produced for proof that all Ages afford some of extraordinary height, and that there is no general decay of mankind in their dimensions; which if there were, we had by this time shrunk to be lower than Pigmyes, not to instance in a lesser proportion. This Parsons died Anno Domini 162—."

F. H.

Plot has also given a very similar account of Parsons. (*Nat. Hist. of Staffordshire*, viii. 50.) He speaks of him as good tempered and sportive; scoring to take advantage of his strength, nevertheless, that once having been provoked in the streets of London by a man of ordinary stature, "he took him up by the waistband of his breeches, and lung him upon one of the hooks in the shambles, to be ridiculed by the people, and so went his way." The measure of his hand, on a piece of wainscot in Bentley Hall, was 11 inches from the *carpus* to the end of the middle finger, and the palm six inches broad. After mentioning one or two other instances of great size, Plot remarks that they were not equal to "John Middleton, commonly called the *Child of Hall* in the County of Lane, whose hand from the *carpus* to the end of his middle finger was 17 inches long, his palm eight and a half inches, and his whole height nine foot three inches, wanting but six inches of the height of Goliath, if that in Brazen-nose College Library (drawn at length, as 'tis said, in this just proportion) be a true piece of him."

John Mid-
dleton.

Fuller successfully combats the opinion which we have cited above from Pliny; and the complaint *non esse sporadicis*, though of common occurrence, does not appear to rest on any sound foundation. Under *Monmouthshire*, he notices the other Worthy: "William Evans was born in this County, and may justly be ne-

William
Evans.

counted the Giant of our Age for his stature, being foil two yards and a half in height. He was Porter to King Charles I., succeeding Walter Parsons (Parsons) in his place, and exceeding him two inches in height, but far beneath him in an equal proportion of body, for he was not soeuly what the Latin calls *compertus*, knocking his knees together, and going out squalling with his feet, but also haulted a little: yet made he shift to dance in an Antimask at Court, where he drew little Jeffery the Dwarf out of his pocket, first to the wonder, then to the laughter of the beholders. He died Anno Domini 163—."

From some loose printed papers, preserved in the British Museum, we transcribe the following Advertisements of persons of extraordinary stature who have been openly exhibited in England, and whose detection, if there had been any imposture practised, would have been sufficiently easy.

"The Giant, or the Miracle of Nature,

Advertise-
ments of
Giants.

"Being the so much admired young man, aged 19 years last June, 1684, born in Ireland, of such a prodigious height and bigness and every way proportionable, the like hath not been seen since the memory of man. He hath been several times shown at Court, and his Majesty was pleased to walk under his arm, and he is grown very much since. He now reaches ten foot and a half, fathoms near eight foot, spans fifteen inches, and is believed to be as big as one of the Giants in Guildhall. He is to be seen at the Catherine Wheel in Southwark Fair. *Fritz Rex.*"

Iris Giant,
1684

Four years afterwards we read much the same particulars of him under the title of "*Miraculo Nature*, or a *Miracle of Nature.*" The Bill contains an assurance that "he is grown very much since," an assertion which does not appear verified by the measurements afterwards stated; "and it is generally thought that if he lives three years more, and grows as he has done" (which he was not very likely to do after having completed his three and twentieth year) "he will be much bigger than any of those Giants we read of in story." "He is to be seen at Cow Lane End, in Bartholomew Fair, where his picture hangs out. *Fritz Rex.*"

In William III's reign we have the following: "At the Son, in Queen Street in Cheapside, is to be seen a wonderful and strange Englishman, who is seven foot four inches and a half in height, being not as yet 20 years of age until November, 1701. His limbs are all proportionable to his tallness and years of growth, and hath not yet been shown in public. *Fritz Rex.*"

English
Giant, 1701

Some Bills are without date.—Of a tall Essex woman near seven feet high, not nineteen years of age.—An Englishman eight foot high, seventeen years old.—There is another which, from the high price of admission, we should be inclined to place later than any we have yet cited, but which still precedes the removal of Signs; "This is to give notice to all persons of Quality and others, that there is to be seen at the Golden Ball in Suffolk Street, near Charing Cross, a Gentleman lately arrived from Holland, being the tallest person that ever was seen here before; being above eight foot high, and between seven and eight and twenty years of age. He is son of a Clergyman, and was born in Swedish Finland. N. B. He is to be seen for two shillings and sixpence each person, at the house aforesaid, from ten o'clock in the morning till one, and from two till four in the afternoon."

Some
without
date.

Under Queen Ann was exhibited "A tall Briton, born

GIANT,
—
GIB
Miller,
the Saxon
Giant.

on a mountain near Linnaeus, the tallest man ever shown in the Kingdom." The two Bills which we cite next relate, as we believe, to Maximilian Christian Miller, who was born at Leipsic in 1674. He exhibited himself in various Countries, and visited England in 1733. Boistard drew his portrait, from the life, in London; at that time he was 59 years of age, and measured nearly eight feet high. Hogarth has introduced his figure on a show-cloth in his *Southseark Fair*, and a plate of him is given in Caulfield's *Memoirs of Remarkable Persons*, iv. 109; from which, as it contains no object with which any comparison can be drawn, a very inadequate notion of his Gigantic stature is formed. He died in London, in 1734.

The first Bill is very short: "G. R. At the Fan over against Devereux Court, without Temple Bar, a Giant born in Saxony, almost eight foot in height and every way proportionable." The second runs as follows: "This is to give notice to all Gentlemen, Ladies, and others, that there is lately arrived from Germany a very tall man, being seven foot and a half high, having been showed before the Emperor and eight Kings in Europe, and also to the Czar of Muscovy. There is also a tall woman lately arrived from Italy, being above seven foot high and every way proportionable, weighing 425 pound weight. She hath also been shown before the Emperor of Germany and the rest of the Princes of Christendom, to their wonderful admiration and satisfaction. Both these wonderful persons are to be seen every day, from ten in the morning till seven at night, at the sign of the Hercules' Pillars at Charing Cross, next door but two to the famous Knaams's." The Lady, as we learn from another Bill, afterwards moved to "The Blew Bear and Green Tree in Fleet Street, next door where the great Elephant is to be seen." We read subse-

Italian
Giantess.

quently, but without date, of "The Living Colossus, or Wonderful Giant from Sweden;" at the Lottery Office, next door to the Green Man, Charing Cross, "near a foot taller than the late famous Saxon."

Still nearer our own remembrance Patrick O'Bryen, or, as he was more commonly called, O'Brien, was exhibited throughout England about the year 1784. His marriage with Miss Mary Anne Colston of Merton Sea End, near Spalding, is recorded in the *Gentleman's Magazine* for September of that year. This "Irish Giant," as he might fairly be called, was fatally addicted to drinking, and died aged 29. His skeleton is preserved in the Museum of the Royal College of Surgeons in London, and measures seven feet eleven inches in height. This, allowing two inches more for the soft parts (which they never exceed) would give him a living stature of eight feet one inch.

The name had become famous, and, as Gilbert observes in the Play, was "a very good travelling name," accordingly it was adopted, after the death of the veritable O'Brien, by a brother Irishman, Patrick Cottar, who measured (as it is said) eight feet seven inches and three quarters. He was buried at Bristol (where he died at the age of 46) with great precaution, to prevent disinterment. His shoes, staff, and other memorials, are preserved in the Bristol Literary Institution.

Two brothers of the name of Knipe, each about seven feet two inches in height, were exhibited as contemporaries of the genuine O'Brien, and some whimsical anecdotes are recorded concerning them. The last Giant of whom we have any recollection was a Frenchman, M. Louis. He measured seven feet six inches, and was said to have two sisters nearly as tall, and a brother taller than himself.

GIANT,
—
GIBBER.
O'Brien.

Cottar, the
second
O'Brien.

The Knipes.

Louis

GIB, v. } The Commentators on Shakspeare
Gib, n. } (*Henry IV. First Part*, act i. sc. 2.)
GIBBING, } have written very largely upon this
Gib-cat, } word as applied to a Cat, and have
GIBBING-CAT, } produced numerous instances of its
Gib-ship, } usage, but have thrown no light upon
the origin of the term. Mr. Nares says, "A Gib-cat is an expression exactly analogous to that of a Jack-an, the one being formerly called Gibb or Gilbert, as commonly as the other Jack. Tom-cat is now the usual term. Tibert is said to be old French for Gilbert, and appears as the name of the Cat in the old Story-book of *Reynard the Fox*. Chaucer, in the *Roman of the Rose*, gives 'Gibbe our Cat,' as the translation of 'Thibert le cat.' This appears quite satisfactory.
To gib is to play the Cat; act like one.
"The cut of his gib," is a vulgar expression which may have taken its rise from the proverbially melancholy visage of a cat; and applied to any singularity of countenance.

A horse is said to gib, when he refuses to press against his collar; but this may be properly to gibe, q. v. from the A. S. *gabban*, to delude or elude, and thus, evade; to shrink from.

— Gibbe our cat
That swatches mice and rattles to killen.
Chaucer. *The Roman of the Rose*, v. 6204.

She is a tontine gib,
The devil and she be shil.
Shelton. *Elmour Ramming*
Nothing it would
To cut Philip scyney
Whom gib our cat hath slayne.
Id. *The Duke of Philip Sparrow*
Nature she [woman] followeth, and playeth the gib,
And at her ho-hand dooth bark and bial
As doth the cat for meght at bial
Early Popular Poetry, vol. ii. p. 25. *School-house for Women*.
Now, We'll call him Cacodemus, with his black gib there,
Beaumont and Fletcher. *The Knight of Malta*, act v. sc. 1.
Mis. Qui killings:
What catterwauling's here? what gibbing?
Id. *The Wild-Goose Chase*, act i. sc. 2.
But afore I will endure such another holliday with him, I'll be
dewine with a good gib-cat, through the great pond at home, as his
uncle Hodge was.
Ben Jonson. *Barrabanes Fagge*, act i. sc. 4.

As melancholy as a gib'd cat.
Ray. *Proverbial Similes*, p. 152.
Bring out the cat-bounds, I'll bring down your gib-ship.
Beaumont and Fletcher. *The Scornful Lady*, act v. sc. 1.
I am as melancholy as a gib-cat, or a lurg'd bear.
Shakspeare. *Henry IV. First Part*, 4d. 47.

GIBBER, v. } Under the A. S. verb *gabban*,
GIBBERISH, v. } (see GAB.) Sommer says, hence
GIBBERISH, n. } the Fr. *gabbé*; Dutch, *gabberen*,
GIBBERISH, adj. } and our own *gab, gabber*; and

GIBBER.
—
GIBBET.

hence also, I take it, our *gibberish*; a kind of canting language used by a sort of rogues we vulgarly call *Gypsies*; a *gibble-gabble* understood only among themselves. And *Lye*; *Gabban*; *unde forsan, gabble, gibberish*. See *GAB*, and *JABBER*.

I conclude all as I began; you understand not the state of *London* *patron*, nor the depth of the question, but scumme upon the surface, and *gibberish* you cannot tell for what.

Montaigne. An Appeal to Censor.

If we could set it down in the ancient Saxon, it would seem most strange and harsh Dutch or *gerish*, as a man call it.

Comden. Remains. The Languages.

The sheeted dead.

Did speak and *gibber* in the Roman streets.

Shakespeare. Hamlet, act i. sc. 1.

And yet forsooth we must gag our *lows* in *gibberish* Irish?

Helmsford. Description of Ireland, ch. i.

He like a gypsy oftentimes would go,

All kinds of gold-rub he had learnt to know,

And with a stick, a short string, and a nose

Would show the people tricks at fast and loose.

Drayton. The Moun-Calf.

Whilst one his wife's laments is lacerating in assuage,

His little infant near, in childish gibberish shows,

What tidings to his grief who sought to calm her woes.

Id. Polycrion, song 12.

For 20,000 were driven into a moore close by, and there put all to the sword, they [the soldiers of Mithridates] all the while crying quarter in their barbarous gibberish, not understood by them that slew them.

Cicero. Annals, Anno Mundi 3919.

Some contesting for privileges, customs, forms, and that old entanglement of iniquity, their *gibberish* laws, though the badge of their ancient slavery.

This *gibberish*, which, in the weakness of human understanding, serves as no other than palliast man's ignorance, and cover their errors, comes by familiar use among those of the same tribe, to seem the most important part of language, and of all other the terms the most significant.

Locke. Of Human Understanding, book iii. ch. x.

As it is introduced in the constitutions, it is neither better nor worse than *gibberish*; and he who put it in did not understand it.

Julien. Researches on Ecclesiastical History, vol. i. p. 330.

GIBBET, *v.* Fr. *gibet*; which Skinner and Gibbet, *n.* } Meunier think may be from the Lat. *gabalus*, denoting a cross; and which Vossius has no doubt is borrowed from the Hebrew. Matthew Paris calls it (*gibbet*) *horribil-patibulum*. Applied to a cross, on which persons are hanged or their bodies affixed.

To *gibbet*, to fix to, to raise or elevate upon, a *gibbet* or cross.

Cresset, that was King of Life

That high upon a *gibbet* dide.

Chaucer. The First Booke of Fowre, fol. 275.

And so after by the lawe

He was into the *gibbet* drawe,

Where he shoue all other beaughts,

As to a traitor it belongeth.

Gower. Conf. Am. book ii. fol. 56.

Y^e knights answered and sayd; Sir, it is good tidings for the comere of Auvergne and of Lymyng, for they have had of hym a long season an euill cryghmour, he hath done so moche yuell, that if it please you he were worthy to payne the *gibbet*.

Lord Berners. Froissart. Cronycle, vol. ii. ch. 170.

Hereupon the soldiers beought me not to hang them, but rather to them to that thowre, & then afterward, if I thought good their bodies might be hangd vpon *gibbets* along the hewer's mouth.

Hallist. Voyages, &c. vol. ii. fol. 336. M. Ren. Landonmore.

Hee shall charge you, and discharge you with the motion of a pewterer's hammer; come off, and on, whether then be that *gibbets* on the hewer's basket.

Shakespeare. Henry IV. Second Part, fol. 88.

The graceless traitour round about did looke

(He looke'd not long, the Devil quickly met him)

To find a halter, which he found, and looke;

Only a *gibbet* now he needs must get him;

So on a witnes'd tree he fairly set him.

G. Fletcher. Christ's Triumph over Death.

Then where's the wrong, to *gibbet* high the name

Of fools and knaves already dead to shame?

Pope. Essay on Satire, part i. v. 160.

Mentzoe being carried to the place of execution in an ignominious manner, with the declarations issued out by him for the King tied about his neck; was there executed on a *gibbet* of thirty foot high.

Ladlow. Memoirs, vol. i. p. 296.

Save a rogue from the gallows, and—he will endeavour to save his fellow. I had *gibbeted* up Julian, and he comes by night to cut him down.

Warkentin. Works, vol. i. p. 54. The Life of the Author. Letter to Dr. Belpay.

It walk'd abroad; it continues its ravages; whilst you are *gibbeting* the curst, or demolishing the tomb.

Burke. On the Revolution in France.

His grants were from the aggregate and consolidated funds of judgments inquisitively legal, and from possessions voluntarily surrendered by the lawful proprietors with the *gibbet* at the door.

Id. A Letter to a Noble Lord.

The *GIBBET* and the Gallows, as we shall hereafter see, are destined for different purposes, nevertheless they are rarely distinguished from each other. Cotgrave (*ed. r.*) gives the following account of a French *Gibbet*.

"In France, all Gentlemen that have *Haute Justice*, have also (or may have) *Gibbets* (for the executing of malefactors) within their territories, though (ordinarily) with some difference in making or fashion, according to their difference in estate or dignity; for the *Gibbet* of the simple high *Justicier* hath but two pillars: the Lord Chancelaine's three; the Baron's four; the Earl's six; and the Duke's eight; and yet these differences are more precise than general: for all customs agree not in them."

From the above account it is plain that a distinguished honour was intended for the great victim of Popish bigotry, concerning whom we read below in Coryat's *Crudities*. The whimsical writer is relating his travels in France, and he speaks thus: "A little on this side Paris, even at the town's end, there is the fayrest Gallows that ever I saw, built upon a little hillocke called Munt Faleon, which consisteth of fourteene faire pillars of free-stone; this Gallows was made in the time of the Guisain massacre, to hang the Admirall of France, Chatillion, who was a Protestant, Anno Dom. 1572." p. 20. ed. 1611.

In the *Gentleman's Magazine* for March 1789 will be found a Letter from Mr. Pegge, on the etymology and the practice of *Gibbeting*. The learned Antiquary inclines to a belief that we borrowed the word from the French. The punishment was known to the Greeks as *ἀναστροφή* and *ἀνακάλυψις*; as is clearly evinced by Martinus. (*Etyim. ad v. Suspendo*.) *Aliquando ἀναστροφή dicitur non de viis hominis supplicio, sed de cadacere aut capite hominis, vel decollati, vel alto supplicio extincti. Id fidebat ignominie causa, he says again of ἀνακάλυψις. Id intelligendum est non de supplicio quo vitta admittatur precursori, sed de pando quo et qui jam gladio necatus erat ignominie amplioris*

GIBBET. *causâ irragabatur, ut oâ paucas horas (nempe ad partem dici post supplicium) insuper suspenderetur, et soli atque hominum oculis exponeretur.* Pegge cites the instance of the King of Al, Joshua, vii, 29. He might have added the ignominious exposure of the bodies of Saul and his sons on the walls of Bethshan. 1 Samuel, xxxi, 10.

The early, modern, English examples of Gibbets offered by Pegge are as follows: *Annal. Dunstap.* p. 130, A. D. 1223; the King orders *Gibbetum grandem preparari*; but here the Gibbet is a Gallows. So also in the next case; Matthew Paris, A. D. 1239, in which a criminal *ignominiosè super machinam illam pœnalem quæ Gibet appellatur, extra Londinum traditur supplicio.* The third example is more to the purpose; Matthew Paris, A. D. 1242, relates the punishment of William de Marisco. He was strangled on the Gibbet, and then suspended on one of its hooks (*unci*), and afterwards, but not till he was dead, the remainder of the horrible sentence of Treason was executed upon him. So in 1236, according to the same author, of two criminals one was Gibbeted alive, and left to perish with pain and hunger; the second, after death, was hung upon a Gibbet to deter others from commission of a like offence. 'This, Mr. Pegge considers "a design truly benevolent and laudable." If we remember rightly, Pangloss hailed the appearance of a Gibbet as a proof of his approach to a civilized Country.

Matthew Paris records an ordinance of the King of France in 1248, that all clippers of the Coin *patibulis laqueentibus tendis præsentari*; which is plainly no other than hanging in chains. Mr. Pegge thinks that the English derived this custom from the French in the time of Henry III.

In after times it was frequently used in England for the Court in sentencing a murderer, or even a notorious thief, to direct that his body after execution should be hung in chains (from) on the spot near which the offence of which he was found guilty had been committed. But this was not any part of the legal judgment. By 25 George II. c. 37. in the sentence for Murder, the Judge is instructed to direct that the body be delivered to the Surgeons to be dissected and anatomized, and that he may direct the body afterwards to be hung in chains, but in nowise to be buried without dissection. (Fost. 107.) At a meeting of the Judges in order to consider this Act, there was some doubt whether hanging to chains might ever be made part of the sentence; but on debate it was agreed by nine Judges, that in all cases within the Act, the judgment for dissection and anatomizing only, should be part of the sentence, and if it should be thought advisable, the Judge might afterwards direct the hanging in chains, by special order to the Sheriff, pursuant to the power given by the Act.

GIBBIUM, in *Zoology*, a genus of *Pentamerous Coleoptera*, established by Scopely, belonging to the family *Platidae*.

Generic character. Antennæ inserted before the eyes, hairy at the tips, bristle-like, joints cylindrical, the second and the two following rather the thickest; eyes very small and flat; body short; *thorax* cylindrical, very short, narrow; *scutellum* hidden; *clytra* clasping the abdomen, half globular.

These destructive insects differ from their equally destructive allies the *Phni*, by the insertion of the antennæ, and the globular shape of their bodies; they

are generally found in collections of plants and on animals, and are the especial enemies of Naturalists.

The type of the genus is *Phnia Scielæ* of authors, figured by Olivier, ii. pl. i. fig. 2. Found all over Europe.

GIBBOUS, or } Fr. *gibbeux*; It. *gibboso*; Sp. *Gibboso*, or } *giboso*; Lat. *gibbus*; of uncertain *Gibbosus*, } etymology. *Gibbosities*, } Standing or rising out, projecting, prominent.

Hark, how the blusters of the Bear,
Their gibbous cheeks in triumph tear,
And with continued shouts do ring
The entry of their paly'd king.

Colton. *Winter.*

Merlines (who are not the best nomenclators,) called it (*a*) *specter* of whale, *a* *phatton*, or rather *gibbatus*. Of the same appellation we meet with one in Roudelien called by the French *gibber*, from its round and gibbous back.

Sir Thomas Brown. *Finger Errors*, book iii. ch. xxi.

Venus, Mercury, and our Moon have phases, and appear sometimes falset, sometimes gibbous, and sometimes more or less round; and even Mars, too, in its quadratures become gibbous.

Huy. *Astr. Theology*, book x. ch. i.

That the water, which by reason of its fluidity should, one would think, compose itself to a level, yet does not so, but hath a gibbous superficies, may to the eye be demonstrated upon the sea. For when two ships sailing contrary ways loose the sight one of another, first the keel and hull disappear, afterwards the sails, and if, when upon deck you have perfectly lost sight of all, you get up to the top of the main mast you may *dearly* it again. Now what should take away the sight of these ships from each other, but the gibbosity of the interjacent water?

Id. *On the Creation*, part ii.

To this I answer, that the argument will not hold of such bodies whose superficies is full of unequal parts and gibbosity, as the moon is.

Wilkins. *Works*, vol. i. ch. l. p. 33. Prop. 4. *That the Moon is a solid, compacted, spacious body.*

Must we therefore, to make this convexity of the earth discernible to the eye, suppose a man be lifted up a great height in the air, that he may have a very spacious horizon under one view? but then, again, because of the distance, the convexity, and gibbosity, would vanish away; he would only see below him a great circular disk, as level to his thinking as the face of the moon.

Bentley. *Sermon 8.*

Some with an acute point, dark green above, paler beneath, with a gibbosity at the insertion of the petiole.

Sir William Jones. *Botanical Observations on select Indian Plants*, vol. v. p. 144.

Varro and Pliny take notice of their spotted plumage, and the gibbous substance on their heads; so that from these citations we find every character of the guinea hen, but none that agrees with the turkey.

Fennell. *British Zoology*, The Turkey.

GIBE, v. } A. S. *gabban*, *driderre*, *illudere*, to
GIBE, n. } scoff, to mock, to deride, to flout, to
GIBER, } jibe or jeast. Hence, Sumner adds,
GIBINGLY, } perhaps the Fr. *gaber*; Dutch *gaber-ber*. (See to GAB.)

To jest at, to mock, to flout, to sneer at, to deride; to throw out sneers, scoffs or taunts.

———— The vulgar yield an open ear,
And common country loves to gibe and sneer
At avarice thing, which they leave spoke ill,
And the best speeches with ill meaning spill.

Spenser. *Mocho Roderick's Tale*

A quiet mind, a patient mood,
And not disdaining any;
Not giding, gidding, gawdie, and
Her faculties were maver.

Warner. *Albion's England*, book iv. ch. xi.

Touching the first point, who knoweth not, that these lapes and gibes are useful fit for ruffians, vices, crossbucklers, and impostors.

Hutchins. *Description of Ireland*, ch. ii.

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GIBE. Take heed therefore (my brethren) take heed, be ye not scorners of God's most holy word, provoke him not to pour out his wrath upon you, as he did then upon those gibeers, and mockers.
GIBRAL-TAR. *Of the Information of Certain Places of Scripture, part ii.*

The host, who, as we noted before, was a great giber, and had before gathered some arguments of the defect of wit in his guest, did wilyly now persuade himself that his sayings were true.

Skeleton. Don Quixote, book i. ch. iii.

But your Loure,
Thinking upon his services, took from you
Th' apprehension of his present postance,
Which most ghastly, vigorously, he did fashion
After the counterfeit tale he hears you.

Shakespeare. Coriolanus, fol. 13.

Then by your favour, any thing that's writ,
Against this galing, ginging knock, call'd wit,
Lakes me abundantly.

Rochester. A Satire against Mankind.

Shrewd fellows and such ways, a robe
That met for nothing but a sole.

Swift. To Mr. Delany, November 10, 1718.

Male prudes, we know, these dicing things
Will have their giber, and tants, and flings.

Lloyd. An Epistle to C. Churchill.

GIBLET. Minshew says, *forte q. gibbets.* Junius, perhaps, by the change of *r* into *h*, from the *Fr. gibier*; game (according to Calgrave) of any kind that's hunted or hawked at. Roquefort writes, "*Gibletz, giblet, gimblet, gibbet, guimbet, guinblet; gibier, cibarium.*" See *Gibier*, in Menage. *Giblets* is applied to

Certain small parts (or *gibbets*, according to Minshew) of a goose, duck, &c.; as the feet, poisonous, head, liver, gizzard.

Yet will I do to thee no further wrong,
But pardon thee, and then shall we forgive.
And spare each other, all old debts and dribbles.
And set the hen's head against the goose *giblets*.

Herrington. Orlando Furioso, book xliii. st. 136.

I hope, Mr. Bayes, that we shall not be when you have a mind to jacket with your comfortable impudence, that the extremities shall be of a fanatic's *giblets*.

Marvell. The Rehearsal Transposed, vol. ii. p. 93.

GIBRALTAR. A Town and Promontory of Spain, in the possession of Great Britain, is situated in the Province of Andalusia, in the Straits which unite the Atlantic and Mediterranean Sea. The Promontory, the *Mons Calpe* of the Ancients, and one of the pillars of Hercules, derives its name from *Gebel*, an Arabic word signifying Mountain; and *Tarik* or *Tarf*, the name of the Moorish General who landed on it in the beginning of the VIIIth century. It stands at the Eastern extremity of the Straits to which it gives its name, where the distance from the African shore is about six leagues. The rocky mountain on which the fortress of Gibraltar is built, is of an oblong form; it stretches nearly from North to South, the summit being a craggy, undulating ridge, sunk in the centre, and rising into peaks at the two extremities. Its whole length is about three miles, with a breadth nowhere exceeding three quarters of a mile. The Southern peak, called the Sugar-loaf, has an elevation of 1439 feet. The Rock Mortar, which is the highest eminence to the North, reaches the height of 1350 feet. The Signal House, which is nearly the central point between these two, is 1276 feet above the level of the sea.

Mountain.

The Western side of the mountain is a series of rugged slopes, interspersed with abrupt precipices. Its Northern extremity facing the Isthmus is perpendicular, except towards the North-West, where a narrow

slip of level ground intervenes, which is entirely covered with fortifications. The Eastern side of the mountain is a continued range of precipices; but a bank of sand thrown up from the Mediterranean covers a considerable portion of its perpendicular height. The Southern extremity falls, in a rapid slope from the summit of the Sugar-loaf, into a rocky terrace of considerable extent, called Windmill-hill.

The principal mass of the mountain consists of a gray, compact marble; the different beds of which may be examined in a face of 1300 feet of perpendicular height, which is presented towards Spain on the Northern cliffs. The strata are of various thicknesses, from 20 to 40 feet, dipping in a direction from East to West, nearly at an angle of 35 degrees. In some parts of the solid mass of this rock are found testaceous bodies, completely transmutated into the constituent matter of the rock, and their interior hollows filled with calcareous spar.

The Caves of Gibraltar are numerous, and many of these are of great extent. That which deserves most attention is called St. Michael's Cave, and is situated on the Southern part of the mountain, half way between the Signal Tower and the Sugar-loaf. Its entrance is about 1000 feet above the level of the sea, and is formed by a rapid slope of earth, which has fallen into it at various periods: within is a spacious hall, inclosed with spar, and apparently supported in the centre by a massy pillar of stalactites. In this succeeds a long series of caves of difficult access. The only inhabitants of these caves are bats, some of which are of very large size. There is, in general, but little soil scattered over the mountain of Gibraltar; and in many parts that thin covering has been washed off by the heavy autumnal rains, which have left the superficies of the rock, for a considerable extent, bare and open to inspection. Those uncovered parts of the mountain rock expose to the eye a phenomenon worthy of some attention, as it tends clearly to demonstrate, that, however high the surface of the rock may now be elevated above the level of the sea, it has once been the bed of agitated waters.

In the perpendicular fissures of the rock, and in some of the caverns of the mountain, a calcareous concretion is formed, of a reddish brown, ferruginous colour, with an earthy fracture and considerable induration, enclosing the bones of various animals, and some which have the appearance of being human. These bones are of various sizes, and lie in all directions mixed with shells of snails, fragments of rock, and particles of spar. They have not the least appearance of being petrified; and if they have undergone any change, it is more like that of calcination than petrification, as the most solid parts of them may, in general, be cut or scraped with the same ease as chalk. At Rosia Bay, on the West side of Gibraltar, these concretions are found in what has evidently been a cavern. The composition has here attained its greatest degree of hardness and solidity; and the hasty observer may easily imagine, that the bones thus enclosed are incased in the solid rock.

On the summit of the Rock some small spots are occupied by barracks, towers, and forts; but the greater part, being necessarily uncultivated, affords a refuge to wild animals. Here are found abundance of rabbits and marmottes, a large species of ape, and several varieties of snakes, some of which are venomous.

GIBRA-
TAR.

Bay.

The importance of Gibraltar arises chiefly from its Bay, which is nine miles in length, and five broad, forming a naval station of great importance, from the difficulty which ships find in sailing out of the Straits when the wind is from the West. The Promontory and Isthmus form the Eastern side of this Bay; on the South it opens into the Straits, and on the North and West is embraced by the main land of Spain. The command of it, however, depends wholly on the possession of the formidable promontory. At the foot of this, from Europa Point to the gate on the Isthmus, are several moles which facilitate the unloading of ships, and enable them to cast anchor in security.

Town.

The Town of Gibraltar stands on the shore of the bay, at the foot of the mountain towards the main land. It is strongly fortified itself, but its chief security is derived from the formidable batteries ranged along the cliffs above it. One large street, about half a mile long, traverses the whole Town; in the other parts, the habitations are too much crowded; and the unhealthiness, which in hot climates is sure to ensue from a dense population, unhappily prevails. The population of the Town, exclusive of the garrison, is about 12,600; partly British, partly Spaniards, Italians, Jews, and even Moors, all attracted hither by mercantile enterprise. The trade, which is very active and extensive, is not derived from the advantage of any particular productions, but from the fitness of the place for a general *entrepôt*. Cottons and other manufactures of England; sugar, rum, and other produce of the West Indies; tobacco, rice, flour from North America, are imported here from the West; wine, fruit, silk, wax, and other Mediterranean productions, are brought to it from the East. The principal edifices of the place are the Navy Hospital, Victualling office, the Barracks, and the house of the Lieutenant Governor. The places of worship are, an English Church, a Roman Catholic Chapel, and three Synagogues. There is a small but elegant Playhouse here; and, what is of great importance to officers stationed in this secluded spot, a garrison Library.

Trade.

Water.

In the neighbourhood of the Town are numerous country-houses, with flower and kitchen-gardens, which have been formed on terraces up the side of the mountain. The English have spared no pains to increase or preserve the soil on the rocks, and have succeeded in some places even to forming artificial meadows. On the South side of the Town are eight magnificent cisterns, bomb-proof, and large enough to contain 40,000 tons of water; they receive all the water which flows down the sides of the mountain, after it has been purified in reservoirs erected for the purpose. There is also a spring, in the body of the rock, and it is said, 700 feet below the level of the sea. The cavern from which the well has been sunk, is called Smart's reservoir, and is not generally permitted to be shown.

Water.

Subterranean
Galleries.

Carriage roads have been made from the Town, and to many places cut through the solid rocks, to the various important stations on the mountain. Numerous subterranean galleries and excavations of great extent have been made, with a view to establish communications between the several posts, and enable them to be relieved without loss of lives from the enemies' fire. The width of these galleries is about 12 feet and their height about 14; they are lighted by spacious apertures broken through, at some of which are placed cannons of very large calibre, commanding the Isthmus, the Spanish

lines, and the bay. Some of these recesses are very extensive; that called St. George's Hall is above 100 feet in length, its height nearly the same. These subterranean chambers, taken together, are sufficiently spacious, it is supposed, to accommodate the whole garrison. The troops stationed in garrison at Gibraltar generally amount to about 3000 men, but there are accommodations for double that number in case of war. The batteries mount about 400 guns, and for the solidity of their construction, as well as the order in which they are kept, are the admiration of all who visit them.

Gibraltar was first fortified in the modern style in the reign of the Emperor Charles V. Soon after the commencement of the war of the Spanish succession in 1704, it was taken by the English, and has remained in their possession ever since, although besieged in 1705, 1727, and, lastly, from 1779 to 1783 by the combined forces of France and Spain. The successful defence then made by General Eliot, is among the most honorable portions of military history. The line of forts constructed on the Isthmus about a mile North of the rock, which were intended to facilitate attacks, and to cut off communications with the garrison from the land, were given up by Spain to her British Allies during the late war, and were immediately levelled with the ground. On the other hand, the rock is completely beset with batteries, that, notwithstanding the advances made in the art of attack, it may be regarded as absolutely impregnable.

The Town of Gibraltar is 16 miles North of Ceuta, and 70 South of Seville. Longitude 5° 19' 4" West, latitude 36° 6' 42" North.

Major Innes's Description of Gibraltar, in the Transactions of the Royal Society of Edinburgh, vol. iv.; Hirschelman, Beschreibung von Gibraltar, Leip. 1783.

GIDDY, *v.* } Skinner has, A. S. *gidig*, *stultus, vertiginosus, foolish, giddy*; but Lye acknowledges no such word. Skinner says, it is perhaps from *gididan*, to sing, or from *gled-an*, to glide, or lifted up. In A. S. *ghead* is elevated—from *ge-heaf-an*, *heafan*, to heave, to lift up; past participle *heafed*, *heaf'd*, *head*, (whence *brady*) *ghead*, contracted into *geed*, with the termination *ig* or *y*, might become *greedy*, *giddy*; *high*, (q. v.) elevated, raised or lifted up; and, consequently, having *heafed-wima*, a swimming of the *head*, a dizziness or giddiness; and wine or other fermented liquor is still said to be *Arady*, when it quickly produces a swimming or dizziness in the *head*. To *giddy*.

To dizzy; to make *giddy*, *dizzy* or unsteady; to move dizzily or unsteadily; to turn or whirl unsteadily round. And *giddy*, adjective.

High, elated, lifted up; and therefore, *dizzy*, unsteady, *headless*.

So divers ran the giddy peoples miled.
Surrey. *Forgl. Envy*, book ii.

He takes good heed, not to commit
through giddiness of brain
The facts, which he for very shame
must needs vouch against.

Draut. *Horace*. The Art of Poetry, sig. A. 5.

The people cawle thee giddish mad,
Why fill the world a no. Id. B. Satire 3.

GIBRA-
TAR.

GIDDY.

GIDDY
— GIFT.

Boe. Seest thou not (I say) what a deformed thief this fashion is, how giddily a turne'st about all the hot bloods, betweene fashions and fashions and fashions.

Shakespeare. Much Ado about Nothing, fol. 112.

My greatest threaten'd by ill-boding eyes,
My actions strangely censured of all,
Yet so my way, my guidances not seen
The pit wherein I likely was to fall.

Dryden. The Legend of Thomas Cromwell.

Had not by chance, a sodden North wind fetcht,
With an extreme sea, quite about againe,
Our whole adventures; and our course contraine
To giddy round.

Chapman. Homer. Odysseus, book i.

And yet, though sow set quite behind the train
Of vulgar sway, (and light of pen's weep'd light)
Yet would this giddy innovation fade
Down with it lower, to abuse it quite.

Daniel. Messaphus.

The better to bring our ends about,
We must plead for a reformation,
And tickle the minds of the giddy-herd's root
With the hopes of an innovation.

Brome. Political Songs. The Sea's Ceremonies.

A company of giddy-heads will take upon them to define how many shall be saved.

Barton. Anatomy of Melancholy, fol. 676.

And sooner may a culling weather-ey,
By drawing forth her's scheme, tell certainly
What fashion'd hats or ruffs, or suits, next year
Our giddy-headed antic youth will wear,
Than thou, when thou depart'st from me can show
Whether, why, when, or with whom, the worldist go.

Dante. Satire 1.

Methought it did release my passion much
More than light eyes, and recollected terms
Of these must break and giddy-paced times.

Shakespeare. Twelfth Night, fol. 262.

For, govern'd by the moon, the giddy Jews
Tread the same track when also the prime renews;
And once in twenty years their Scribles record,
By natural instinct they change their lord.

Dryden. Amation and Achitophel, part i.

The giddy ship betwixt the winds and tides,
For'd back, and forwards, as a circle rides,
Stew'd with the different blows; thus shoots amain,
Till, counterblast'd, she stops, and sleeps againe.

Id. Cymon and Iphigenia.

If [betel nut] is also accounted very wholesome for the stomach; but sometimes it will cause great guidances in the head of those that are not used to chew it.

Dampier. Voyages, Anno 1686.

Young heads are giddy, and young hearts are warm,
And make mistakes for mischief to reform.

Cooper. Trevelyan.

Our boasted liberty sometimes trodden down, sometimes giddily set up, and ever precariously fluctuating and unsettled, has only been kept alive by the blasts of continual feuds, wars, and conspiracies.

Burke. A Vindication of Natural Society.

Some of their [Athen's] bravest commanders were obliged to fly their country, some to enter into the service of tyrannies, rather than abide a popular determination on their conduct, but, as one of them said, their guidances might make the people condemn a here they meant to acquit, to throw in a black bean even when they intended a white one.

Id. Ib.

GIE, Mr. Tyrwhitt says, Sax. to guide, g. v.

And while that the organ modica melodie
To God alone thine in her heart sing the;
O Lord, my words and also my body give
Unwarranted, lest that I confounded be.

Chaucer. The Second Nun's Tale, v. 1504.

And if that yet in close love me gie,
He wol you love as me, for your clarenceur,
And shew to you his joys and his brightnesur.

Id. Ib. v. 15627.

GIFT, see GIVE.

GIG,

GIGGISH,
GIGGLE,
GIGGLE,
GIGGLE,
GIGGLE-LIKE.

Gig is applied to a plaything; as a whirly or whirling gig; to an instrument to play upon; to a dance; to a playful or wanton person; to playfulness itself; to a light two-wheeled carriage; to a boat attending upon a ship; to a dart or spear; to a certain description of mill, called a gig-mill.

Gig or jig, Ger. geige; D. ghighe; Fr. gigue; It. giga; a musical instrument (*flute*) is derived by Wachter from *gig-en* or *jack-en*, *fricare*, to rub or scrape. A gig or top, by Junius, from *gige*, the musical instrument.

Giggle, *cachinnari*, *effusio ridere*; D. *gucken*, *ghicheln*, Junius derives from Gr. *αἰγῶλε-ιν*, *lasciè atque effusio ridere*.

Giglot, by Junius, from A. S. *geagle*; D. *ghyghigh*, *lactuca*.

It may admit of plausible conjecture that the root of all these words is the A. S. *gag-gan*, to go. Applied to Any thing in quick motion, as a top or whirly-gig; the hand or stick in playing the musical instrument; the dance; the light boat or carriage; the mill.

Gig, or giglot, to an active, playful, lively or wanton person.

Gig-gle, a diminutive of gig; to laugh playfully, wantonly, and thus, continually, with little or no reason. Mr. Tyrwhitt interprets *Gigges*, in Chaucer, "irregular sounds produced by the wind, &c."

This house was also full of giggers.

Chaucer. The third Book of Fame, fol. 234.

Hardie to make ought of that is naked nought,
Thun fustian mairres and this gaggie gas.

Skelton. The Crouche of Levele.

And go among the Greeken erly and late
So gygholde, taking thy lute pleasure.

Chaucer. The Testament of Cresside.

Quid res, verpe? quid rila res? quid rila? What is the matter foolish gagglette? what meanest thou? what laughest thou.

Udell. Flowers of Lorraine, speaking, p. 101.

Arke him what made hir leave hir wofull, adre rive,
And steale to Athar gyggle like: what? what but foul de-ive.

Gower. The Bartholomew of Litch.

You must have painted weed, gay joly jenkins, saffron skirts,
Your slippers must have sleeves, your coxcom coxcoms, bogtraces,

Giff,
Your stody chief in dounce in pumpring texts with gyggle dirts.

Pharr. Virgil. Eclogues, book i.

O me, with what strict patience have I sat
To see a king transformed to a goat?

To see great Hercules whipping a gyger.

And profound Salomon twing a gyger.

Shakespeare. Love's Labour Lost, fol. 134.

Lao. I must go see him presently,
For this is such a guy for certain gentlemen,
The found rides on a fiddle stick.

Beaumont and Fletcher. The Humorous Lieutenant, act iv. sc. 5.

PARROT. Away with him to prison: lay bolts enough upon him; let him speak no more; away with those gyggle too, and with the other confederate companions.

Shakespeare. Measure for Measure, fol. 82.

— I, the slave,

And much of foibles, (scourge on my word's head)

That have been titled, and ador'd a God,

Yes, sacrific'd unto, my self, in Rome,

Ne leuse than Jove; and I be brought to doe

A peevish gyggle, &c.

Ben Jonson. Sejanus, act v.

GIG,
— GIGHA.

Or deem'st thou it a praise of little price,
The glorious title of a virgin's name?
That thou wilt gild by sight in gilded wine
And thus attract fowls, to seek thy share.
Forster. Gullrey of Buzelger, book vi. st. 72.

— Yeung Talbot was out born
To be the pillow of a gylst weech.
Shakespeare. Henry VI. First Part, fol. 114.

— For loy whereof,
The fun'd Castilaine, who was once at point,
(Oh gylst fortune!) to marry to Cæsar's word,
Made Ludo-Towne with rejoicing-dress bright,
And Britains strut with courage.
Id. Cymbeline, fol. 380.

While passive fools by tears deride;
And gyppling thus at one another,
Each jeringious returns it brother.
Somerville. Tula, &c. The Devil Outwitted.

This particularity (in his sermon) a set of gypplers thought the most necessary thing to be taken notice of in his whole discourse, and made it an occasion of mirth during the whole time of the sermon.
Spectator, No. 158.

I did not see that they had any other weapon but darts and gigs,
intended only for striking of fish.

Cook. Voyages, vol. iv. book iii. ch. vii.

One of these stories is, that this sturgeon is originally a fish, which they strike with a gig in the water, tie a rope to it, and drag it to the shore, to which they fasten it and it afterward becomes sturgeon.
Id. B. vol. v. book i. ch. vii.

First, gippling, plotting chamber-maid's arive,
Hoydens and romps, led on by Gea'ral Clive.
Churchill. The Rival.

GIGANTICAL, } Lat. *giganteus*, from *gigas*. See
GIGANTICALLY, } GIANT. Fr. *gigantin*; It. *gigan-*
GIGANT'ICALLY, } tino; Sp. *giganteo*.

Of great size or stature, large dimensions: *giant-like*.

Of these *giants*, which Moses called mighty men, Goliath Becanus, an Astrucian (who thought his own wit more *gigantical* than the bodies of Nimrod and Hercules) hath written a large discourse, intitled *Gigantomachia*, and strained his brains to prove, that there were never any such men.

Antiph. History of the World, book i. ch. vi. sec. 8.
Not doubting but it will be made to appear, that though this monster, *gigantula* with a puff of wisdom, strut and stalk so *gigantically*, and march with such a kind of stately philosophic grandeur, yet it is indeed but like the great Orygion, in our English poets, a mere empty bladder, blown up with vain conceit.

Cadwallar. Intellectual System, fol. 62.

Thou genius of the place (this most renowned isle)
Which lived at least before the all-earth-drowning flood,
Whilst yet the world did swarm with her *giganteic* brood,
Go thou before me still thy circling shores about,
And in this wand'ring maze help to conduct me out.
Drayton. Polyolbion, song 1.

New I the strength of Hercules behold,
A towering spectre of *giganteic* mould,
A shadowy form I high in heaven's abodes
Himself resides, a God among the Gods.
Pope. Homer. Odyssey, book xi.

He [Jeffery] had borne with little temper the teasing of the courtiers and domestics, and had many squabbles with the king's *giganteic* partner.
Walpole. Anecdotes of Painting, vol. ii. p. 15.

GIGHA, one of the *Hebrides*, divided from the peninsula of Kintyre in Argyshire, by a channel three miles and a half broad, and having on its South, at the distance of a mile and a half, the small island of *Carra*. *Gigha* extends about seven miles and a half in length, and two and a half in breadth. The land is low, and on the Eastern side, and at both ends, is mostly arable. The soil is a rich loam mixed occasionally with sand, moss, or clay. The shore on the West is high and bold, excepting at the extremities, where, and also at the East, there are some dangerous reefs. *Gigatum*, a

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GIGHA.
— GILBERTIA.

small uninhabited Island, lies between *Gigha* and *Carra*, with a range of breakers running South-West. *Gigha* has no wood, and even peat is scarce. Its products are oats, barley, potatoes, and flax. Rabbits are numerous, and shell fish abound on the shore. A cod bank, nearly four leagues in length, lies about half that distance North of *Gigha*. Herrings also are plentiful. A vast bed of very fine sand on the shore is much used for the manufacture of window glass. Caves and Cairns, the ruins of an old Chapel, some Tombs, and two Obelisks, are among the few attractions which this barren spot holds out to visitors. Dr. Macculloch mentions a Law Ting on Tynwald Hill, the only Thingvell in the *Hebrides* besides that on *Isa*. There is also a celebrated Well, *Tobar-rath-Bhuathag*, the lucky Well of *Hethag*, which, if sufficiently exercised, gives a favourable wind. It stands on the foot of a hill, fronting the North-East, near an isthmus called *Turbal*. A heap of stones, raised a few feet above it, covers the holy spot; this covering was removed with great solemnity whenever any one sought a fair wind, either to bring home absent friends, or to waft himself from the Island. The fount was then carefully cleaned with a wooden dish or clean shell, and the water was thrown several times, accompanied with a set form of words, in the direction from which the desired wind was to blow. After this ceremony the stones were carefully replaced; an omission of which precaution, it was believed, would inevitably produce a tempest, which would overwhelm the entire Island. Population in 1821, 850. Longitude 5° 43' West, latitude 55° 44' North.

Carra is about a mile long and half a mile broad. The landing place is at the North-East, the remainder of the shore being high and rocky, particularly at the South, where a crag, called the *Maore* of *Carra*, abounds with sea fowl. Rabbits are numerous; and the Island, for the most part, is kept in pasture by the few families which inhabit it.

GIGOT, I believe, says Skinner, from the Lat. *jugum*, q. d. *jugum seu conjugatum osium tibi et fomeris*. *Gigot de mouton*; *gigot*, Menage says, is a diminutive of *gigue*, qui signifie cuisine; and *gigue*, he derives from the Lat. *cora*. Cograve calls a *Gigot de mouton*, a leg of mutton cut large with the whole bone at it, and so roasted; some, also, call so a loin from which the chine is taken. Chapman translates *μικρολλον*, (i. e. cut into small pieces,) by the words, In *giggets* cut.

GIARD. Tresson, tresson, tresson.

GAZE. Cut the slaw-ry [slaw] to *giggets*
Boussant and Fletcher. The Double Marriage, act iii. sc. 1.

— The young men stood,
And turn'd (in five ranks) apart; no which (five legs enough) they sat
The inwards; then in *giggets* cut the other lot for meat.
Chapman. Homer. Iliad, book i. fol. 11.

They burne the thighs; which done, the inwards stilt,
They inleed on roasts, and eat. The rest, in *giggets* cut, they spit,
Roast cunningly. *Id. B. book ii. p. 25.*

GILBERTIA, in Botany, a genus of the class *Heptandria*, order *Heptagynia*. Generic character: calyx netve-toothed; corolla, petals seven; stigma ovate, spreading; capsules placed in the form of a star; cells one-seeded; seed-oblong.

One species, *G. umbellata*, a native of Peru. Perseon.

4 E

GILD.

GILD. v. } A. S. *gildan*; D. *gilden*; Ger. *gilden*; perhaps from the A. S. *ge-alan*,
GILDER, } *accendere*, to kindle, to inflame, past
GILDERING, } participle *ge-alid*, *galed*, *gald*, *gold* or
GILDT, } *gild*; and the verb formed (as is com-
GILT, v. } mon) upon the past participle; and
GILT-AXES, } thus, *gild-an* will mean, to have or
GILT-RAILS, } come to have the colour of flame,
 a flame colour, *yellow* colour. (see **YELLOW**.) As now
 commonly used, it is

To cover or overlay with *gold*; with anything bright
 or glaring; brilliant or splendid; and thus, to brighten,
 to adorn, to have or give a *golden* colour; metaphori-
 cally, a brilliant or specious colouring or appearance.

Of gold per is a horse, & trefels per bi,
 Of silver of per venetie gild fulle trevel.

R. Brumpe, p. 152.

Ich have myn kyn my self soon tyme in russet,
 Betwixt in greye and in grey and in gild harness.

Piers Plouman, v. 292.

Hide Abolish thy gilt tresses cleve.

Chaucer. Legend of Good Women. The Prologue.

And through the glasse the same shone
 Upon my yed with bright beames,
 With many gladd gylde viresnes.

The Dream of Chaucer, fol. 244.

Now people pelting traditions are bristled yod gild with
 the name of the church, and folks must believe them as much or more
 than the Bible.

Sheridan, Bishop of Winchester. Of True Obedience.

Next beyonde the kyng came x. n. horsemen, which had all their
 spurs plated with silver, and their spurs heads gild.

Bruder. Quenra Curtius, book iii, fol. 24.

No coming artificer, carver, painter, nor gilder, embroiderer,
 goldsmith, nor silkenworker, with such other like of what occupa-
 tion soever they be or have been to thy civilization, shall hereafter be
 found again.

Bale. Inauguration, part ii, sig. D 42.

My verno again shall gild and make them gay,
 And track them up in knotted curls asow
 And to thy autumn give a summer's hue.

Drayton. Englands Heroical Epistles. The Earl of Surrey to
 Lady Geraldine.

In this chapel (of King Henry VII.) the founder thereof, with his
 queen, lieth interred under a monument of solid brass most richly
 gilded, and artificially carved.

Faller. Worthies. Westminster.

Gilders will not work, but incline. They must not discover, how
 little serves, with the lapse of art, to adorn a great deal.

Ben Jonson. The Silent Woman, act i. sc. 1.

One, Richard Earle of Cambridge, and the second
 Henry Lord Scroppe of Moulton, and the third
 Sir Thomas Grey, knight of Northumberland,
 Haue for the gift of France (O god! aduise)
 Confin'd conspiracy with fearful France,
 And by their hands this grace of kings must dye.

Shakespeare. Henry F. fol. 73.

Redeeme from breaking pawes the blanch'd crowne,
 Wipe off the dust that haues our scepter's gilt,
 And make high metairie look like itself.

Id. Richard II. fol. 30.

The double gilt of this opportunitie you let time wash off.

Id. Twelfth Night, fol. 266.

See to his Western mine the sea retire'd,
 They his great mint for all those mines beheld,
 Verones, which in towers to heav' aspir'd
 Gild doubly, for the sun now gilt their gold.

Darwent. Gondibert, book iii. can. 6.

The Cardinal (good man) was sitting on a store with his crosses,
 pillars, gilt-see and vase, vato Paul's church,
 Speak. Henry VIII. book i. ch. xxi. see. 32. Anno 1520.

It is true, the pill was gilded, but so this, that the colour and the
 taste were too easily discovered.

Sir William Temple. Of Poetry.

GILD.

GILL.

Thou didst drink
 The stale of hanes, and the salted puddle
 Which beasts would cough at.

Shakespeare. Antony and Cleopatra, fol. 344.

Upon these grounds they stood up; and they looked on all that
 was offered about the limiting this flag in his power, at the gilding
 pill.

Burnet. Own Times. Before the Restoration, book i. p. 84.

There are such inimitable gildings and embroideries in the smallest
 seeds of plants, but especially in the parts of animals, in the head or
 eye of a snail; such accurate order and symmetry in the frame of the
 most minute creatures, a lower or a mite; as no man were able to
 conceive without seeing of them.

Hilken. Of Natural Religion, book i. ch. vi.

In the manufactures of Birmingham alone, the quantity of gold and
 silver annually employed in gilding and plating, and thereby disquali-
 fied from ever afterwards appearing in the shape of those metals, it is
 said to amount to more than fifty thousand pounds sterling.

Smith. Wealth of Nations, book i. ch. xi.

The gilt-roads to the hermitage at Richmond were in truth but a
 trifling impropriety; but his [Kent's] celebrated monument of
 Shakespeare in the Abbey is preposterous.

Walpole. Anecdotes of Painting, vol. iv. ch. vi.

GILIA, in Botany, a genus of the class *Pentandria*,
 order *Monogynia*, natural order *Couerculacae*. Generic
 character: corolla funnel-shaped; filaments equal,
 inserted into the incisions of the corolla; stigmas three,
 capsule three-lobed, many-seeded, seeds naked.

Two species, natives of South America. Persoon.

GILL, } Of fish, Skinner derives from the
GILL-COVER, } Lat. *gula*, the throat. In Span. *agalla*.
GILL-PLATE, }

These wings grow out between the gills and the carcase of the
 same fish.

Hakluyt. Voyages, &c. vol. ii, part i. fol. 107. J. Locke.

And they suppose likewise that no fishes having scales [*branchias*]
 do draw in and deliver their wind again to and fro; nor many other
 kinds besides, although they want the forehead gill.

Holland. Phisic, vol. i. p. 237.

— The Leviathan,

Hugest of living creatures, on the deep

Strict like a promontory sleeps or swims,

And seems a moving island, and it his gill

Draws in, and at his trunk spouts out a sea.

Milton. Paradise Lost, book vii. l. 415.

Had I, like fish, with fin and gill been made

Then might I in your element have play'd,

With ease have divid'd beneath your azure tide,

And kiss'd your hard, though you your lips did dry'd.

Keats. The Græce, l. 14.

The manner of its breathing is thus: the fish first takes a quantity
 of water by its mouth, which is driven to the gills, these close and
 keep the water so swallowed from returning by the mouth; while
 the long covering of the gills prevents it from going through them,
 until the animal has drawn the proper quantity of air from the body
 of water thus imprisoned; then the long covers open and give it a
 free passage; by which means also the gills again are opened, and
 admit a fresh quantity of water.

Gouldsmith. Natural History, vol. iii. part iv. book i. ch. i.

On each gill-cover is a strong and very sharp pellucid spine.

Pennant. British Zoology. The Greater Weaver.

Gill-coverts composed of two plates.

Id. B. The Red-hand Fish.

Gill-plates and insulated transverse lines along the sides silvery.

Id. H.

GILL, a very small measure. Etymology uncertain.
 In the English Wine Measure, 4 gills = 1 pint.

Til glaston side yclebbed a gylson and a gylle.

Piers Plouman, v. 292.

Forgoeth his pomp, dead to ambitious fave,

And to some peaceful branch-shade retires;

Where in full gill his anxious thoughts he draws,

And quaffs away the care that waits on Crowns.

Addison. The Playhouse.

GILL.
—
GIMBER-
NATIA.

GILL. Every Jack must have his Gill. It ought (says Ray) to be written *Jyll*, for it seems to be a nickname for Julia, or Julianna.—It is perhaps a corruption of *Giggie* or *giglet*, q. v.

Can nothing please have
Venerous'd of our servants, though
The simplest *gill* or *knave*.
Warner. Allon's England, book vii. ch. xxvii.
Thy cheele acquaintances all,
Thy iacks, thy gills, thy kith, thy kinne
dost procure thy fall.
Drom. Horace. Satire 1.

GILL. Ray, in his South and East country words, calls *Gill*, a rivulet, a beck. In a catalogue of North country words received from Mr. Tomlinson, it is said to be a place hemm'd in with two steep brows or banks, flourishing with brush wood, a rivulet running between them.

Pursuing the course of this brook upwards, you come in a narrow sequestered valley sheltered from all winds, thro' which it runs murmuring among great stones; on one hand the ground gently rises into a hill, on the other are the rocky banks of the rivulet almost perpendicular, yet covered with green moss, and fr, that (though it seems to have no place or soil in grow in) yet has risen to a good height, and forms a thick shade; you may continue along this gill.

Gray. Letter to Dr. Watson, Sept. 14, 1765.

GILLIFLOWER, either so called (says Skinner) because it flowers in *July*, or rather, by metathesis, from the Fr. *gijolée*; Sp. and Port. *gerofe*; It. *garofolo*, *garofilo*, *garofano*, all (I believe) corrupted from the Gr. and Lat. *καριφύλλον*, (*auria folium*.) because this flower resembles in its scent the Indian aromatic *Caryophyllon*, (or *nux Indica*, Mimheu.)

The *Gillyflower* is included by Botanists in the generic term *Caryophyllus*.

Gimp jerryflower thron lewin anachet.
G. Douglas. The Prologue to the twelfth Booke of Æneidos, fol. 461.

The tree hath a slender stalk like veto a briar, or to a carnation *gillyflower*.
Hobbs. Voyages, &c., vol. i. fol. 394. *Banister and Duckett.*

The flower of the white violet, in wet, the bulbous stock *gillyflower*, is good to break all impostumes swellings.

Holland. Florus, vol. ii. fol. 163.

Being either the pink and purple cullamine

With *gillyflowers*.

Spencer. Shepherd's Calendar. May.

Why is gold more precious than glass or crystal? why prefer we a ruby before a rose, or a *gillyflower*?

Burton. Sermon 15. vol. iii.

GILT, see GELD.

GILT-HEAD, see the Quotation from Pennant.

Of these were some coming out of Guinea a handred is a company, which being chased by the *gilt-heads*, otherwise called the *scottions*, doe to avoid them the better, take their flight out of the water, but yet are they not able to fly farre, because of the drying of their wings.

Hobbs. Voyages, &c. vol. iii. fol. 520. *Mr. John Hawkes.*

Hencefore have I written of venous honey, and the countries wherein such is gathered and made: now if any be poisoned therewith, good it is to eat the fish called *Aurita*, i. a *gilt-head*.

Holland. Florus, vol. ii. fol. 433.

In this [pintar] be husband and blended together the liver of *gilt-heads*, [scurvins;] the delicate brains of pheasants and peacocks, &c.

Id. Suetonius. Vitiellus, ch. xiii.

This fish [the *gilt-head*] takes its name from its predominant colour; that of the fore-head and sides being as if gilt, but the last is marked lengthways with numbers of bright lines.

Pennant. British Zoology. The Gilt-head.

GIMBERNATIA, in Botany, a genus of the class Polygamia, order Monœcia. Generic character: her-

maphrodite flower, calyx bell-shaped, five-cleft, superior; corolla none, stamens ten; style one; seed-vessel a one-seeded Samara, with longitudinal wings: male flower, calyx, corolla and stamens as the hermaphrodite flower.

Two species, natives of Peru. Ruiz and Pavon.

GIMCRACK, Skinner says, contracted from *engin. Gyn* or *gimp* is probably from the A. S. *gym-an*, *curare*, to care or be careful, or attentive, ac. to person or dress, and thus, neat, spruce, dapper; and *crack*, (q. v.) a noisy boaster, a pert, forward pretender. And thus, *gimcrack* is applied to

A mere spruce and pert pretender; any slight, unsubstantial or trifling thing.

GRAC. He's come.

What *gimcrack* have I next.

Messinger. The Duke of Milan, act iv. sc. 3.

Too. There are few *gimcracks*; hey, here comes another,

A flagon full of wine in's hand I take it.

Brennand and Fletcher. The Legal Subject, act iv. sc. 3.

And heartily I hate these travellers,

These *gimcracks*, made of mops and mopsters.

Id. The Wild Goose Chase, act iii. sc. 1.

He, who had so lately suck'd

The enemy, had done the feat,

Had rifed all his pikes and fists

Of *gimcracks*, whims, and jugganchoes.

Butler. Hudibras, part iii. can. 1.

GIMLET, or } From the Fr. *giblet*, *giblet*, *gim-*
Gi'MLET. } *bole*. As *wimble* is from the Dutch *wemelen*; so *gimblet*, q. d. *gimblet*, *ge-wimblet*, is probably from *gæ-wemelen*, to bore, to perforate.

The salt rilles also that cross the same do so separate the one of them from the other, they resemble the slope course of the cutting part of a screw or *gimblet*, in every particular manner, if a man does imagine himself in looks down from the top of the mast upon them.

Hobbs. Description of Brittain, vol. i. ch. x.

From thence shoot the bridge, child, to the Cranes' the Vistay,

And see, there the *gimblets* how they make their entry!

Ben Jonson. The Devil is an ass, act i. sc. 1.

It amounts to such another stretch of assertion, as it would be to say, that all the implements of the cabinet-maker's work-shop, as well as his sub-kin, were solitaneous accidentally configured, which he had picked up, and converted to his use; that his adzes, saws, planes, and *gimblets*, were not made, as we suppose, to bore, cut smooth, shape out, or bore wood with; but that, these things being made, so matter with what design, or whether with any, the cabinet-maker perceived that they were applicable to his purpose, and turned them to account.

Paley. Natural Theology, ch. v.

Pliny (vii. 58. *Ed. Hard.*) has thought it worth while to record the GIMBLET (*terebra*) among the instruments of Carpentry (*fabrica materiaria*) invented by Dardalus. Fosbrooke (*Enc. of Ant.* 269.) mistakes another passage of the same writer to which he refers, and whimsically asserts, on its authority, that the Roman Gimblets had "a wooden scabbard." They might as well have had embroidered sword-knots. Pliny's words are as follows: *proditum terbris vaginas ex oleastro buzo, sicc, ulmo, fraxino, utilissimas fieri.* (vii. 84.) and the note especially explains that *vagina* is *manubrium*, that part to which the sharp point (not the boring end) of the Gimblet is *sheathed*.

GIMMEL, or } See GIMEL. "A *gimmer*-lamb, an *Gi'Mmel*. } *FW* lamb, for *q.* a *gammer*-lamb." Ray. May it not rather be a *twim*-lamb?

When I saw my precious watch (new through an orthography full grove irregular) taken asunder, and laying scattered upon the workman's shop board; so as here lay a wheel, there the balance, here one

GIMBER-
NATIA.
—
GIMMEL.

GIMMEL, *gimmer*, there another, straight my ignorance was ready to think, when a id how will all these ever peere together again in their former order?

GIN.

Hall. Works, vol. iii. fol. 702. *Select Thoughts*, Crat. ix.

GIN, v.

} *Gin*, and the pret. *gan*, are in com-
Gi'NNING, n. } mon use with our old Writers without
the prefix *be*. See *BROWN*.

A. S. *aginnan*, *beginnan*, *ginnan*, *incipere*, *inchoare*, *initiare*; Ger. and Dutch, *beginnen*, *ginnen*; Sw. *beginna*. The A. S. *beginnan*, Junius thinks, is evidently composed of *be* and *gan*, *gan* or *gen*, to go. And I observe, the Lat. *initium*, beginning, is formed from *inire*, *initum*. Applied to the first motion towards any act, purpose or design.

To make the first motion, to take the first step, to enter upon, to commence.

William the Conqueror chargis his wicked wille
Out of his first armor, repeals of his dille,
& of his cruelties he gynnys for to mouste.

R. Bruner, p. 78.

Als alle his sorrow it was in *be gynnynge*
Died S. Dunstan, mee herd *be gynnynge*.

Id. p. 28.

Allied it hard, *bidere gan* to dryen.

Id. p. 25.

Kynds is creature [creator] quip Wit. of alla hyns *Hoges*
Fader and former of al þat forth groweþ
The wiche is God greatest. *þat gynnynge* had creweþ.

John Heywood, *Foote*, p. 174.

Lo the oke, that hath so long a nourishing
Fro the time that it groweth it at to spring;
And hath so long a life, as may see,
Yet at the laste wasted is the tree.

Chaucer. The Knightes Tale.

Certain I am full like indeede
To him that eat in earth his meede,
And hath joye of the sweete springing
Whan it groweth in the gynnynge.

Id. The Romant of the Rose, fol. 138.

This sely Absolon herd every del,
And on his lippe he gas for anger bite,
And to himself he said, I shall thee quite.

Id. The Millers Tale, v. 3743.

— And thus the day they spende
In revel, till the sonne gas descende.

Id. The Clerkes Tale, v. 8268.

Therefore I gynn to wryte now of the see.
Hakluyt. Voyages, &c. vol. i. fol. 167. *The Politie of Keeping the Sea*.

He was almost at his wifes end, he knew not what to doe,
So that wif gentler againe hee gave his wyle to woe,
Ritson. Ancient Songs, p. 219. *The Tuning of a Shrove*.

The grass new gynn to be refreshd,
The swallowe peepes out of her nest,
And cloudin waken cleareth.

Spranger. Shepherds Calendar. March.

But most faire Amoret, whose gentle spright
New gas to feede on hope which she before
Conceivd had, to see her own deare height
Being thereof beguyl'd, was wifd with new affright.

Id. Faerie Queene, book iii. can. 10.

Then thought they all hope past, and down they kneel,
And unto God to take their soules they pray,
Worse danger grew than this, when this was past,
By means the ship gas after leake so fast.

Herrington. Orlando, book xli.

GIN, n. } To take or catch in a gin or engine, i. e.
GIN, n. } a machine, tool or instrument ingeniously
wrought or contrived; a snare, a trap.

He sette hys gynnys, as he wold, it is quoyntise duode stille.
R. Glouceter, p. 148.

he gates he made vaine, and waste hys wyfene.
His foue saydele þen toon wyfene myd al for gynn.
R. Glouceter, p. 301.

GIN.

GINGER.

And when ye come ther as you list abide,
Bid him descended, and trill another pine,
(For therein both the effect of all the gin.)
And he wold down descended, and don your will.

Chaucer. The Snyperes Tale, v. 16636.

And understandest that this false gin
Was not made there, but it was made below,
Id. The Chaucer's Ymerites Tale, v. 16632.

I Bas. Se, on the woodcock's gin'd;
Fret this deer foot, lividly
Barnes and Fletcher. The Pantheate Madman, act iii. sc. 1.

Typ'ness boys were stretched on a gin.
Spranger. Faerie Queene, book i. can. 8.

[They] granten to lead to the seid John Wastell turn parte of all
scuffling, vmbre, and the use of cerayon stuff, and necessaryes
there, as gynn-ow, wels, cables, &c.
Walpole. Anecdotes, vol. i. *Appendix. Indiscreet*, 4th Henry VIII.

The dancell then arriving entred in:
Where sitting on the floor the bag she found,
Bustle (as seem'd) about some wicked gin;
Who, mome as she labell'd that sudden stound,
Lightly upstart from the dway ground.

Spranger. Faerie Queene, book iii. can. 7.

But once the circle got within,
The charmes to work the straight begin,
And he was caught as in a gin.

Drayton. The Court of Faery.

But if there be, yet could not such mires, without great pains and
charges, if at all, be wrought; the deils would be so down with
waters (it being impossible to make any addits or sloughs it down
them) that no gun or machine could suffer to lay and very than
day.

Ray. On the Creation, part ii. p. 251.

Forbear, forbear, thy vain amusements cease,
Thy woodcocks from thy gun awhile release.

Garth. The Dispensary, can. 2.

Innocence, having no such purpose, walks feutlerly and carefully
through life; and is consequently liable to tread on the gun which
Cunning hath laid to entrup it.

Fieldding. Amuse, ch. ix.

GIN, Fr. *genèvre*, *juniper*. A spirik so named, be-
cause flavoured by the berries of the *juniper*; and fur-
merly called *Genecra*.

There shall each alehouse, the each gillhouse mouse
And answering gin-heaps nearer sights return.

Pope. The Dunciad, book iii.

Of this it is easy to give many instances, particularly in the case
of the gin-net some years ago.

Fieldding. The Covent-Garden Journal, No. 49.

GIN is a malt Spirit distilled a second time, and
flavoured with juniper berries or some composition
resembling them. The finest Gin is distilled in Hol-
land, of which the common English liquor is a very
course imitation.

GING, i. e. *gang*, g. v. a manner of writing the word
not uncommon in our old Writers. See the Commem-
tators on the Quotation from Shakspeare.

Oh you pastery rascals, there's a knot: a gin, a pache, a con-
spiracie against me.

Shakspeare. Merry Wives of Windsor, fol. 54.

— If he have ate him,
A plague o' the mouth, say I. Sure he has got
Some lundy pictures, to call all this gang.

Ben Jonson. The Alchemist, act v. sc. 1.

I am met with a whole gang of words and phrases not mine, for his
hath main'd them, and like a sly deprever mangled them in this his
wicked limon, worse than the ghost of Deiphobus appear'd to his
flood Aneas.

Milton. An Apology for Socrates, vol. i. p. 12.

GINGER, } It. *genzero*; Sp. *gingibre*; Fr.
GYNNER-BREAD. } *gingembre*; Lat. *zinziber*; Gr.
γγυλ-βειν.

GINGER.
—
GINGER-
BREAD.

There are she wearing many a spice
As clove gildy, and leucic,
Ginger, and green de Paris.
Chaucer. The Reeve of the Rose, fol. 122.

Of ginger-bread that was fol. 6a.
Id. The Rime of Sir Thopas.

Ginger beateh the stomacke, and helpeh digestion, but it beateh not so much as pepper, but afterward the beateh remaineth longer, & causeth the mouth to be murther.

Sir Thomas Elton. The Castel of Helth, book ii. ch. xvii.

Many use to take ginger (which some call *Zamborri*, and others *gingher*) for the root of that tree; but it is not so, although in taste it somewhat resembleth pepper. For ginger groweth in Arabia and Tropica in meadows about the villages; and it is a white root of a certain little beards.
Holland. Plinio, vol. i. p. 361

The chief trade of this place consisteth of sugar and ginger, which groweth in the island.

Sir Francis Drake. West Indian Voyage, fol. 23.

Or an old Popish lady half you'd dead
To fast away the day in gingerbread.

Carlet. In Porten.

How now! who let you loose? whether go you, now?

What? to buy ginger-bread or to devour kilnage?

Ben Jonson. The Fox.

Inasmuch that I have sometimes seen a country boy run out to buy apples of a bellows-mender, and gingerbread from a grinder of knives and scissars.

Spectator, No. 251.

Where ginger's aromatic, matted root,
Creeps through the mead, and up the mountain's head.
Chatterton. Narvo and Mired.

The man that came was Mr. Burchell, who had been at the Fair; he brought my little one a pennyworth of gingerbread each, which my wife undertook to keep for them, and give them by letters at a time.
Goldsmith. The Vicar of Wakefield, ch. xii.

GINGER, the dried root of the *Annonum Zingiber*, a reed-like plant, which grows wild in many parts of Asia, and is largely cultivated both in the East and West Indies. That of the former Country, especially from Malabar and Ceylon, is of a stronger quality than the Occidental root.

The plant which produces Ginger is cultivated much in the same way as the Potatoe. The land is cleansed and trenched, and the plants are set in March or April. They do not rise far above ground. The leaves are long, and the flowers, issuing from distinct stalks of very beautiful colours, principally red slightly tinged with green, appear about September. In January or February, when the stalks are withered, the roots are dug up. The two kinds, *Black* and *White*, are produced from the same plant, and differ only in the mode of cure. For *White Ginger* the roots are carefully picked, scraped, separately washed, and dried in the sun. For *Black Ginger*, they are immersed in boiling water and dried. The process is much less laborious, and in consequence of it a portion of the essential oil is lost, on both which accounts the Black Ginger is of inferior value to the White in the market.

Ginger is eaten fresh in salads, preserved in syrup as a sweetmeat, and dried as a spice. In the last and most common form, to be good, it should be new, dry, well filled, little fibrous, difficult to be broken, of a reddish grey surface, internally resinous, and hot and pungent in flavour. It is used in Medicine as a stomachic, antispasmodic, and carminative, and as a corrective to the griping qualities of purgatives.

The forms into which modern GINGERBREAD is elaborated were not unknown to the Romans, though probably they were unacquainted with the rich and spiced bread which bears that name with us. Pliny

however, speaks of the *Pistrinarum opera et colaturæ*. (xix. 19.) We borrow from the pages of Dr. Rees the receipts below; and we have no scruple in so doing, for the materials are no excellent, that the compound which they are to make cannot be too generally known.

"Take a pound of almonds blanched and pounded grate a penny white loaf, sift and beat them together, to this mixture add an ounce of ginger scraped fine, and liquorice and aniseed in powder of each a quarter of an ounce; pour in two or three spoonfulls of rose water, and make the whole into a paste, with half a pound of sugar, mould and roll it, print it, and dry it in a stove. Others make it of treacle, citron, lemon and orange peel, with candied ginger, carraway and carraway seeds, mixed up with as much flour as will make it into a paste."

GINGERLY, A. S. *ging*, *geonge*, young, *ginger*, *geonge*, younger. *Gingerly*, younger, and, therefore, Tenderly, delicately. (as if afraid of doing harm.)

We stayh and pounge our goyng, with a ayce or leade and soft, delicate, or *gingerly* pace, (*tenere ac molli pede*), and doe not goe as others doe, but settis or goe lyke great voices.
Udal. Flowers for Ladies Speaking, fol. 96.

For Margery wysed and brake her hynder gyth,
Lorde how she made miche of her child byth;
With *gingerly* go *gingerly* her mile was made of hay,
Go she neuer so *gingerly* her honestie is gone away.

Shelton. The Croune of Laurell.

Is. ———— What let's that you
Tooke up to *gingerly*.
Shakespeare. Two Gentlemen of Verona, fol. 22.

Has it a com? or do's it walk on consciens,
It treades so *gingerly*?
Bonaventura and Fletcher. Love's Cure, act ii.

GI'NGLE, v. } *Tinnire*, a word without doubt
GI'NGLE, n. } formed from the sound. Skinner.
GI'NGLES, n. } Perhaps from the Ger. *klängen*; and
GI'NGLING. } *klängen*. (See CLANG.) The noun
is applied to

The noise of small pieces of metal shaken together, of thin metal struck; met. to an affectation of musical sound. To *gingle*.
To make or cause such or similar sound, or affectation of sound.

And when he rode men might his bridel here
Gingling, in a whistling wriel as clear
And eke as loud, as doth the chappell bell.
Chaucer. The Prologue, v. 170

She bare a shooge, with many a knottle string;
And in her left, a muffle bit or braks
Beset with gold, and many a jingling ring.
Georgic. The Complaint of Phylomena.

From these wey howlings heard and wretches wailing toll in paine
Aunt clinking lead of iron, and *gingling* noise of drugging chains.
Phaer. Florida, book vi.

The husband should be well grounded and principled with knowledge, that he may keep his wife from being led away by the crafty subtilty of those who lie in wait to deceive, and who, by good words and fair speeches, affected phrases, and *gingling* expressions that have nothing in them but sound and error, pervert the hearts of the simple.
Hopkins. Works, fol. 149. An Exposition upon the Fifth Commandment.

— Ask no other ornaments
Then other Coquettes glittering show, poor pride,
A *gingling* spur, a feather, a white band.
Bonaventura and Fletcher. The Knight of Malta, act i. sc. 2.
Cio. They should be morris dancers by their *gingle*, but they have no rapping.
Ben Jonson. Masques. The Opus Metamorphos.

GINGER-
BREAD.
—
GINGLE

GINGLE.
GINSENG.

Poem. I had spurs of mine own before, but they were not gingers.

Ben Jonson. Every Man out of his Humour, act 5, sc. 5.

— Even now, with strings, and several noyses

Of moing, shreeking, howling, ginseng chaires

And no discretion of sounds, all horrible.

Shakespeare. Tempest, fol. 18.

He will borrow another man's horse to praise, and backs him as his own.
Or for a need, on foot can post himself unto credit with his merchant, only with the ginseng of his spurs, and the jerks of his wand.

Ben Jonson. Characters in Every Man out of his Humour, fol. 67.

On this methinks I see the walking crew,

At thy request, support the merry show,

The foot goes black that was with dirt brown'd,

And in thy pocket ginseng halfe-acre sound.

Gray. Trivia, book ii. v. 210.

They have but a few striking varieties, the rest being of the nature of changes rung upon bells, which, though in reality different, still produce the same uniform kind of jingling; the variation being too minute to be easily perceived.

Sir William Chambers. Dissertation on Oriental Gardening.

This remark may serve, at least, to show how apt even the best writers are to amuse themselves and to impose on others by a mere jingle of words.

Bolingbroke. Fragments of Essays, No. 58.

GINSENG, or *Zhis Seng*, like a man or man's thighs, the Chinese name of the *Plantax quinquefolia*, well figured by Ehret in Trew's *Plantæ Selectæ*, tab. vi. fig. 1, and described by Grosier in his *Description Generale de la Chine*, iii. 295. The Tartars call it *Orhota*, chief of plants. There seems to be no reason for doubting that Ginseng is the root of this plant, and that it differs from the *Shu-Zhin*, *Nishi*, *Ningim*, or *Jinjom*, figured and described by Kampher in his *Acanthales Exoticæ*, iii. 318.

A minute history of the Ginseng is given in the *Lettres Edifiantes*, x. 237, by Father Jartoux, the chief particulars of which are copied in the *Philosophical Transactions*, No. 337. (*Abride*, iv. p. 11. 314. Ed. 1731.) In the year 1709, the Emperor of China had instructed the Missionaries to frame a Map of Tartary, during the progress of which engagement, they arrived about the end of July at a village inhabited by the Tartars called *Calca tata*, not above four leagues distant from the Kingdom of Corea. Some of these Tartars brought in to Father Jartoux specimens of Ginseng, which he designed and describes, but in a manner so wholly unscientific, that the reader would be little benefited if we transcribed his account. The plant, he says, dies away and springs again every year; many wonderful stories are related of its growth, as that it has no flower. The good Father believes very rationally that the flower is extremely small, and that as the plant is gathered solely for the sake of the root, no one hitherto has paid any regard to the other parts. Again it is said, that the seed when sown never produces any plant, and it is asserted that a Bird eats it as soon as it is in the earth, and not being able to digest it, it is petrified in its stomach, and afterwards springs up from the Bird's musing. The root only is preserved in the gathering; this is well washed and cleaned, then dipped in scalding water, and prepared in the fume of a kind of yellow millet, which gives it a portion of its colour. The millet is loosed over a gentle fire, and the roots are laid on transverse pieces of wood over the vessel, and covered with a cloth or another vessel. Those dried in the Sun or by the fire are deficient in the yellow colour, which is very much admired. Unless kept very dry they rot, or are destroyed by worms.

The properties of this root are the theme of all medical writers in China, and it is an ingredient in all costly prescriptions. The Elixir itself scarcely possesses more virtues. Debility, pituitous humours, pulmonary complaints, pleurisy, vomiting, abdominal weakness, dyspepsia, asthma, dizziness and dimness of sight, all are remedied by its application. It assists the appetite, it disperses fumes and vapours, it fortifies the breast, it strengthens the vital spirits, it increases the lymph in blood, and it prolongs life. Even the dying are comforted by it, and feel from its use less repugnance to their medicines.

With such a reputation it cannot be a matter of surprise that the Chinese highly value and largely use it. Father Jartoux himself made satisfactory experiments of its virtues. Having observed his pulse, he cut half a root raw and unprepared. In half an hour his pulse became much fuller and quicker, his appetite was increased, he felt himself more vigorous and patient of fatigue. A few days afterwards, when he found himself so weary that he could scarcely sit on horseback, he again eat a like quantity, and in an hour afterwards he had no sensation whatever of fatigue. He frequently repeated the dose with similar beneficial effects, which he found were produced almost as powerfully by the green leaves if chewed.

The customary mode of exhibiting it as a medicine is by cutting the root into thin slices, and gently boiling them in about a quarter of a pint of water. This, when reduced to a cupfull, should be sweetened to the taste and drunk immediately. That which remains may be boiled a second time. For a person in health an ounce will make ten doses, to be taken night and morning every other day.

"The places," says Jartoux, "wherein this root grows are between the 39th and 45th degree of Northern latitude, and between the 10th and 20th degree of Eastern longitude, reckoning from the meridian of Pekin. There is there a long tract of mountains, which the thick forests that cover and encompass them render almost impassable. It is upon the declivities of these mountains, and in these thick forests, upon the banks of torrents or about the roots of trees, and amidst a thousand other different sorts of plants, that the Ginseng is to be found. It is not to be met with in plains, valleys, marshes, the bottoms of rivulets or in places too much exposed and open. If the forest takes fire and be consumed, this plant does not appear till two or three years afterwards. It also lies hid from the Sun as much as possible; which shows that heat is an enemy to it. All which makes me believe that if it is to be found in any other Country in the World, it may be particularly in Canada, where the forests and mountains, according to the relation of those that have lived there, very much resemble these."

There is a good deal of sagacity in this conjecture. The plant is in fact a native of North America as well as of Tartary. It is common in Canada, Pennsylvania, and Virginia, and the roots of those countries, in later days, have become an article of traffic with China. Specimens of it, under the name of *Aralia*, were transmitted to Paris by M. Surcouf as early as 1794. But the discovery of the identity of the *Aralia* with Ginseng was not made till some years afterwards by Joseph Francois Lafitau, a Jesuit Missionary to the Iroquois, who in 1718 published an interesting *Memoire* on the subject. By a singular coincidence with the Chinese name, (for which there appears almost as much reason as for the human

GINSENG.

semblance assigned by the Sages to a Mandrake, and by Falstaff to a forked radish,) the Iroquois call this root *Garent-oguen*, *Garent* being legs and thighs, and *Ogues*, two things separated. Lafltau is inclined to suspect, that it is a species of the lost *Mandragora* of Theophrastus, the *ἀνδρομαχίδης* of Pythagoras; and Martini before him had advanced the same conjecture. The Canadians it appears by no means rank the virtues of this root as highly as the Chinese do. They employ it chiefly as a mild purgative for children, and mixed with other drugs in cases of dysentery. Lafltau's *Mémoire* is clearly drawn up; not the least amusing paragraph in it occurs towards the conclusion. It is inscribed to the Regent Duc d'Orléans, in parting from whom the courtly Tartar informs him, that he has taken the liberty of naming the plant after his Royal Highness by the interminable polysyllable *Aureliana-Canadensis-Sincenibus-Ginseng-Iroquois-Garent-Ogues*.

"The places where the Ginseng grows," continues Jartoux, "are on every side separated from the Province of Quan-tong (which in our old Maps is called *Leautum*) by a barrier of wooden stakes, which encompasses this whole Province, and about which Guards continually patrol, to hinder the Chinese from going out and looking after this root. Yet how vigilant never they are, their greediness after gain incites the Chinese to lurk about privately in these deserts, sometimes to the number of two or three thousand, at the hazard of losing their liberty and all the fruit of their labour, if they are taken either as they go out or come into the Province.

"The Emperor having a mind that the Tartars should have the advantage that it is to be made of this plant rather than the Chinese, gave orders this present year to 10,000 Tartars to go and gather all they could of the Ginseng, upon condition that each person should give his Majesty two ounces of the best, and that the rest should be paid for according to its weight in fine silver. It was computed that by this means the Emperor would get this year 20,000 Chinese pounds by it, which would not cost him above one-fourth part of its value. We met by chance with some of these Tartars in the midst of those frightful deserts: and their Mandarins, who were not far distant out of our way, came one after another, and offered us oxen for our subsistence, according to the commands they had received from the Emperor.

"This army of Herbarists observed the following order. After they had divided a certain tract of land among their several companions, each company to the number of a hundred, spreads itself out in a straight line to a certain fixed place, every ten of them keeping at a distance from the rest. Then they searched carefully for the plant, going on leisurely in the same order; and in this manner, in a certain number of days, they run over the whole space of ground appointed them. When the time is expired, the Mandarins, who are encamped with their tents in such places as are proper for the subsistence of their horses, send to view each troop, to give them fresh orders, and to inform themselves if their number is complete. If any one of them is wanting, as it often happens, either by wandering out of the way, or being devoured by wild beasts, they look for him a day or two, and then return again to their labour as before.

"The poor people suffer a great deal in this expedition. They carry with them neither tents nor beds,

every one being sufficiently loaded with his provision, which is only millet parched in an oven, upon which he must subsist all the time of his journey; so that they are constrained to sleep under trees, having only their branches and barks, if they can find them, for their covering. Their Mandarins send them, from time to time, pieces of beef or such game as they happen to take, which they eat very greedily and almost raw. In this manner these 10,000 men passed six months of the year; yet, notwithstanding their fatigues, continued lusty and seemed to be good soldiers. The Tartars, which were our Guard, did not fare better, having only what remained of an ox that was killed every day, and had first served fifty persons for their subsistence."

Ginseng, as imported into Europe, is two or three inches long, about the thickness of the little finger, taper, often forked at the bottom, striated with circular wrinkles, of a brownish yellow colour on the outside, and whitish, or of a pale yellow within, with one or more little knots on the top, the remains of the stalks of the preceding years, and the marks of the age of the root. The Chinese roots are somewhat paler than those from America, and are esteemed superior as tonics; but of its boasted aphrodisiac and restorative virtues, European Practitioners entertain but a slight opinion. Its taste is murlinguous and sickly sweet, with a slight bitterness, some aroma, and scarcely any smell.

In the IIIrd Volume of the *Mémoires des Transactions* (34) is given the following Paper, which differs very slightly from part of the preceding account. "The method of preparing the Ginseng root in China, communicated by Dr. Heberden. Read at the College, November 11, 1773. The following account was communicated to John Burrow, Esq. by a Mandarin, who had presided by the Emperor of China's order in that part of Tartary where the Ginseng is gathered and cured. He allowed ours to be the same with theirs, and that they differed only in the curing, which in the opinion of the Chinese makes a very great difference in the virtue of this root. They suppose it to be a sovereign anæsthetic, and useful in almost all disorders. Their manner of infusing it is to slice it into a vessel of cold water, which vessel is covered, and put into boiling water, where it soon becomes fit for use. To cure the Ginseng Root. Gather the root sound and good, (not in the season when the plant is in flower), and gently wash it from the earth, being careful not to break the skin. Then take an iron torch (that is, a very flat kind of stepwan, used in China over a charcoal fire,) boil therein water; put in the root, and let it lie three or four minutes, but not so long as to injure or break off the skin, when on cutting the root the inside will appear of a light straw colour. Then take a clean linen cloth, and having wiped the Ginseng clean and dry, place the torch over the gentlest fire, and lay in it a row of Ginseng. Here let it dry gradually, turning it leisurely till it is something elastic, but not too dry. Afterwards take a damp, clean cloth, in which roll up the longest pieces in parallel lines, and wrap them up very tight, binding them hard round with thread. After being dried a day or two by a very slow fire, unpack the same, and repeat the package of the inside and moist part, until it is all like the outside, and the whole dry enough to sound like a piece of wood when dropped upon a table. The heaviest pieces, of a straw or light brown colour are much the best. To preserve the same. Take a box well lined with lead, and put it into a larger

SHIRING. one with quick time, (to prevent vermin,) and close the whole against air and weather."

GIRD.

Lewis, *Nat. Med.* 295; Cullen, *Nat. Med.* ii. 161.
GIORNA, Cuv., in *Zoology*, a genus of animals belonging to the family *Tenoidae*, order *Acanthopterygii*, class *Pisces*.

Generic character. Body long and pointed; head surmounted with a bony crest, on the top of which is articulated a long, strong, spiny ray, edged behind with membrane; and from its root a low fin with single rays extends along the back to the tail, which has a distinct caudal fin, and opposite it, below, a very short anal fin; pectorals of moderate size, three first rays spiny; beneath them are seen the ventrals, which are very small, and consist of five rays; gills six-rayed; mouth directed upwards, teeth pointed and slightly serrated; eyes very large.

This fish, which is the only one of the genus, is found occasionally in the Mediterranean, and is described by Giorna, whose name it bears, in the *Memoirs of the Imperial Academy of Turin*.

GIPE, } Colgrave calls the Fr. *gippon*, a
GI'CEIRE, } short cassock. Skinner says, *Gippo* is
GI'RON, } with us a short outer tunic or garment.
GI'VEL, } Fr. *juppe*, *jupon*, *gippon*; It. *giub-*
bone, *giubba*; Sp. *jubon*, *juba*. Of uncertain etymology.

Mr. Tyrwhitt says, *Gipe*, is an upper frock or cassock; *gipon*, a short cassock; and *gipctere*, a pancho or purse.

Of fusion he wares a *gipon*.

All besommed with his habergeon.

Chaucer. *The Prologue*, v. 75.

Some wel her armed in as habergeon,

And is a brest plate, and is a *gipon*.

Id. *The Knight's Tale*, v. 2122.

And high shoes keppped with daggers

That frouncen like a quile pipe

Or booten rustling as a *gipe*.

Id. *The Banquet of the Rose*, fol. 150.

As anelore and a *gipctere* all of silk,

Heng at his girdle, white as mores milk.

Id. *The Prologue*, fol. 15.

They caste on hym a schirte of sell,

A *gipon* as white as milk.

In that wrecche sale.

Lysons *Discours*, in *Reliquæ Met. Rom.* vol. I. p. 19.

His fumes were well boue,

To perre bys acetone,

Oyppell, mayl and plase.

Id. B p. 56.

GIRD, v.

GIRD, n.

GI'ASER,

GI'ASING,

GI'ASOLE, v.

GI'ASOLE, n.

GI'ASOLE,

GIRT, v.

GIRT, v.

GIRTH,

GI'ASOLE-ARMOUR,

GI'ASOLE-BELT,

GIRDLE-STEAD.

A. S. *gyrd-an*; D. *gorden*; Ger. *gurtel*, *cingere*, to surround, to enclose. A. S. *gyrdel*, *girdle*, the diminutive of *gird*. *Girth*, that which girdeth, *girth*, *girth*, the verb, formed upon *girt*, the past participle of *gird*.

To surround, to enclose, to encircle, to environ, to embrace, to compass, fold, fasten, bind around.

Jo caste bys gode mold yre mantel of noon,

And gawd shoute yre mydel's aysre bysne mete (lines sheet.)

R. Gloucester, p. 435.

He couth out of þe firmament an armed knight com down

þat was 3. Edmunde, emelle as a leon.

Sued girded & lece to hand.

R. Brunne, p. 44.

He was first þat sturte to land out of þe luche,

Armed & aured gurd, bot an axe be amote.

R. Brunne, p. 159.

And seith not to him make rely that I soupe, and gurdeth me while I ete & drinke.

Wiclif. *Lut.* ch. xvii.

And would not rather saye to him dresse wherewith I may sup, and gyrdle up thyself and serve me.

Bible, Anno 1551.

Treut, treut, I seie to thee, wherose thou were thoghten thou girdidst thee and wandridst where thou woldist.

Wiclif. *Jon.* ch. xxi.

Verily, verily, I saye unto the, whil thou wast yongest thou girdidst thy selfe, and woldidst whither thou woldist.

Bible, Anno 1651.

And this Jen hadde clothing of camels beris, and a gurdle of skyn aboute his leendis.

Wiclif. *Matth.* ch. iii.

Thys John had his gurdil of camels here, and a gurdle of a skinn about his leins.

Bible, Anno 1551.

And by hire girdel hang a purse of lether

Tasseld with silk and perfet with latus.

Chaucer. *The Miller's Tale*, v. 3251.

Cripe was his berre, and eke full bright

His shuldres of large brade

And smale is the gyrdle-arde.

Id. *The Banquet of the Rose*, fol. 120.

His hosteleres served he girded him about:

And ran said his fowr ray to dyne.

Survey. *Virgil*. *Æneid*, book ii.

No nor very fast wyll he runne sayther, whiche how lytle so ever he hath on his backe, is yet so harde and stryght *gyrdle* therein, that each cunse he drawe his bowth.

Sir Thomas More. *Works*, fol. 1402. *A Treatise upon the*

Punne.

When lolly trees I see barren of leaves

Which erst from head did canopy the herd,

And summer's greece all girded up in sheaves,

Borne on the bier with white and hoily beard.

Shakespeare. *Samuel* 12.

How many leaves have I knowne to make him

Gardens to gird his necke, with which he goes,

Vaunting along the lands so wondrous trim,

That not a dog of yours darst berke at him.

Browne. *The Shepherd's Pipe*. *Eclips* 6.

The king created him at Westminster by the girding of a sword, wherof he also made his charter with the gift of one thousand pounds of yearly rent.

Stow. *Edward III.* Anno 1350.

2 Mas. Thon princely leader of our English strength,

Never so well-fall on the earth of France,

Squire to the rescue of the noble Talbot,

Who now is girdled with a waste of time

And heron'd about with grim destruction.

Shakespeare. *Henry VI.* *First Part*, fol. 112.

That girdle gave the verue of chact lose

And wisch-wol true, to all that did it beare:

But whosoeur contrarie doth prove,

Might not the same shewe her middle weare,

But it would loose, or else asunder teare.

Spenser. *Faerie Queene*, book iv. can. 5.

And all things which they had were called holy: holy cowles, holy girdles, holy parsons, beads, holy shoes, holy rules, and all fall of holiness.

Hemans. p. 37. *The third Part of the Sermon of good Works*.

Do you hear?

Tell with the girdler, or the miller,

He run inform you.

Reynolds and Fletcher. *The Honest Man's Fortune*, act i. sc. 1.

Thus, thus, (quoth Forrest) girdling one another

Within their alabaster innocent armes.

Shakespeare. *Richard III.* fol. 195.

Till Walworth's girdle-armor made

The sword of London sure.

Became his courage chiefly gase

As end to that speere

Warner. *Albion's England*, book v. ch. xxviii.

By girding it about with a string, and so reducing it to the square he may give a new gase.

Empy. *A Discourse of Forest Trees*, ch. xxi.

GIRD.

'I'll give 'em leave to cut my girls, and slay me.
Beaumont and Fletcher. *Wid without Mercy*, act iii. sc. 1.

My sovereigns, with the loving citizens,
Like to his land, *girl* in with the ocean,
Or maddest Dyas, circled with her Nymphs,
Shall rest in London, till we come to him.
Shakespeare. *Henry VI. The Third Part*, fol. 167.

Then comes the host of the branches which were left, and saw it
into lengths for squaring, to which belongs the measure and *girl* (as
our workmen call it) which I refer to the buyer.

Keble. *Dissuade of Forest Trees*, ch. ix.
But take heed to your *girls*, you'll get a bruise else.
Beaumont and Fletcher. *The Tamer Tamand*, act i. sc. 3.

Patience is (as it were) the *girding up* of the soul, which like the
girding up of the body gives it both strength and decency too.

South. *Sermons*, vol. x. p. 117.
Instead of saff-buzzes and cresses, which are usual helps to dis-
cussure with other young fellows, these have such some piece of rib-
and, a broken fan or an old *girl*, which they play with while they
talk of the fair person remembered by each respective tale.

Spectator. No. 30.
Nor did his [Eurypylus] eyes less longingly behold
The *girl*-belt, with nails of burnish'd gold.

Dryden. *Virgil. Aeneid*, book ix. v. 488.
The geotry in Hereford, and Herefordshire, do generally prefer
the wornwood hair of Trehern the *girl*, before other best ale or
beer, although their palates are much accustomed to a very pleas-
ant wily cider.

Boyle. *Works*, vol. vi. p. 371. *Letters to Mr. Boyle*.
Being a very foul day, and they forced to pass a river on horse-
back within a mile of the town; wherein they rid so deep, as the
water came to their *girl*drakes, and were very wet.

Scripps. *Memoirs*, anno 1627.
Was I for this scolded, Sir,
And *girl* with trusty sword and spear,
For fame and honour to wage battle,
That to be *girl*'d by foe to cattle
Butler. *Hudibras*, part i. can. 2.

And Neptune in the pious hymn they sound,
Who *girl* the earth, and shakes the solid ground.
God. *The Praise, or the Generation of the Gods*.
No thunders shook with deep leucine sound
The blooming groves, that *girl*ed her around.
Chapman. *Hermion*.

A Brahman, who, by his power and through avarice, shall cause
twice born men, *girl* with the sacrificial thread, to perform sacrile-
gious acts, such as washing his feet, without their consent, shall be fined by
the king six hundred paces.
Sir William Jones. *On Judicature and on Law*, &c. vol. vii.
p. 373.

A fish, which was presumed to be of this species, was found on the
recess of the tide of the new cut of the river Dee, below Chester, in
October, 1783; its length was twenty-four feet; but the *girl* did
not exceed twelve.

Pennant. *British Zoology*. The Bottle-head Hyperandrus.

GIRD, v. To *girl* — to smite, to strike, as Mr.
GIRD, n. Tyswitt interprets it, 'has not been
GIRDING.' used satisfactorily to any more ancient
language. It is probably no more than a consequential
usage of *girl-an*, to surround, to lead round, the
round, blind tight round; and thus,

To nip, to pinch, to twinge or twist; as, to have or
make a *girl*, to have or make a twinge or twinge, to
make a hit; and, consequently,

To aim a blow or stroke, to hit, to strike, to smite.
In Scotch writers, Dr. Jamieson observes, it is much
used with the preposition *through*. And so in Chaucer
through-girl; and hence, to pierce.

Metaphorically, to have or make a hit or stroke, as,
of wit or rallery, or sarcasm, is,
To jeer, joke or jibe, to scoff at, to mock, to flout,
to sneer at, to throw out sneers, scoffs or taunts. See
GARD.

VOL. XXII.

And *girl* of gyles held, and into hym go on wydder.
Piers Plouman. *Fanon*, p. 33.

And to these chorles two he gas to preya
And sin him, and to *girl*der of his hed,
That to his body, whos that he wote ded,
Were so despit ylos for his defraunce.

Chaucer. *The Monk's Tale*, v. 14464.

And so befell, that in the tas they found,
Thugh *girl* with many a grevous lody wound,
Two yonge knyghtes lighyng by and by,
Bothe in on armis, wrought ful chelyf.

Id. *The Knight's Tale*, v. 1012.

With throte yate he more; he lyeth along,
His enuailles with a lance through *girl*ed quite.

Fiorentino Maurus. *The Death of Zoroaster*.

For those that will then write,
With twining *girl*ds, & glides, & glides must vex the lewds,
Strays carsey, or reeve of mortal agys.

Dread. *Horace. Prouis Grammaticus, de Satyra*.

Now to use these fine tauts and *girl*ds to his enemies, it was a part
of a good oater; but so commonly to *girl* every man to make the
people laugh, that was him great ill-will of many, so shall appear by
some examples I will tell you.

Sir Thomas North. *Plutarch*, fol. 721. *Cato*.

At which our critics *girl* whose judgments are so strict,
And be the bravest man who most was contradicted.

Dryden. *Phedon*, song 6.

Ex. Being *girl*'d, he will not spare to *girl* his Gods.
Shakespeare. *Christmas*, fol. 3.

Loc. I thank thee for that *girl*, good Train.

Id. *Taming of the Shrew*, fol. 228.

Was. Sweet king, the bishop hath a kindly *girl*.

Id. *Henry VI. First Part*, fol. 106.

These seven years there hath been plays at his house, I have ob-
served it, you have still *girl* at citizens; and now you call your
play, The London Merchant.

Beaumont and Fletcher. *The Knight of the Burning Post*. *Pro-
logue*.

But he has another *girl* upon Christianity; for Amelius, a heathen
Platonic, once reading the first verses of Saint John the evangelist,
cried out, by Jove, this barbarian is of our master Plato's opinion;
where he imposes again on the English reader with his barbarian, as
he did before with his idiot evangelist.

Bentley. *Of Free Thinking*, p. 162.

GIRGENTI, one of the Seven Intendencies (*Inden-
denture*) or Counties into which Sicily has been divided
since 1815. It contains a portion of the *Val di Ma-
sara*, which formed the South-Western Province of the
Island under the old division, together with the Isles
of Pantalasia and Lampedusa, in the African Sea. It
is bounded on the North by Palermo, on the East by
Calatanissetta, on the South by the African Sea, on the
West by Trapani; and contains 289,000 inhabitants, in
three districts, viz. Girgenti, Binova, and Sciacca.

The City of Girgenti is the Capital of the Province. *The City*.

It is the seat of the Civil authorities, and of a Bishop. It
stands on a hill at the foot of which runs the river, (the
Acragas of the Ancients,) from which it takes its name.
Its chief edifices are, a Castle, occupied by the public
officers, an Orphan Asylum, a Cathedral celebrated
for its *homo-rilious* and its echo, several Monasteries
and Churches, among which that of St. Nicolas, belong-
ing to the Franciscans, rests on some of the ruins of
antiquity. The City contains 2850 houses, and
about 15,000 inhabitants, a Gymnasium, or elementary
school, and a Lyceum, with a Library and a Collec-
tion of Medals. The private Collection of Antiquities
are numerous. The Port, which is situated to the
South of the City, at the distance of a few miles from it,
is neither deep nor capacious. It was constructed at a
great expense by moles, in the middle of the last cen-
tury.

GIRGENTI tury, but has been filled up in a great measure by accumulated sand. It is, nevertheless, the best harbour on the Southern coast of Sicily, and the City is an emporium possessing the principal carrying and coasting trade of the Island. The export trade in wheat, barley, vegetables, almonds, pistachios, soda, and sulphur, is very considerable. Yet there is but little life or industry in the place, which occupies the site of the ancient *Aggrigentum*. The whole has an air of misery, and the sunken, inanimate appearance of the modern City is forcibly contrasted with the lordly remains of antiquity, which attract strangers to its neighbourhood. Not far from Girgenti are also some objects of curiosity to the Naturalist. On the banks of the *Acragas*, or *Fiume di Girgenti*, are two copious springs of mineral oil; on the East, towards Palma and Montechiaro, are sulphur pits, which yield a considerable revenue; and about seven miles to the North of the City is the Volcano of *Macalubba*, with numerous craters. *Girgenti Vecchio* lies at the foot of the hill, on which the City stands, forming a kind of suburb, and consists of only a few houses.

Although the soil throughout this Intendency in general, and in the neighbourhood of the City in particular, is distinguished by its fertility, the inhabitants display neither wealth nor industry. Wine, oil, almonds, and corn, are produced, with little or no exertion on the part of the husbandman, in sufficient abundance to supply the wants of a slothful, superstitious, and ignorant population. The towns are mean and filthy, only one of them having a population exceeding 10,000. This is *Sciacca*, the chief place of a district, built on a rock, running into the sea near the promontory of St. Marco. It is tolerably well built, containing several churches and convents, with a population of 11,500, who are chiefly engaged in the manufacture of earthenware. The Haven is formed by a mole, and has a carriage trade in agricultural produce, like that of Girgenti. Here are sulphur pits, lagoons warm Baths, known to the Romans by the name of *Therma Scimituntina*. The rock on which the town is built, is excavated, and contains the public granaries.

Sciacca. In the Government of Girgenti are included the Islands of *Pantalasia* and *Lampadusa*. The former of these, the *Cosseyra* of the ancients, is situated in the African Sea, about 60 miles from the shores of Sicily, and 24 from those of Africa. It has a circumference of 35 miles, and is full of mountains. These are for the most part extinct volcanoes, but there is one which still emits flames, though at considerable intervals. The valleys are rich and fertile, producing wine, raisins, figs, olives, cotton, and some corn. The pastures nourish abundance of sheep and rice. Sulphur pits and mineral springs are numerous. The inhabitants, about 3100 in number, are collected in the little town of Oppidulo, and a few hamlets. They have a small haven, and support themselves by agriculture, fishing, and the spinning of cotton and wool. The Island is a Principality belonging to the Sicilian House of Requinio, and is hindered from becoming a highly flourishing spot, solely by its exposure to the depredations of the Barbary Corsairs. It is in longitude 8° 26' 25" East and latitude 36° 45' 40" North.

Lampadusa. *Lampadusa*, or *Lampadusa*, is situated 130 miles South of Sicily, and 70 miles South-West of Malta. It is about 20 miles in circumference. Possessing the climate

and productions of Sicily, it is nevertheless uninhabited, from the fear of Corsairs. It has an excellent harbour open to the North. The small Island of *Limoso*, a little to the North of it, is covered with a blooming vegetation and rich pastures; but it is also deserted from the same cause. Longitude 12° 24' East and latitude 35° 40' North.

GIRL. This word is not found in any of the GIRLEO, } Northern Dialects. Skinner suspects GIRLISH, } that as *coerl* in A. S. signified male, so GIRL-BOY, } *coerla* signified female, though no such word is now found in existence. Lye observes that *girl* in our old Writers is applied to a male, (as well as female,) (see the Quotation from P. Plonman and Clusuer,) and he therefore decides for *coerl*. Hickee, (*Gram. Ang. Sax.* p. 107,) perhaps from *carlina*, *femina*, apud *Cimbros*: though he notices the application of the word to male, and quotes from P. Plonman. Mr. Tyrwhitt repeats the observation of Lye. The A. S. *coerl*; Ger. *kert*; D. *kaert*; Swed. *kart*, do not appear to have been ever applied to the female. It is now used only to denote.

A female, a young female; (of the human species.)

Grammæ for parties, ich garst furst wryte.

Piers Plonman. Fines. p. 100.

In danger hadde he at his own gie

The young *girls* of the diocese,

And knew hir counsel, and was of hir rede.

Chaucer. The Prologue. v. 666.

Yet this sufficed not, for there came in a company of young *girls*, which did never cease weeping for a lang while in this place where the Indus was fallen down.

Holingsh. Fingra, &c. vol. iii. fol. 228. *M. Ruse Londiniere.*

Fit peevish *girl*, ungrateful unto Nature!

Did she to this and thence rise such a creature,

That thou her glory shouldst increase thereby,

And thou alone do'st scarce society.

Dryden. England's Historical Epitaphs. King John to Matilda.

Nat hast thou in his nuptial arms enjoy'd

Barren embraces, but wast *girl* and boy'd!

Twice-pretty-ones, thrice worthier were their youth

Might she not bring them up, that brought them forth,

Carlet. Elegy upon the Death of Lady Haddington, who died of the Small Pox.

And straight forgetting what she had to tell,

To other speech and girlish laughter fell.

Dryden. The Legend of Matilda the Fair.

How many view I fairer than

Europe or the rest,

And *girl*-legs, bounding Ganymede

Heave with his load a guest.

Warton. Allon's England, book v. ch. xxv.

This wister the business was brought to a trial; a boy and a *girl* did report, that they heard great crying in his [Lord Essex's] lodgings, and that they saw a bloody razor hang out at a window, which was taken up by a woman that came out of the house where he was lodged.

Burnet. Own Times. Charles II. Anno 1681.

And his hair of flowing grace,

And his boyish, girlish face.

Francis. Horace. Ode 5. book ii.

The dissipation of this age is a poverty of spirit and of genius; it is trifling, it is futile, worse than ignorant, superficially taught; with the politics and morals of *girls* at a boarding school, rather than of men and statesmen.

Burke. Speech on a Bill for Shortening the Duration of Parliaments.

GIRN, or } By Metathesis for *grin*, (q. v.) says **GERN.** } Skinner.

GIRN
GIRGNDE

But euk as they were aboute to bouske them forward to it, the biich had founde the foote agayne : & on the same *germane* toward y^e place ; whom as soon as the baron hard, they in go both twayne apes.
See Thomas More. Works, fol. 1254. The third Booke of Comfort against Tristadoun.

Som trembled, som girned, som gaped, som gased
As people halfe prouise or men that were mard.

Shelton. The Crownes of Lucretia.

His face was ugly, and his countenance sterne,
That could bare fraile men with the very sight,
And gaped like a gulfe, when he did grieve,
That whether man or monster one could scarce discern.

Spenner. Floriss Queens, book v. can. 12.

When that he had said these words, the borneyd bishops and other
Whom they cryed and geyard with their teeth, saying, see ye not what
colours he hath in his speech, that he may beguile us, and seduce us
to his opinion.

Knox. History of the Reformation, fol. 61.

Etymology
and division

GIRONDE, an extensive Department in the South-West of France, in the ancient Province of Guienne. Its boundaries are, on the North, the Department of the Lower Charente ; on the East, that of the Dordogne ; on the South-East and South, the Departments of the Lot and Garonne and of the Landes ; on the West, the Ocean. It is watered by two great rivers, the Garonne and Dordogne, which, uniting a little below Bourg, at the point of land called *Be d'Amber*, take after their junction the name of *Gironde*, by which the Department is called. It is divided into six *Arrondissements*, viz. those of Blaye, La Reole, Lesparre, Libourne, Bazas, and Bordeaux. The last of these is the Capital of the Department ; the seat of the *Cour Royale*, of a Bishop, *Préfet*, and other Provincial authorities. The most productive portions of this Department are along the banks of the two great rivers. The Western half of it, between the Garonne and the sea, is, with a few exceptions, a barren and desert heath. The district of Medoc, situated between the Gironde and the sea, is a sandy level, with numerous stagnant pools, which infect the air ; preventing the same physical appearance as the *Landes*. The culture of the vine has, however, been successfully attended to. Not less than 110,000 *Acetars* of land, about one-tenth of the whole, are planted in vineyards in this Department, which produces a greater abundance of good wine than any other district of France. About 600,000 hog-heads is the annual produce, one-sixth of which is consumed by the inhabitants ; an equal portion converted into *Eau de vie*, and the remainder dispersed by commerce through all parts of the world, under the general name of *Claret*, or *vins de Bordeaux*.

The vineyards of Medoc, which hold the first rank in the Bordeaux, have an extent of 20 leagues in length by one in breadth. They are situated on the left bank of the Garonne and Gironde, from the neighbourhood of Bordeaux to the sea. Medoc is divided into Upper and Lower. The former stretches from Margaux to St. Estephe, and furnishes the most highly esteemed wines. Among them are the celebrated *Lafite*, *Latour*, and *Chateau Margaux*. Lower Medoc commences about two leagues from Lesparre, and reaches to the sea. Its wines, although good, are inferior to the produce of the Gironde division. The gravelly soil which stretches from Bordeaux to a distance of about three leagues South of that city, produces an abundance of various wines, both white and red, some of which, as the *Haut Brion*, enjoys a high reputation. The *Palus*, or deep alluvial soils, formed by the Garonne and Dordogne, produce wines of a deep colour and strong body,

which, from their fitness to bear transport and long voyage, are known in commerce by the name of *vins de Cargaison*. The white wines of Santerne, Barsac, Preigneac, and Beaumes, are the produce of vineyards situated on the left bank of the Garonne to the South of Bordeaux. The commerce of wine is actively carried on in several towns of this Department, particularly at Libourne and Bordeaux. This last city is, indeed, the entrepôt of the wines, not only of this Department, but of the whole South-West of France.

There is a great extent of pasture in the Western Other division of this Department, where the soil of the sandy heath is too light for tillage. Corn, notwithstanding the great fertility of the alluvial tracts, is not grown in sufficient abundance for the consumption of the inhabitants, and there is but little manufacture.

The population is 539,000, or 600 for every 1000 *Population* *Acetars* ; the average of France is 600. The Protestants are about 70,000, and are increasing. Notwithstanding the great revenue derived by this Department from its wines, and the care with which every spot is cultivated, the minute division of the soil impairs the exertions of the agriculturist, and perpetuates the ignorance and poverty of the lower classes.

BORDEAUX, the Capital of the Department, has been already described. *Lesparre, Cadillac, and Libourne* are remarkable for the fertility of their soils. The last of these is a pretty town, with an excellent manufacture of Porcelain. Its climate is delicious ; the neighbouring country beautiful ; and it affords the luxuries and enjoyments of life at a cheaper rate than any other town in France.

At the mouth of the Gironde is the *Tour de Cor-Lighthouse* *doan*, the only lighthouse of any consequence on the coasts of France. It is built on a rock separated by a narrow channel from the shores of Medoc ; of which, perhaps, it originally formed a part. It was erected in 1584 at the expense of the Province, and afterwards reconstructed by Louis XIV. in 1665. The external decoration is composed of three orders of architecture, placed pyramidically one over the other. It has an elevation of 175 feet, not including the iron lantern which surmounts it. The light is formed by a charcoal fire kindled in a large brazier. It is situated 40 miles South-West of La Rochelle and 57 North-West of Bordeaux ; longitude 1° 10' 25" West and latitude 45° 35' 15" North.

GIRT, } See GIRD.
GIRTH, }

GISARM, Fr. *gisarme* ; Low Lat. *gisarma*. See Cotgrave, Ducange, and Spelman.
A battle-axe, a hand-axe.

But I well meter be farrowne
With richesse hath one faded here,
She shall abide that trespas full dere,
At least wile but her name
With one wile, or spair, or gisarme.

Chaucer. The Romance of the Rose, fol. 144.

Thou dytyle they hem all to sneres,
With veredels and with gysarmes,
As were schold awake.

Lybrand. Zuccatus, in Rithm, Met. Rom. vol. ii. p. 47.

GISEKIA, in Botany, a genus of the class *Pentandria*, order *Pentagynia*, natural order *Portulacacae*. Generic character : calyx five-leaved ; no corolla ; capsules five, approximating, nearly round, one-seeded.

One species, *G. pharnaceoides*, an annual, native of the East Indies. Roxb. *Corom.*

GITE.
—GIVE.

GITE, a gown, Mr. Tyrwhitt says, is Fr., and Skinner, perhaps, from the French *gite*, (from *jacere*), a place where any one may lie; and signifying merely the gown (*fogam*) in which any one may lie.

And she came after in a *gite* of red,
And Sinkin haddie bours of the mune.
Chaucer. The Reeve Tale, v. 3952.

And weerd upon my gay skariet *gites*.
Id. The Wife of Bathes Prologue, v. 6141.

The garments gay, the glit'ring golden *gite*,
The tying talk which flowers from Pallat pools:
The painted pale, the (too much) red main white
Are smiling baytes to heke for leuning loodes.
Gaucioger. Heerles. Sonnet on Princes of the Browne Brouete.

Metthought I sawe a detting of delight,
A stately nymph, a danc of heavenly kynde,
Whose glit'ring *gite*, so glimmed to mine eyes
As (yet) I not, what proper hee it bore,
Ne therewithall, my wits can wel deuise,
To whom I might her leauey looke compare.

Id. The Complaint of Phylomena.

GITTERN, *n.* *I. e.* cithern, (*q. v.*) a guitar, from
GITTERN, *n.* the Lat. *cithara*; (*Gr. αὐτάρ*,
Gitterning, playing on a gittern or guitar

Noþe callen he watrien, so singe with þe *gites*
Ich have some gode *gitten*.
Piers Plouman. Vision, p. 253.

He singeth in his was gentill and smal;
"Now, dear, bidde help thy will be,
I pray you that ye—well rewe on me."
Full wel accordant to his *gitterning*.

Chaucer. The Miller's Tale, v. 3363.

Whereas with harpes, lutes, and *gitternes*,
They dance and plaie at dis botte day and night
And ete also, and drinke over his myght.
Id. The Pardoner's Tale, v. 12400.

The first chorus beginning, may relate the course of the city, each
singing with mistress or Ganymed, *gitterning* along the streets, or
singing on the banks of Jordan or down the stream.

Milton. Subjects for Tragedies, on Barch's Life of Milton.

GARDIN. Violin, strike up ahead,
Play the *gittern*, scour the crowd,
Let the rumbie hand be below
The whistling pipe, and drumming taber.

Drayton. The Muse's Elgium. Nymphal 8.

GIVE, } A. S. *gif-an*, *geyfan*; D. *zheeren*;
GIVER, } *Ger. geben*; Sw. *gif-gea*. *Gift* is the
GIVING, } past participle *gived*, *giv'd*, *gift*, and
GIFT, *n.* } upon this the verb *give* is formed. To
GIFT, *v.* } give, in its most ordinary usages, is
GIFTLESS, } equivalent to

To confer or transfer, to commit or transmit, to be-
stow, to grant, to concede, to yield, to consign or
reign.

It admits of the substitution of various words ac-
cording to the context.

To give, with a subundation of power or ability; and
thus, to empower, to enable, to authorize.

With a subundation of utterance or speech; and
thus, to speak or utter, pronounce or declare, publish
or proclaim.

As a result, inference or conclusion; and thus, to
show, to exhibit, to infer, to conclude.

To give the mind, thoughts or inclinations; and thus,
to incline, to addict, to devote.

When used with prepositions, the phrase may be
interpreted in similar manner.

þo heo were alle heore y went, here was joys y doo,
þe þyng ȝif ys men grette *gites*, & gret kore to hem drew.
R. Gloucester, p. 122.

þe þyng ȝif eadde granit, so eadlic ȝif wyl ȝeyle
To ȝive hym þulke þule þyng.

R. Gloucester, p. 239.

William tok his leue at our King Heort,
Gites wele to leue he had richly.

R. Branne, p. 141.

Kyng Seane ȝif namut, þe wallen to assaile,
Mykelle folk he las, & tynt his traile.

Id. p. 43.

My hoke sais certayn, þat he ȝif nestert þat ride.

Id. p. 82.

Alle þat was ȝifore, & befor hand lent,
þat was not in cofre, when he mad testament.

Id. p. 135.

Tho þis gold was ȝyrom, gret was þe þynkyng
That fals and favel hadde. For here ȝyfe ȝifre.

Piers Plouman. Vision, p. 32.

Therefore if thou offest thi *gite* at the altar, and then thou be-
thinkest that thy brother hath somewhat against thee, leave there thi
gite before the altar, and goe first to be reconciled to thy brother,
and then thou shalt come and schalt offre thi *gite*.

Wyclif. Mathew, ch. v.

Therefore when thou offest thi *gift* at the altare, and then thou be-
thinkest that thy brother hath ought against thee: leave there thi
gift before the altare, and goe thy ways fyrst and be reconciled
to thy brother, and then come and offre thy *gift*.

Wyclif. Mathew, ch. v.

But other seedis seldes into good land: and garen fruyt sum an
hundred fold, another sixty fold, an other thirty fold.

Wyclif. Mathew, ch. xii.

Is it lawful to us to ȝive tribute to the emperor or ay?

Id. Luth, ch. x.

Is it lawful for us to ȝive Cesar tribute or no?

Bible, Anno 1551.

God looth a glad ȝhauere.

Wyclif. 2 Corintheans, ch. ii.

For God looth a cheerful ȝreuer.

Bible, Anno 1551.

Thereas hath taken him of her

That of his chandee he made him a reijer

And ȝave him gold to mainteine his degre.

Chaucer. The Knightes Tale, v. 1443.

And as I stode in this bawmest, I remembered your incomparable
cleancie, the whiche, as I haue my selfe some tyme sent, most
graciously accepteth the slender ȝiftes of small value, whiche your
highnes perceiued were offred with great and louinge affection.

Gower. Conf. Am. Dedication, sig. 12.

Whereas Anne thus replied:

O sister, deare beloved then too I prayd:

Thy youth alone in plainst still wilt thou spill?

No children sweete, no I'mon ȝiftes will know

Surrey. Virgil. Aeneas, book iv.

Artaxerxes, the noble king of Persia, reiected nat the poore bus-
bandman, which offred to hym a homey bawden full of cleane water,
bot mooste graciously receiued it with thanke, & remynde the
presence an after the value, bot rather to the will of the ȝeuer.

Sir Thomas Elyot. The Gouernour. The Prologue, sig. A. 2.

Sir, good be, at this heere I thinke he hath well to the nize of
xxx. tymes a hundred thousand: there is no lorde leygens as now,
that is so large and liberal in ȝyng of ȝiftes as he is.

Lord Berners. Froissart. Crangle, vol. ii. ch. xiv.

Powers, and dominions, Deities of Hea'ns,
For none so deep within her gulph can hold
Immortal vigour, though epprest and tall'n,
I ȝue nat Hea'ns for lost.

Milton. Paradise Lost, book ii. l. 14.

Nat only these faire boundes, but all the earth
To thee and to thy race I ȝue; as lords
Possess it, and all things that therein are,
Or liue to see, or aine, beate, fish, and fowle.

Id. B. book viii. l. 339.

O Eve, is evil hour this didst ȝive ear
To that false word, of whomsoever taught
To counterfeit man's voice, true in our fall,
False in our promiss'd rising.

Id. B. book ix. l. 1066.

GIVE.

In property he gratefully admires the bounty of the Almighty giver, and weath, not unwearied plenty; but in adversity he remains unshaken, and like some eminent mountain hath his head above the clouds.

Milington. Contests. The Third Part.

But you with speed
And what thy stores contain, bring forth and pour
Abundance, fit to honour and receive
Our heavenly stranger; well we may afford
Our givers their own gifts, and large bestow
From large bestow'd.

Milton. Paradise Lost, book v. l. 318.

Scripter, and power, thy giving, I assume
And gladlier shall resign. *M. B. book vi. l. 730.*
JON. Is this ancession day? did not the prophet
Say, that before ancession-day at noon
My enemies I should give off? even so I have.

Shakespeare. King John, fol. 19.

We pray you for your own sake to embrace your own salutary and give over this attempt. *M. As You Like It, fol. 167.*

MACC. I have no words.
My voice is in my sword, thou bloodier villain.
Then treasons can give thee out. *M. Macbeth, fol. 151.*

The clergyman next,
I withdrew from their tent
And set up the gifted brother;
Thus religion I made
But a matter of trade,
And I can't do for the one or t'other.

Brown. Political Songs. The Holy Peller.

In regards of which their devout fear, the prophet Malachi
alleged, that gifts are offered unto God not as supplies of his want
indeed, but yet as testimonies of that affection wherewith we acknow-
ledge and honour his greatness.

Hooker. Ecclesiastical Polity, book v. fol. 254.

Why was my breeding order'd and prescrib'd
As of a person separate to God,
Design'd for great exploits; if I must die
Heir'd, cap'n'd, and both my eyes put out,
Made of mine enemies the scorn and gaze;
To grind in broken letters under task
With this have-gifted strength?

Milton. Samson Agonistes, l. 36.

Then muck'd amid the twin; nor check nor bound
His fury knew, but stretch'd the slaughter round.
The faithful for he thinks it vain to spare,
And, fir'd with vengeance, gives a loose to war.

Patt. Virgil. Aeneid, book xii.

Thus having sworn'd, he gave the word around,
To raise the breathless body from the ground.
Dryden. Virgil. Aeneid, book xi.

And thus I have given the history of Saire, and derived it from
Æolus, to your lordship; that is, from its first rudiments of barbarity
to its last polishing and perfection.

M. Dedication to Juvenal.

The tender page with honey fests was call'd,
And he was gifted most that loudest howl'd.

M. Religion. Linc.

And then, for the gift of healing, let a bleeding church and state
show, how suitably they were gifted that way.

South. Sermons, vol. iv. p. 444.

Both suck'd with white, the true Arcadian strain,
Which Thestylis hath often hogg'd in vain;
And she shall have them, if again she sees,
Since you the giver take the gift away.

Dryden. Virgil. The second Pastoral.

And first the gifts in public view they place
Green laurel wreaths, and palm the victor's grace
Within the circle, arms and tripods lie,
Ingots of gold and silver heap'd on high,
And vests emblemat'd of the Tyrian dye.

M. Virgil. Aeneid, book v.

She [Nurse] gave him [man] alone the power of laughing; a
mark of joy of which he is susceptible. She gave him alone tears,
the symbol of clemency and compassion.

Ancr. Antiphrases, vol. i. p. 434.

But his title, his house in town, his mansions and parks in the
country, his parliamentary interest, the favour in which he stands at
court, his brilliant appearance he makes in the realms of fashion;
these, added to a father's influence, determine Iphigeneia at once to
forget the object of her love, and give her hand to deity,
disease and folly.

Knox. The Spirit of Draparn, sec. 26.

And that this spirit [breath of life] is the immaterial intelligent
principle, is evident; because it is mentioned as a distinct thing from
the body, not partaking of the body's fate, but surviving the satis-
faction of the body, and returning to the giver of it.

Dishop Hervey. Sermon 39, vol. iii.

Such utter strangers were they, in general, both to the nature of
God and man, that Cicero, delivering the sentiments of ancient
wisdom on this matter, expresses himself in this effect: "All the
concomitants of life, say he, are the gift of heaven, but virtue as
was ever yet thought came from God."

Warburton. Sermon 7, vol. ix.

But not ashamed'd shall he tell away.

Or gyfless mourns this unexpecting day.

Cambridge. The Scribner, book iv.

GIVES, see GYVES.

GIZZARD, Fr. *gazier*; Lat. *gigerio*. Of unknown
Etymology. Martinus thinks it a word & *Penis*
translatum.

The fowls that light vulture, that cateth the stomache or gizerne
[gizzard] of Tyas is so fayltyld of byc song [Orpheus] that it will
eaten on tyas so more.

Chaucer. The Third Booke of Boecius, fol. 229.

The gizer or stomacke of a goose or henne bringe fatte with brasse
and mylke, bringe well sodden or made in powder, is good for the
stomacke, it makynge it strong to digest, and scourynge completely.

Sir Thomas Elyot. The Castel of Helth, book ii. ch. ii.

The gerge, or craw, or gizer in birds, is thick
and fleshy.

Holland. Plume, vol. i. p. 343.

To these, an overgrown justice of peace,
With a Clarke like a gizzard thrust amid each arm;
And warrant for sippet, laid in his own grease,
Set e're a chafing dish to be kept warme.

Johnson. Songs, &c. song 28.

So the gizzard, being fasten'd by a strong membrane to the peri-
tonæum, stands fixed in the middle of the belly.

Grew. Cune Sacra, book i. ch. v.

Near doth the liver lie on the one side of the belly, as in brasts;
but with one lobe on each side the gizzard, as its scutella, and so the
pancreas on each side the guts.

M. B.

The gizzard is not only made very strong, especially in the gra-
viteros, but hath also a faculty of grinding what is therein. For
which purpose, the bird swalloweth rough stones down, which when
ground smooth, are rejected and cast out of the stomach, or stoele
down.

Boerhaave. Physico-Theology, book vii. ch. ii. (note 6).

For the preparatory grinding, the gizzard lends its mill. And, as
all well-work should be strong, its structure is so, beyond that of any
other muscle belonging to the animal.

Pachy. Natural Theology, sh. x.

GLABRARIA, in Botany, a genus of the class *Mo-
nadelphica*, order *Polyandria*. Generic character: calyx
tubular, five-cleft; corolla, petals five; nectaries bris-
tles, alternating with the five bundles of stamens; seed-
vessel a drupe.

GLACIATE, } Lat. *glaciare, atum*; Fr. *glacier*;
GLACIATION, } Lat. *glacies*, derived by Vossius,
GLACIAL, } a *gelando, quasi glaciatus*. And *gel-*
GLACIOUS, } are, perhaps from *γῆλα-ψυ*, to shiae.
To freeze, harden, congeal, turn into ice. Cotgrave.

And for his glacial air, where in the shepherd so simple, but could
have told him, that snowy or what ever else he mean by *glacial* air,
or clouds may serve to darken the day, but not at all cooling it.

Grew. Cune Sacra, book iv. ch. iv.

[So] sensible philosophers conceive of the generation of diamonds,
iris, beryls: not making them of frozen露水, or from more aqueous

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GLACIERS.

and glacial substances, condensing them by frosts into solidities easily to be expected even from polar congelations.

Sir Thomas Brown. Vulgar Errors, book ii. ch. i.

It [ice] is plain upon the surface of the water, but round in bay which is also a glaciement.)

Id. ib.

Which [any mineral solution] although to some degree exhaled, and placed in cold conservatories, will crystallize and shoot into white and glaucous bodies

Sir Thomas Brown. Vulgar Errors, book ii. ch. i.

I thought it not amiss to call our constant self-lubricating substance, the ice or glacial secretion (and for variety phosphorus)

Regle. Works, vol. iv. p. 457. A new Phenomenon calculated by an Icy Northman.

The other thing was, to measure by the differing weight and density of the same portion of water what change was produced in it betwixt the hottest line of summer, and first a glaciating degree of cold, and then the highest we could produce by art.

Id. ib. vol. ii. p. 522. The Experimental History of Cold, tit. 4.

GLACIERS, a name given to those enormous masses of ice which fill the valleys of the Alps, and which are among the most remarkable objects of Physical Geography. In German they are called *gletscher*, a word which appears to be of Celtic origin. The name *Glacier*, used in Switzerland, Savoy, and Dauphiny, is taken from the Romance language. Five principal Glaciers stretch towards the plain of Chamouny, and unite at the foot of Mont Blanc: *Tacona, Bossons, Montanvert, Argentiere, Tour.*

Their origin.

However the form and situation of the Glaciers may vary, they all equally arise from a mass of snow imbedded with water, which, after having been frozen during the winter, cannot be totally melted again during the summer months, and thus continues till the return of the frosts. It is in the higher valleys of the mountains alone that the Glaciers have their origin, without excepting even those the ramifications of which descend into the most fertile lands below. There are but few lying in the direction of East and West, and all are surrounded by high mountains, which intercept, in a considerable measure, the sun's rays during the three months of summer. For nine months of the year the snow is continually accumulating in those high regions. *Avalanches* of snow of enormous size are constantly falling from the summits of the circumjacent mountains to the bottom of the valley, where they are heaped up in compact strata of many hundred feet in thickness. This mass is not entirely melted during the summer, so that on the return of winter it takes the appearance of semiliquified and congealed snow, consisting of little grains held together and augmented in volume by the water which, previous to its congelation, had penetrated the interior of the mass.

Their progress.

All the valleys of the Alps are narrow plains inclined more or less. Hence, when the upper part of a valley is filled by a Glacier, the mass and volume of which augment annually in the same proportion as the cold which it occasions: there results from this state of things a pressure of the ice towards the lower part of the valley, the only quarter from which no resistance is experienced. During the summer heats it is only on the edges of the Glacier, and on spots in which its lower surface comes in contact with the earth, that a thaw takes place. The streams arising from the thaw form longitudinal channels and spacious vaults beneath. The accumulated waters carry away all the detached masses of ice in the direction of their course; and the ice enclosed in the cavities of the Glacier, dilating from the change of temperature, breaks away the salient masses of the vaults. All these circumstances tend to

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diminish the number of points of firm adherence and the resistance of friction. The constant impulsion of the superior mass at length overcomes the resistance from below, and the entire Glacier moves forward. The mass of ice, having filled the high valley, is slowly and constantly impelled onward, till it reaches the fertile plain below, where the increased temperature fixes a limit to its ulterior advancement. The progressive movement of the Glaciers is rendered evident to the attentive observer from the following phenomena:—1st. The lower extremity of a Glacier is often seen to advance, pushing before it the great mound of stones which forms its border, slowly bending down trees, and at last burying them beneath its mass. 2ndly. The stones which are imbedded in the vertical face of the Glacier are often seen in the course of one month to approach several feet nearer to the ground. 3dly. The blocks of stone, which are found at the foot of the Glaciers and on their surface, prove that the ice has formerly occupied a higher position among the mountains; for these blocks are in many instances brought from mountain summits many leagues distant, the nature and composition of which differ totally from those of the rocks encompassing the lower regions of the valley. 4thly. Old chasms and cracks in the ice are frequently closed, and new ones formed; so that it is often difficult to retrace in the evening, over the Glacier, the path which had been travelled in the morning. From a series of experiments made in the valley of Chamouny, where trunks of trees were purposely fixed in the fissures of the Glaciers, it appeared that these advanced at the rate of fifteen feet every year. The Glaciers of the Grindelwald appear, from similar observations, to proceed at the rate of fifty paces in six years, or about twenty-six feet annually. It is impossible to establish any general rule with respect to the rate of their advance; for, independent of the peculiarities of the valley in which they are found, their increase depends on the length of the winter, and on the quantity of snow which falls in the course of the year.

The Glaciers sometimes decrease for several years *Fluctuate together*; that is to say, their lower edge, situated in the fertile part of the valley, loses so much by the summer's thaw, that it uncovers a portion of the soil which it formerly occupied, while the whole is not pressed forward sufficiently to compensate this loss. On the other hand, in some years they augment and descend further into the valley, so as to cover up meadows and cultivated fields. But there is no regularity in their march; it depends entirely on the length and severity of the winter, the quantity of snow, and the continuance of the summer heats. It is generally in the Spring that the Glaciers increase, and when in the course of any year they make a more than ordinary advance, they seldom fail to decrease continually for some years afterwards. The movement in this case appears to dismember the upper valleys, so that new accumulations of ice must be formed in order to produce that pressure which is necessary to communicate an impulse to the lower extremities.

The surface and firm of the Glaciers are determined *Nature of* by the nature of the ground on which they rest. In the valleys which are even and level, the Glaciers also are level, and present but few chasms. On the other hand, when they descend along a bold slope, or over a rugged surface, they present numerous crevices, and

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are covered with pyramids which sometimes rise to the height of 100 feet, presenting the aspect of an agitated ocean suddenly congealed. When the inclination of the ground exceeds 30 or 40 degrees, the ridges of ice are heaped together in wilder disorder, and assume the most varied and grotesque appearances. The chasms on the surface of the Glaciers are sometimes several feet wide, and above 100 feet in depth. The changes of temperature, slope of the ground, and the other circumstances which cause the movement of the Glaciers, produce these fissures. When, by the opening of one of these crevices, a vertical wall of ice is exposed to the sun's rays, the Glacier below it appears of a deep blue or brilliant green colour, according to the depth to which the light has penetrated. The numerous refractions which the rays of light undergo, in passing through the semi-transparent masses of ice, not perfectly homogeneous nor of uniform density, explain the varied and softened hues assumed by the Glaciers. Where the ice is unbroken, it is of a dazzling whiteness. During winter profound silence reigns in these icy deserts; but as soon as the air grows warm, and as long as summer lasts, a deep noise like thunder is heard from time to time, accompanied by a slight but sensible vibration. This thundering is produced by the cracking of the ice, and the formation of new crevices. The frequency of this noise indicates changes of weather: it is the barometer of the Swiss Mountaineers. The crevices of the ice are changing every hour, and they constitute the chief danger of the Glaciers. In winter, when they are less liable to change, they are often concealed by the snow, so that the most practised guide cannot with safety attempt to cross them. The phenomena which accompany the cracking of the ice are forcibly related by some Swiss travellers, who crossed the Glacier of the Grindelwald to the Zeeenberg, a sort of green island in the ice where a few flocks are fed during summer. They had just sat down to light their pipes, when they heard a tremendous sound louder than thunder. Their guns, sticks, bags, every thing, in short, about them, seemed in motion. Large stones seemed to start out of the ice, and knocked against each other. Fissures closing of themselves, sent up into the air the water they contained, which fell down again half converted into snow. New gulfs, from ten to twenty feet wide, opened in their presence with a loud crash like the report of cannon. Some great catastrophe appeared to be at hand, and the whole Glacier, probably, advanced a step or two; but it became quiet again as suddenly as it had been disturbed. The repose and silence of death were all at once restored, interrupted only now and then by the whistling of marmots. It is by the continual repetition of these convulsions that the Glaciers advance into the fertile valleys.

Winds, tem-
pests, &c.

After sudden changes of temperature, there often issue from the crevices of the Glaciers strong currents of air, insupportably cold, and scattering round quantities of finely pulverized ice which they carry with them. Streams and torrents are every where to be seen on the Glaciers, or the murmur of them may be heard below, as they force a passage through subterranean vaults. The waters accumulated in the higher Glaciers sometimes find an issue in the fissures lower down, whence they break forth in furious torrents.

Along the surface of the Glaciers are often found circular wells of great depth, hollowed vertically in the

ice, and filled to the brim with water. These are caused by large stones, which, when heated by the sun, melt the ice all round them; and from their great capacity of caloric, keep a temperature above the freezing point till they reach the interior of the mass. The chemical constitution of water, too, in consequence of which the density of that fluid augments with increase of temperature for a few degrees above the freezing point, tends to promote the process by which the ice is melted in these holes; the water ascending as soon as it becomes liquid, and giving way to a warmer current from above.

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In many places the Glaciers are covered with a black mire formed from decomposed stones; far on their surface, as well as along their edges, are always to be found numerous fragments of rocks which have been precipitated from the summits of the mountains by tempests or by *avalanches*. These stones are at last carried down to the edges, or the base of the Glacier, where they are arranged in mounds, in some instances above 100 feet high. The tracts of the ice which are thus incumbered with *débris*, are called *Moraines*; a word supposed to be of Celtic derivation. But as it belongs to the Romance language, its origin may be more naturally sought in the Catalanian tongue; and we have little doubt that it was originally the same as the Spanish *moreno*, black, an epithet justly applied to the mountain slopes, which are too abrupt to hold the snow, and to the discoloured lines on the surface of the ice.

The lower extremity of the Glacier slowly pushes before it this immense dike. Along its lateral edges is formed a similar intrenchment; but the inconceivable force of the Glacier, crushing the stones against the rocks which form the sides of the valley, usually reduces them to a fine gravel. During the summer, the *moraines*, as account of their greater heat, are surrounded by wide crevices in the ice; or, if on the edge of the Glacier, are separated from it by a disfigured space, covered with mud and stones. In the higher valleys of these frozen wastes are sometimes found *terrazas* of stones arranged in parallel lines of considerable length. These singular heaps are called in the language of the country *Gouffrefrigines*. They, probably, have their origin in *avalanches*, which, from the figure of the neighbouring mountains, are frequently thrown in the same direction, and which consequently dispose in parallel lines the fragments they carry with them. Sometimes there are seen on the surface of the Glaciers great pyramids of ice, of regular form, and surmounted by a large stone. If it were not for the occurrence of this phenomenon, it would be impossible to explain the formation of numerous pyramids, of similar form, but which have been deprived of the stony covering which originally saved them from thawing. Some Glaciers are so completely covered by the *débris* of the adjoining mountains, that the existence of their ice is known only by the torrents which issue from the base. The immense mounds of stones heaped up at the lower extremity of the Glaciers are of great importance in the eyes of the Naturalist, as they preserve the most important Geological data; affording specimens of summits unapproachable by man, and removed many leagues distance up the valleys.

Gouffre-
frignes.

It is often difficult to distinguish the limits of the Glaciers and of the perpetual snow. In the loftiest regions of the Alps where rain can seldom or never fall, there cannot consequently be any ice; but on the

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lower borders of this region the snow is sometimes covered with a thin icy crust, or pellicle, which unites it in appearance with the solid Glacier below. The ice of which these are composed is not solid or compact like that of rivers. It is of unequal density and transparency; in some parts, being evidently formed from the congelation of semiliquid snow, while in others it is more clear and limpid, but filled with air-bubbles. The clear ice is distributed in pieces of no great size, but of various shapes, and terminating generally in convex knobs, formed by the development of the air during congelation. The result of this conformation is, that the whole mass of the Glacier, though firmly united together, admits of a certain degree of internal motion. It is only on the steep surfaces of the Glaciers, their points, edges, and crevices, where the water flows freely, that a solid, transparent ice is to be found; at their extremities, also, near the moraines, they are often of a deep blue; the colour which always supervenes whenever liquefaction and congelation succeed each other frequently.

Vaults, &c.

At the foot of the Glaciers are generally vaults in the body of the ice, from which issue in summer considerable torrents. In winter these vaults are seldom visible, being completely stopped up by ice and snow; but in Spring the waters begin to break through the obstructions, and the arches are gradually enlarged to a great size. These vaults are continually changing in figure and dimensions. The water of the Glaciers is of a muddy, whitish blue, and the torrents which issue from them preserve that colour for many leagues. It is thought by the Swiss peasantry, to possess medicinal virtues near its source at the Glacier; the opinion that it produces the *Goutte* appears to be nearly exploded.

Extent of
the Glaciers.

In the chain of the Alps between Mont Blanc and the limits of the Tyrol, are reckoned about 400 Glaciers, a few of which are not more than a league in length; a much greater number, however, extend in length from six to seven leagues, with half or three quarters of a league in breadth. The depth varies from 50 to 600 feet. It is obviously impossible to measure precisely the surface of these deserts of ice; but it has been calculated that within the limits above mentioned, the superficial extent of the Glaciers cannot be less than 130 square leagues. Such are the inexhaustible reservoirs from which the chief rivers of Europe are supplied.

Histoire Naturelle des Glaciers, par Grauer, 4to, 1770; Ebel, *Nützliche Art die Schweiz zu bereisen*, Zurich, 4 tomes, 1804.

GLACIS, Fr. in *Fortification*, a slope made of earth and generally covered with turf, running from the covered way towards the country. It is much the same as *Esplanade*.

One species, *G. terra*, a tree, native of Amboyna.

GLAD, v.

GLAD, adj.

GLA'GOEN,

GLA'GOER,

GLA'FUL,

GLA'FULLY,

GLA'FULNESS

GLA'OLY,

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A. S. *glad-ian*, *exhilarare*, to

make cheerful or glad. Sommer.

Ger. *glate*; Dutch *glat*; Sw.

glad, *letus*, *hilaris*. Woelter,

libre, and Skinner, derive from

this Lat. *letus*. Perhaps from

the A. S. *ge-ladian*, (which, by

aiding over the e, forms *glad-*

ian), to clear or cleanse, to pu-

ry, to absolve, to deliver; and

consequently, (as Sommer says)

to excuse, acquit or clear one

of a crime or accusation. And

thus *glad-ian* becomes—to make cheerful or glad. See the second Quotation from Cognan.

To make cheerful or joyous, to cheer, to rejoice, to please, to exhilarate.

Jo Kyng Alfred harde þis þa herte glædide þo. R. Glouceter, p. 265.

Jo Kyng Artur harde þis, no glæddere nan nan. Id. p. 184.

And heu schulle be such, þat no prioste dorre hem forsake,
Ac for hoore pownesse glædliche into her tennise take. Id. p. 118.

& the erl's doster of Provence, & it maketh the costene,
Brouste hire hider into this land, & was her in glædness. Id. p. 530.

þe Normans were alle glad. R. Braune, p. 117.

& his sones boþe, Henry & William,
þei wate him nere boþe, glædly with him þei nam [took]. Id. p. 100.

And þryde Pees in tellen buere, to what place he wolde
In keene gay garmenten, when he glædliche hente. Id. p. 348.

þat Jewes that wone in hire wit, and wone in glæde
þat here lye þe y come. fro þe court of heren. Id. B. p. 61.

The wiche soles, were glæddere to deye
þan lyeve langour so þe wote was so rebeked. Id. B. p. 395.

For prophete been told
That þat blessed body of businesse sholdes cryse
And gas into Galilee, and glædness has spocies
And busi modes Marie. Id. B. p. 373.

And also glædliche he givþ, to games þat his nedþe.
Id. B. p. 282.

And my spiryt hath glæded in God myn helthe. Wiclif. Luk. ch. i.

And he cometh boom, & clepeth toþide his frendis and neighours
and seith to hem þe ye glæde with us: for I have funden my scharp
that hadde perished. Id. Luk. ch. xv.

Thanne Durich himself derpeth him leed how flane is he is some?
and myche peple glædly herin him. Id. Mark. ch. xii.

And he glæd seizes for heuere and tymen borynge fruyt, and ful
fulfille ghoure herin with mate and glædness. Id. The Doctes of Apocal. ch. xiv.

When it came him to purpos for to rest,
I trow that he had thikke treat in mind,
That alle thing repairing to his kind
Glædeth himself. Chaucer. The Spynners Tale, v. 10923.

I wol with lusty herte froche and grene
Say you a song to glæden you I wene;
And let us stint of earnest matere. Id. The Clerk's Tale, v. 9006.

Fayrest of fayre, O lady mio Venus,
Daughter of Jove, and spouse of Vulcanus,
Thou glædest the mount of Citharon. Id. The Knight's Tale, v. 9225.

And for to maken you the more mery,
I wol myselven glædly with you ryde,
Right at myn own cost and be your gide. Id. The Prigour, v. 805.

O soden we, that ever art mynecore
To worldly blis, speccit in with bettemess
Th' ende of the joye of our worldly labour:
We occupieth the ien of our glædness. Id. The Man of Lawes Tale, v. 4844.

As when a man hath been in povere estat,
And climbeth up, and wasteth fortunat,
And ther abideth in prosperiteit:
Swiche thing is glædness as it thinketh me. Id. The Nonne Preestes Prigour, v. 14784.

GLAD.

The turtle dove said welcome, welcome they,
Gladsome and light to lovers that be true.
Chaucer. The Court of Love, fol. 355.

She doth with him that eare her lieth,
 When that she loveth, then he loveth,
 And when she gladdeth, he is glad.
Greene. Conf. Am. book vii. fol. 152.

Will write and these all openly,
 Howe loss and I together mette,
 Whereof the worke example fette
 May after this, when I am go
 Of thise ready will we,
 Whose route stand out of the way,
 None gladdeth, and none gladders wain.
Id. B. book i. fol. 8.

Of Aristotle I have well redds
 How he to Alexander badde,
 That for to gladden his courage
 He should beholden the voice
 Of women, when they ben faire.
Id. B. book vii. fol. 162.

Suche is the gladdhappe of ensie
 In wordes thing.
Id. B. book ii. fol. 29.

So that my hap and all my heale
 Me thinketh is the longer the fierre,
 That bringeth my gladdhappe out of here.
Id. B. book iii. fol. 48.

But among all other kindes of delie, there is none that so much
 comforteth and gladdeth the heart, as a thing spoken contrary to the
 expectation of other.

Wilson. The Arte of Rhetorique, fol. 155.

Lyke Lucifer that gracious dawning star, whom pure of new
 Dawn Yeans chiefly loves about all ferns in blossoms that rhyme
 All darkness be resolute, and gladdeth all with face delicate.

Phaet. Ecce, book viii. sig. Z iii.

To the publique countenances and gladdhappie rejoycing which at her
 birth she brought to all England; the death news also confound
 unto the same the vestiment of beneficence of fortifying both us and ours
 posterities in the knowledge of Goddes words.

Udell. John. Deductory Epistle to Queen Katherine.

But if the Scripture allow them, that you cannot deny but it so in,
 then resist not y^e doctrine of God, but knowlege your ignorance and
 reduction, and receive gladdly into the right way.

Perth. Wordes, fol. 3. Vite the Christian Reader.

The leache thinks not the butcher's knife
 Should thus beque him of his life;
 For when the sunne doth once raine in,
 Then all their gladdhappie dath begin;
 And then their ships, and then their play,
 So fall their saddest then away.

Facertian Actores. The Lower Decreteth his whole State, &c.

— The Treason of her train
 Before her go with gladsome Julius.
Surrey. Virgil. Aeneid, book iv.

My pastime past, my youthlike yeres are gone;
 My meeths of mirth, my glistering days of gladsomness,
 My times of triumph turned into moore,
 Unhappy I am woe's fond release.

Facertian Actores. The Lower Complaineth the Loss of his Lady.

Where day and night she sought did but lament
 Her wretched life shut up in dextly shade,
 And waste her goodly beauty, which did fade,
 Like a flower that feelles no heat of sunne,
 Which may her feeble leaves with comfort gladd.

Spremer. Pierre Queen, book iv. fol. 10.
 And it much gladd me, that to then his service
 Who in the honour of our trade, and lustre,
 We meet thus happily.

Bremont and Fletcher. The Beggar's Bush, act iv. sc. 5.

Advance immortal bard, come up and view
 The gladdening face of that great king in whom
 So many prophecies to this are hoi.

Ben Jonson. The Irish Masque at Court.

To sing a song of old was sung,
 From ashes ancient Gower is come;
 Attuning man's infirmities,
 To glad your ear, and please your eyes.
Shakespeare. Pericles, act i. sc. 1.

Whom when he saw on ground, he was full glad
 And straight went forth his gladdening in partake
 With Belge, who waiteth all this while full sad,
 Wraying what end would be of that same danger drad,
Spremer. Pierre Queen, book v. can. 11.

Old men were glad, their fates till now did last,
 And infants, that the hours had made such haste
 To bring them forth; whil'st ripe age, and apt
 To understand the more, the more were wapt.

*Ben Jonson. A Peasycote on the happy entrance of James our Sover-
 rain, &c.*

And there they make an oblation among the vital spirits; which
 according to the intercessing atoms either cause a dilatation of the
 heart and so gladden it; or contract it, and so sadden it.
Dryden. Of the Sympatheticke Powder, p. 183.

And, when as he him mett'd, for joy he broke
 His hands, and follow'd him with gladdhappie glee,
 And frisk'd, and flogg'd, and lowd low on knee.
Spremer. Pierre Queen, book v. can. 2.

The same, with all the other ornaments,
 Kyng Hyence crown'd to be hang'd by
 In his chiefe church, for endlesse monuments
 Of his successe and gladdhappie victory.
Id. B. book iii. can. 3.

But Blandamour fall of valourous upright,
 And rather stird by his discordant dame,
 When them gladdly would have prov'd his might,
 But that he yet was sure of his late luckless fight.
Id. B. book iv. can. 4.

In this plight, there came to visit me
 Some friends who carry my and ease to see,
 Began to comfort me in cheerfull wine
 And means of gladsome solace to devise.
Id. Another Hubbard's Tale.

So chaunts the mourning lark her gladsome lay,
 When night gives place to the delightful day.
Bremont. To Viscount Perbeck.

Our symes must now reflect on those, that may
 Give timely succour to these present ills,
 And are our only gladsome-rejoicing hopes,
 The noble issue of Germanicus,
 Nero and Drusus.

Ben Jonson. Synanus, act iii.

But that which gladdeth all the warrior train,
 Though most were sorely wounded none were slain.
Dryden. Polixenus and Arctur.

To suppliant Holland he reach'd a peace,
 Our once bold rival of the British main,
 Now tamely glad her suppliant claim to cease
 And buy our friendship with her idol gain.
Id. On the Death of Oliver Cromwell.

These hours were usually passed in rooms adorned for that purpose,
 and set out in such a manner as the objects all round the company
 gladdened their hearts.
Spectator, No. 358.

— Gladly to thee,
 Herme, laurel'd Egmont yields the prime,
 Nor thinks it diminution to be rank'd
 In military honour next.
J. Philips. Blenheim.

Phoebus, whom kindly beams impart
 Health and gladsome to the heart,
 While in its quiver lies the presidential dart,
 Thy youthful ephebicus bear.

Francis. Horace. The Scular Poem. Third Concert.
 On chairs and beds in order seated round,
 They share the gladsome board; y^e roof's resound.
Pope. Horace. Ode, book xlv.

If [charity] beholdeth him to prosper and flourish, to grow in
 wealth and repute, not only without envious repining, but with glad-
 some content.
Barrow. Sermon 22. vol. i.

GLAD.
—
GLADIATOR.

Go, tunsell bird, that glads at the skies,
To Daphne's window speed thy way;
And there on quivering pinions rise,
And there thy vocal art display
Sirius. The Sky Lark, song 2.

We rejoice at the fortunate event which has made another happy,
we are glad to hear of their success; or happy to be informed of their
weir. *Ac. Cogan. On the Poisons, part i. ch. ii. class 2.*

Leonidas, according to the fable,
Rose like the Gail of morning from the cell
Of night, when shading cherefulness and day
He bill and vale embled with dewy gems,
He gladdens nature.

Glycer. Leonidas, book vii.

But if by habus corpus or otherwise, he (a national tyger) was to
come into the lobby of the House of Commons whilst your door was
open, say of you would be more stout than wine, who would out
glady sink your escape out of the back windows.

Burke. Letter on a Regicide Peace.

Gladium is an inferior degree of joy: it may be excited by inci-
dents agreeable or desirable in themselves, which are not of sufficient
moment to raise the extasies of joy; or it may consist in that lively
flow of spirits, which immediately succeeds to the transport of joy.

Cogan. On the Poisons, part i. ch. ii. class i.

As sounding tempests with impetuous force
Burnt from their native caves, with furious course,
To blot the lustre of the gladsome day,
And pour their vengeance to the land and sea.

Hoole. Jerusalem Delivered, book iv.

GLADE, *ge-hlyd, ge-hlid, ge-hlod, ge-hlad, ge-hlad*, is the
regular past tense and past participle of *ge-hlidan*,
(*tegere, operire, to cover*;) and *ge-hlad*, is become the
English *glade*; applied to

"A spot covered or hid, hidden with trees." Tooke.
Aod see Milton's *Poetical Description*.

Fare in the forest, by a hollow glade
Covered with mossy shrubs, which spreading brode
Did underneath them make a gloomy shade,
Where fast of living creature scarce trode,
No scarce wild beasts durst come, there was this night's shade.
Spenser. Faerie Queene, book vi. can. 8.

Till thee humbly leave I take
Lest the great Pan do awake,
That sleeping lies in a deep glade
Under a leaved beech's shade.

Bowman and Fletcher. The Faithful Shepherdess, act i.

— O night I here
In solitude live savage, in some glade
Obscured, where highest woods impenetrable
To star or moon-light spread their umbrage broad
And brown as evening.

Milton. Paradise Lost, book ii. l. 1085.

Off in glimmering bow's and glades
He met her, and in secret shades
Of woody Ideal's innocent grove,
Whilst yet there was no fear of Jove.

Id. R. Parnassus, l. 27.

Grazing might be improved for the feeding of deer and cattle under
them, (oaks) benignly vinted with the gleams of the sun, and adorned
with the distant landscapes appearing through the glades, and frequent
valleys.

Eclog. On Forest Trees, ch. iii. sec. 1.

Sell to the glade, where she has best her way,
With knowing skill he drives the future prey.

Prior. Henry and Emma.

Meanwhile from every spray the drip-drops coo,
The insects warble, capture none, but lar'd
By food to haunt the umbrage: all the glade
Is life, in music, liberty and love.

Mason. The English Garden.

GLADIATOR.

GLADIATOR, } Lat. *gladiator*, from *gladius*, a
GLADIATORIAL, } sword. *Gladius, C in G com-*
GLADIATORIAN, } *mutat*, a clade, *quod fit ad hos-*
GLADIATURE. } *tium cladem, gladius*. Varro,
lib. iv. or, says Vossius, a *clade*, i. e. *ramus*; for
country people first used these as swords. Literally,
a sword-fighter; extended in its application, to
fighters or combatants with weapons of various sorts.

And though those whom they exhibited in these games at first were
slaves only or captives, over whom they had *ius vite et necis*, power
of life and death; yet afterwards they drew into the mad freedom,
knight, senators, yes, histories affirm, that Commodus the Em-
peror did himself play the gladiator in person.

Halskell. Apology, book iv. sec. 8. fol. 342.

In their amphitheatrical gladiature, the lives of captives lay at the
mercy of the vulgar.

Gayton. On Don Quixote, p. 271.

For peace at home, and for the public wealth
I mean to crown a bowl to Caesar's health;
Besides, in gratitude for such high matters,
Know I have now'd two hundred gladiators.

Dryden. Persius. Satire 6.

The gladiators and other sanguinary sports which we allow our
people, discovers sufficiently our national taste.

Shelley. Advice to an Author, part ii. sec. 3.

In these games of Hercules, the infamous combats of gladiators
polished for the last time the amphitheatres of Rome.

Gibbon. Decline and Fall, ch. xxx.

He [Constantine] made a law against gladiatorial shows, which
however continued till Honorius put an end to that wicked diversion,
a. d. 403.

Artin. Remarks on Ecclesiastical History, vol. ii. p. 255.

Lipius, in his two Books *Saturnalia Sermonum*, Origin of
has collected numerous particulars relating to the combats of
GLADIATORS, and it is in his steps, for the most part, that we shall endeavour to tread. Their origin is
traced to Fomerals, of which the pictures drawn by
Homer (xxiii.) and Virgil (xi.) may be accepted as
correct representations; and the Romans, according to
Nicolaus Damascenus, borrowed them from the Tus-
cans, who in their turn were schooled by the Greeks.
From a reference made by Athenæus (iv. 13.) to a passage
in the Tract of Hermippus, *περί ποικιλιῶν*, the
tomb of the invention has been ascribed to the Mac-
tonians, *οὗτοι ποικιλιῶν τὸν ἀρχαῖον ἀποφύλακτον τὸν Μα-
κτονίαν*. Tertullian explains the rise of the custom as
connected with Funerals; he attributes it, in the out-
set, to a superstitious belief that blood was the greatest
sacrifice to the dead, and he points out the cause of
the application of the technical term *munus* to these Why names
Shows. *Superest illius insignissimi Spectaculi accep- the Shows.*
tissimi recognition. *Munus dictum est ad officio, quoniam officium etiam muneri nomen est. Nem olim quoniam animas defunctorum humano sanguine propitiis creditum erat, captiva vel malo ingenio scrotes merenti, in exequiis immolabant. Postea placuit impetalem voluptate adumbrare, itaque quon paraverant, armis quibus tunc et quidlibet poterant eruditio tantum ut occidi discerent, mox edito die inferiarum, apud tumulos erogabant. Hec Muneris origo. Iam mortem homicidio consolabantur. (De Spectaculis, 12.)* The person who gave the exhibition, in like manner, was

GLADE
—
GLADIATOR.

GLADI-
TORS
Munerarius.
Editor.
Bastarii.
First exhibi-
tion in
Rome.
B. C.
490.
Hayd
1799, 1798.

called *Munerarius*, a word, as we learn from Quin-
tilian, (viii. 3.) first introduced by Augustus; and in
later times *Munerator*. (Florus, iii. 20.) The title given
before this was *Dominus ludorum*, or *Editor*, both of
which seemed objectionable, as they did not particu-
larize the exact species, and might be applied to every
sort of Show. He was invested for the time with
Magisterial dignity, and attended by proper officers.
(*Incenso et licitoribus*. Cic. de Leg. ii. 24.) The Gladi-
ators themselves from their origin were at first called
Bastarii.

The earliest exhibition of these combats in Rome is
ascribed to u. c. 490, when M. and D. Brutus thus
celebrated their Father's obsequies in the *Forum Bo-
narium*; (Val. Max. ii. 4; Liv. Eg. xvi.) and we learn
from Ausonius that not more than three pairs were
produced on this occasion. (*Griphus*, 36.) Forty-six
years afterwards, u. c. 536, at the Funeral of M. Æmi-
lius Lepidus, the solemnities of which occupied three
days, in the *Forum*, two and twenty pairs were ex-
hibited. (Liv. xxiii. 30.) So rapidly had this taste for
blood enlarged itself. Five and twenty pairs fought on
the same spot, u. c. 552, at the Burial of M. Valerius
Lavinus; (*Id.* xxi. 50.) and u. c. 568, at that of P.
Licinius, no less than 60 pairs; (*Id.* xxix. 46.) a num-
ber which Lippius considers much too great for the
time, and would reduce, apparently on account of this
surmise only, to 35 pairs; unless, indeed, that Livy a
little afterwards speaks of the exhibition of 37 pairs, on
the interment of T. Flaminius, u. c. 578, as a *magnus
munus* for that Age. (xli. 28.) It can by no means
occasion surprise that Livy has considered these Shows
as a grave matter of record, when we remember that
they were deemed of sufficient importance to be in-
scribed in the *Acta Publica*, whence the Historian de-
rived them. In these were enrolled the *Gladiatorum
expositiones* (matches) as Cicero terms them, (*ad Fam.*
ii. 8.) These exhibitions, which at first were given
only at more distinguished Funerals, (*indictiva*), in the
lapse of time were adopted by all private persons who
were rich enough to afford the expense, and frequently
were enjoined in their Wills as a sacred charge to their
Heirs. So accustomed had the Populace become to
these Funeral Shows in the time of Tiberius, that we
read of the inhabitants of Pollentia stopping the re-
mains of a Military Officer (*primipilaris*) in their way
to the Pile, until the Heirs disbursed a sum of money
for Gladiators. The Emperor, indeed, took summary
vengeance upon these licentious robbers. He secretly
marched troops against their city, and having seized the
chief offenders, condemned them to perpetual imprison-
ment. (*Suet. Tib.* 37.) Julius Cæsar was the first who
exhibited Gladiators in honour of a Woman, to the me-
mory of his Daughter; (*Suet. in Jul.* 26.) *pudet piget-
que*, as Lippius well reproaches the barbarity, *dixit
auctor rei, scriptis illa Veneris*.

In a Government so fluctuating on the gusts of popular
breath as that of Rome, a Spectacle which the People
coveted would soon be used, by those who courted their
support, as an instrument for its attainment. Accord-
ingly we find the Great Magistrates gratified their con-
stituents with Gladiatorial Shows. That the *Ædiles*
gave them as early as the time of Cicero, is plain from
a passage in his *Actio* 1st against Verres, in which he
promises an exposure of great public criminals as
munus Ædilitatis nec amplius pulcherrimumque.
Julius Cæsar, the most prodigal of canvassers, was

checked by a Decree which limited the number of Gladi-
ators any private individual was permitted to entertain
in his service at Rome. (*Suet. Jul.* 10.) It was
easy to perceive that these trained ruffians might be-
come dangerous tools in the hands of the factious and
ambitious. Nevertheless, his Edileship was distin-
guished by no slight magnificence. The whole furniture
displayed in the Amphitheatre was of silver, (*Plin.*
xxiii. 13.) and 820 pairs of Gladiators contended in
it. (*Plutarch, in vita.*) Augustus passed a sumptuary
Law by which these Public Shows were entirely com-
mitted to the Prætors; a fixed allowance for them was
to be paid from the Treasury, to which no individual
was allowed to add more, without express permis-
sion of the Senate. Gladiators were to be produced
not more than twice a year, nor in greater numbers than
60 pairs. (*Dia.* liv.) This salutary Edict was after-
wards relaxed, when he gave the Prætors leave to
add threefold to the public allowance, and in the
end when he altogether took away that pittance, and
left the exhibition to the pleasure of the Magistrate.
(*Id.* lv.) Claudius removed this burden from the
Prætors and transferred it to the Quæstors. (*Suet. Quæstor*
Claud. 24.) Nero relieved the Quæstors in turn, but
Domitian reimposed the duty on them. (*Id.* Dom. 4.)
In the time of Trajan, the Prætors again had the cure
of it; and in the History of the later Emperors the
Quæstors are repeatedly found as exhibitors. Of the
Consuls but unfrequent mention is made as *Editores* of
Gladiatorial Shows. Those of Pompey, in his second
Consulate, are stated by Cicero to have been on a scale
of great splendour; (*de Off.* ii. 16.) and Domitius,
the grandfather of Nero, is said by Suetonius, (*Nero*, 4.) on
attainment of the like Magistracy, to have carried this
bloody sport to so destructive an extent, that Augustus
finding his private admonitions useless, was obliged to
terminate the savage Shows by an express Edict. In
the *Pontificales Ludi* of Augustus, (Games exhibited
by that Emperor as *Pontifex Maximus*.) Suetonius,
(*Aug.* 44.) who is referred to by Lippius for Gladiators,
speaks only of *Pugilists*, *pugilum par*. Nevertheless,
from the words used by Tertullian a little after the
passage which we have cited above, it is probable that Gladi-
ators also were exhibited by the *Pontifices*, even if they
are not to be included under *Pugiles*. He has been
arguing that such honours offered to the dead are no better
than Idolatry, and he continues, *In mortuorum autem
idolis demonia consistunt, ut et titulus consideremus: licet
transierit hoc genus editionis ab honoribus mortuorum
ad honores viventium, Quæstus dico et Magistratus et
Flaminia et Sacerdotia*. A few centuries onward, the
zealous Father leighs with a characteristic burst of im-
petuosity against these Satanic Spectacles. *Quid ergo de
horrido loco peroramus, quem nec perjuria sustinet? plu-
ribus enim et asperioribus nominibus Amphitheatrum
consecratur, quam Capitolum omnium Demorum
templum est. Tot illic immundi Spiritus consident
quot homines capi*. He adds, that Mars and Diana
are the Deities who preside over these Shows; Luc-
tactius and Ausonius, as cited by Lippius, ascribe the
patronage to Saturn. Under the Emperors scarcely any
public Festival was celebrated by their authority with-
out an accompaniment of Gladiators, and the *Saturnalia*
were more especially set apart for them.

The manners of the Capital are soon caught by the
Provinces. As early as u. c. 564, Scipio exhibited at
Carthago Nova, in honour of his Spanish conquests, a

GLADI-
ATORS.
Antiochus.

very singular Gladiatorial Spectacle. The combatants were volunteers and amateurs, and two of them, at least, of highly distinguished rank. (Liv. xxviii. 21.)^a Antiochus Epiphanes, among other foreign habits, introduced this also into Syria. The spectators at first, unused to such rough amusements, were terrified rather than pleased; but repetition allured them; the Gladiators in the onset fought only till blood was drawn, then gradually advanced a *l'outrance*; and in a short time as much ardour for these Shows was kindled in the Syrian youth as among those of Rome itself. (Id. xli. 20.) Lipsius, in common with the early Commentators, has mistakenly applied this passage to Perseus, King of Macedonia. King Agrippa, in the time of Claudius, displayed almost Roman magnificence in one of his progresses. He dedicated a Theatre and Amphitheatre, Baths and Porticoes at *Berytus*. Gladiators were matched together in the Amphitheatre, and troops of malefactors, 700 on each side, fought man to man. This, says Josephus, (xix. 7.) was only an execution of Justice in the form of a Battle, and improving the punishment of the Criminals to the pleasure of the Spectator, *ὅτι οἱ πρὸς κολεοῦσθαι, τὸ πολὺν δὲ ἔργον ἡδονῆς τέρψιν εἰσφέρει*. The pleasure could not have been heightened, for they were all destroyed to the last man. Princes these exhibitions descended to their officers, and the Provincial Magistrates conceived that the dignity of their station was increased by frequent invitations to the Amphitheatre.

Greatest
of the
numbers
exhibited.

A few instances will suffice for the waste of human life occasioned by these Sports. We have already spoken of 320 pairs of Gladiators exhibited by Julius Cæsar. Titus, the delight of the human race, during the Jewish war celebrated Domitian's birth-day with unusual solemnity. His condemned prisoners were reserved to do it honour, and those who were destroyed by beasts, fire, and in combat one with another, were at least 2500; "and all too little," says the contemporary Historian, "in the opinion of the Romans, who hated them mortally." (Josephus, *Bell. Jud.* vii. 20.) Trajan, the mild and benevolent Trajan, filled the Amphitheatre for 123 continuous days, during which countless wild and tame animals were slaughtered, and 10,000 Gladiators fought. (Dio. xlviii. 15.) Hadrian exhibited a Show of six days continuance. (Spartian, 7.) Gordian, on the authority of Capitolinus, (3.) during each month of his *Ædileship* celebrated a *munus*, in some of which 500 pairs contended with each other, never less than 150. Many attempts were made from time to time to restrain these excesses. Cicero carried a Law, which we need not say was soon disregarded, prohibiting any Candidate from exhibiting Gladiators, for two years before he aspired to a Magistracy. Tiberius fixed the income which permitted an individual to afford this indulgence, at *quadringenta millia*: (E3333. 6r. 8d.) a measure to which he was led by a fearful accident, the fall of an ill-constructed Amphitheatre at *Fidene*, which had been hastily built on a sordid speculation by a freedman Atilius; 50,000 persons were killed or grievously injured by its ruin. (Tac. *Ann.* iv. c. 3.) Marcus Antoninus and Marcus Aurelius passed sumptuary Laws; (Capitolinus, ii.) and the former prohibited the use of sharpened swords. Nerva forbade the exhibitions, according to Zonaras, or as Dio says with more probability, restrained them; and by a Decree of

Constantine they were abolished a. d. 325. (Sozomen, i. 8; Eusebius, iv.; Callistus, vii.) The words of the Edict, as it appears in the *Code of Justinian*, are brief and pithy. *Cruenta spectacula in otio civili et domesticis quiete non placent, quapropter omnino Gladiatores esse prohibemus*, (xi. tit. 43.) Gothofred, however, in his Commentary on the *Code of Theodosianus*, (v. 396.) states that this Edict extended only over *Berytus*, where it was promulgated, and the neighbouring parts of the East, not as many have supposed, over the whole Roman Empire. Certain it is that the Shows were renewed by Constantius, and continued during the reigns of Theodosius and Valentinian. Honorius permitted them after his accession. They were exhibited at his Triumph, a. n. 404; but the death of a Monk, named Telemachus, who was stoned by the populace at Rome, while endeavouring to prevent one of these combats, occasioned their final suppression. (Theodoret, v. 26; Cassiodorus, x. 11.) The notice which Gibbon has taken of this transaction is a choice specimen of his peculiar spirit and style. "I wish," says the Historian, "to believe the story of St. Telemachus. Yet no Church has been dedicated, no altar has been erected, to the only Monk who died a Martyr in the cause of humanity." If his belief depended upon the erection of a Church to commemorate the story, his creed must have embraced many more points than he is supposed to have accepted, and not a few on which scepticism might be pardonable. We cannot positively deny his assertion, that Telemachus has never been made the Patron Saint of a Church; but it is more than probable that he has been so; at all events we know, on the authority of the Ecclesiastical Historians who relate his death, that his name was added *myrtidolæ papyrus* by Honorius; and, moreover, his Festival is observed by the Roman Catholic Church (which writes the name *Almachius*) on January 1. (*Martyrol. Greg.* xlii.) Gibbon has pointed to the Commentary of Gothofred, (*loc. cit.*), as affording large materials for the History of Gladiators. It certainly ought to be consulted, and it is not without its value, but it is meagre compared with the *Saturnalia* of Lipsius.

GLADIA-
TORS.
Abolition of
the Shows.

The Schools in which the Gladiators were taught, *Ludi*, were named *Ludi*. In these they were exercised and trained. (*aginati*.) Pliny has mentioned barley (*hordeum*) as forming great portion of their food. Whence they were called *Hordearii* (xviii. 14.) but Lipsius, without amending the reading of this passage, objects to it. Barley-bread, he says, is an ill food, *male alibis, flatulæ genitor, malique coloris*. The masters of these Schools were named *Laniæ*, a *lanianus corporibus*, *Laniator*, as the Etymologists pretend; or perhaps, as Isidorus thinks, from a Tuscan word equivalent to *carnifex*. The band trained under each *Laniæ* was called *Familia*, and himself, sometimes, *Paterfamilias*. They (*tyrones*) exercised (*batuabant*) with wooden swords. (*rudæ*.) Originally none exhibited but slaves, either purchased for the purpose, or condemned to it as a punishment. We have given one instance already during the Republic in which foreigners of a higher class descended into the *Arena*; and, among the Romans themselves, the hope of gain, or the passion even for a low celebrity, at length prevailed so far as to induce not only freedmen, but others of noble birth to submit to this degradation, than which, among the sober-minded, none was considered lower. We read, that in one of Julius Cæsar's *munera Furius Leptinus*, a heir of Prætorian family, and Q.

Voluntary
Gladiators
of high
rank.

^a *Enchyridion, Fœdus Rites*, p. 381.

GLADIATORS. harshly; the left leg only was greased, the other bare; their helmets bore lofty crests; and their tunics, in the Golden Legion, were embroidered in divers colours, and in the Silver Legion were pure white. The Romans after their victory dedicated the spoil to the Gods; but the Campanians, who inveterately hated the Samnites, stripped the slain of their gorgeous equipments, and, in derision, clad their Gladiators in their trappings, calling them at the same time *Samnites*. Hence, in the course of time, the name passed to Rome also. Their arms are specially catalogued by Juvenal among the wardrobe of his unsexed female athlete;

Ballista, et mucro, et cristæ, crurisque nastri
Dimidium tegumen. vi. 256.

The Gladiator matched against the Samnite was called *Pinnirapua*, (Juv. iii. 158.) because he aimed at the crest of his antagonist's helmet, as the Commentators tell us. It is more probable that the *Retiarius* was so called from throwing his net at the fish of the *Myrmilla*. From an obscure passage of Cicero, (*pro P. Sestio*, 64.) Lipsius has supposed that the Samnite was frequently matched against another Gladiator termed *Provocator*; and this *Provocator*, he thinks, may be the same with the *Probator* of Artemidorus. We heartily coincide in his conclusion of this knotty inquiry; *neque plura de salebrosæ hoc utroque genere.* (7.) *Eusclarius*, a Gladiator mentioned by Suetonius, (*Calig.* 35; *Claud.* 21.) but about whom little is known. The name implies that they fought from a car, (*sedum*;) yet a passage in one of Seneca's *Letters* (xix.) shows that they were occasionally on foot. They were accompanied by a Slave, (Suet. *ad sup.*) who probably drove their car. (6.) *Andabata*, (*ἀνδαβάτης*), a Horseman, with a vizor'd helmet, (Varro, *Nat. fragm.*) not as it is absurdly said by some, with his eyes shut, and whom Lipsius supposes may be the same with *Devultor*. Of the (10.) *Dimachærus*, mentioned by Artemidorus, (xviii.) nothing more is known than that, as his name implies, he fought with two swords, or perhaps with sword and dagger. (11.) *Laquearius* is described by Isidorus as *amicus umbone peltoris*, and endeavouring to throw a noose over his opponent. (12.) *Orbeus* is a name which occurs in Artemidorus; but regarding the distinction of which from the others, he gives no information. Nor indeed are the Classical Writers always precise in observing the differences which have been laid down above; the several kinds are frequently confounded, and their names used in common.

Of the (13.) *Pegmatar*, or *Pegmatæ*, who are known to us only from a corrupt and hopeless passage in Suetonius, (*Cal.* xxvi.) whom Caligula in a fit of savage phrensy once devoted to the wild beasts, nothing can be ascertained with any certainty. We scarcely think they were a separate class of Gladiators; they were rather slaves employed in working the *pegmata*, whatever these machines might be; as Dio seems to understand the passage, *ἐν τοῖς ἀγλῶν οὐκ οὐκ ἐπὶ τοῖς μηχανήμασι*, (14.) *Meridiani* (Suet. *Claud.* 24.) were named only from the time of day at which they exhibited, for the Spectacles were both in the morning (*Matsutina*) and at noon. (*Meridiana*.) (15.) *Piscæ*, or *Cesariani*, (*Capitolinus*, *Gordiani*), were the private property of the Emperor. (16.) *Postulatici*, (Seneca, *Ep.* vii.) such as being of distinguished prowess among the Imperial *Familia*, were greedily demanded (*postulabantur*) by the Spectators. (17.) *Cateruarii* (Suet. *Aug.* 45.) those who fought not singly, but *pêle mêle*.

Before the day of exhibition the *Editor Muneris* issued advertisements (*libelli*) stating the appointed time and the names of the Gladiators. (*pronuntiari, extendi, proponit munus, edunt ordinem ludorum*.) Sometimes Paintings were exhibited, probably like the show-boards in modern Fairs, or the wooden cuts which head the Bills of Pagliasta. (Hor. ii. *Serm.* vii. 96.) Pliny has thought it worth while to record the name of Terentius Lucanus as the first introducer of these daubings. When paraded on the *Arena* on the day of the Show, the pairs were matched, (*componebantur, committobantur*.) and great care was taken that this should be done with as much equality as possible; their arms and equipments were inspected, and before their serious engagement, a sort of sparring with gloves, (as our Boxers would term it) a *prælusio* took place, in which they made essays of each other with blunt weapons. (*lutoria, exercitioria tela*, in opposition to *decretoria*, those which were given *decretis Editoris* or *Lunatis*.) This was technically named *entellæ*, and has afforded St. Paul a happy metaphor, 1 Cor. ix. 26. The *prælusio* continued till a trumpet gave the signal for the Fight. (*dimissio ad certum*.) Every wound was accompanied with a shout from the spectators; *en! en! hoc habet!* the defeated combatant if he sought mercy lowered (*submissis*) his arms; but his life or death, even then, depended upon the caprice of the bystanders; if they turned their thumbs upward, (*verebant*, Juv. iii. 36.) it was a signal for no quarter, the unhappy wretch received the fatal blow, and was dragged by a hook from the *Arena* through a gate called *Lethæensis*. (Lamp. *Comm.* 16.) A more merciful award procured a discharge for the day, (*missio*), which was signified by an opposite position of the thumbs. (*præmencia*.) Occasionally the *Editor* himself interposed, or the entrance of the Emperor into the Amphitheatre saved the life of the victim. (Ovid, *de Ponto*, ii. 633.) The Emperor, indeed, when present, had always the power of giving quarter; and a brutal anecdote is recorded by Dio of Caracalla, who on one occasion at his own Games, when in the double character both of Emperor and *Editor*, he might have shown the unstrained quality of mercy, unrelentingly told a wounded and suppliant Gladiator to seek life from his opponent; in other words, to prepare himself for the blow. The conquerors received branches of palm, palm garlands intertwined with ribands, (*fronisci*), and money, as rewards; and the veteran Gladiator, if he sought and was supposed to deserve it, was presented either by the *Muneris* or the *Lanista* with a wooden sword (*rudis*), as a token that he was emancipated from further service. The *Auctorati*, thus dismissed, returned to their former station; the Slaves obtained immunity from combat, and sometimes themselves became *Lanistæ*, teaching, as in other instances of jaded service, the art which themselves had practised in youth. Occasionally they received not only the *rudis*, but the cap (*pilleus*), which bestowed complete freedom. The *Rudarii* consecrated their arms to Hercules. Of Criminals, those who were condemned simply *ad Ludum*, might by desert obtain the *rudis*. If the sentence were *ad Gladium*, inevitable death was the close of their hopeless servitude, and that within a year.

It was not always in Public nur in the Theatre that the bloody sports of Gladiators were exhibited; they polluted even private festivity. In the passage which we have already cited from Livy, relative to the origin of the *Samnites*, the Historian says that the Campanians

GLADIATORS.
Announcement of a Show.

Preparation

Prælusio.

The Fight.

Gladiators at Banquets

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ATORS.
—
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used this barbarous custom, *quod Spectaculum inter opus erat*. Sirabo (*v. ad fin.*) and Silius Italicus (xi. 51.) confirm this assertion. The Romans borrowed it, we know not how early, but that it was practised by them in the Augustan Age is plain from the minute statement of Nicolaus Damascenus; *Τὰς τῶν μονομάχων θύλας ἐν πόντῳ ἐν τραγήσει καὶ θανάτῳ ἐκείνῳ Πομπῆς, ἀλλὰ ἀπὸ τοῦ αἵματος, ἰσχυρὰν εἶδος τῆς πάλλας ἐνὶ δέπνῳ τῆς φούρας, ἐπὶ τοὺς ἄλλους, καὶ ὅσοις ἂν εἴς τῃς ζήτησιν ὁσὺν μονομάχων, οὗτε καὶ κοπιήσαντες ἐλθόντες καὶ πύθοντες ἐκείνῳ τῶν μονομάχων, καὶ ὁ μὲν ἔμψωθοντες, δούροι διακρίνοντες ἐν τῇ τῶν ἡρώδων. To what extent this savage amusement (i) Thracian festivity, as Horace would justly term it) prevailed, it is not easy to determine. If practised at all, we cannot be surprised to find that it formed one of the pursuits of such monsters as Commodus (Lampridius, 5.) and Heliogabalus. (*Id.* 25.) but it is to be feared that the exhibition which could afford a separate name for its performers, *Cubicularii*, was not confined solely to the enormities of the Imperial Palace.*

Cubicularii.

Who, with this statement before him, can wonder at the unnatural thirst which sought remedy for disease in draughts of living blood? The fact cannot be doubted; it is recorded by Tertullian with distinctness; (*Ap.* 10.) by Celsus with a marked expression of abhorrence; *Quidem jugulati Gladiatoris calido sanguine epoto, talem (consilium) morbo nec liberarunt, apud quos miserum auxilium tolerabile minus malum fuit;* (ii. 23.) and by Pliny in terms of eloquent indignation. *Sanguinem quoque Gladiatorum bibunt, ut videntibus pocula, comitatus morbi: quod spectare facientes in eadem arēna ferat horror est. At hercule illi ex homine ipso sorbere efficacissimum putant calidum spirantemque et una ipsam animam ex oculis vulnere; cum plagis ne ferarum quidem admoeri ora fas sit humana.* (xviii. 2.) The drunken fury of the French Revolution, we believe, more than once furnished a parallel to the last abomination which we shall cite. *Item ex jecinore Gladiatoris jugulati particulam aliquam novies datam consuevit,* is a prescription given by Scribonius Largus, (*Compos.* 18.) who, however, admits that it falls without the customary professional routine.

It may occasion no little astonishment, that Lipsius, well versed as he has shown himself in the horrid mysteries of the Gladiatorial craft, should conclude with something like an apology for its practice. He refers to some passages in which the Romans attempt excuses

for themselves; but even Cicero, while he pleads that such a Show may discipline men against the fear of pain and death, admits that it is *crudele et inhumatum.* (*Tusc. Quest.* 11.) Pliny (*Panegy.*) and Capitolinus (*Maxim. et Balb.*) content themselves with arguing upon its tendency to promote a warlike disposition. It remained for a scholar of Christian profession to be so far misled by his reverence for antiquity, as to pronounce that these Deaths in sport *magnam momentum habuere ad virtutem.* His friend Duza might well terminate the conversation by a reproach, which after such an assertion seems but little exaggerated, *apud Anthropophagos nasci debuit tu; non spectacula solum sanguinem, sed gustare.*

The reader, we doubt not, has little need of being otherwise instructed, else he might turn to the downright arguments of Hakewill in the IVth Book of his *Apology*, or still more beneficially he might peruse an eloquent passage, in which Horsley has drawn upon his rich classical stores for the support of Christianity, and has happily adapted the representations of the Poets to the service of the Gospel. We cannot deny ourselves the indulgence of transcribing it below. "We are not, as the Apostle says the Heathen were, 'fall of murder.' The robber, it is true, to facilitate the acquisition of his booty, or to secure himself from immediate apprehension and punishment, sometimes imbrues his hand in blood; but scenes of blood and murder make no part, as of old, of the public diversions of the People. Miserable slaves, upon occasions of general rejoicing and festivity, are not exposed to the fury of wild beasts, for a show of amusement and recreation to the populace, nor engaged with each other upon a public stage. Such bloody sports, were they exhibited, would not draw crowds of Spectators to our Theatres, of every rank and sex and age. Our women of condition would have no relish for the sight: they would not be able to behold it, with so much composure as to observe and admire the skill and agility of the champions, and interest themselves in the issue of the combat; they would shriek and faint; they would not exclaim, like Roman ladies, in a rapture of delight, when the favourite Gladiator struck his antagonist the fatal blow; nor with cool indifference give him the signal to despatch the prostrate suppliant. Nor would the Pit applaud and shout when the blood of the dying man, gushing from the ghastly wound, flowed upon the stage." (*Serm.* 40.)

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—
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GLADIOLUS, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Irides*. Generic character: corolla tubular, curved, erect, border five-parted, segments ovate-lanceolate, undulated; spathe two and three-valved, valves large, lanceolate; stigma three, seeds mostly winged.

A genus of bulbous plants, more than 50 species have been discovered, mostly natives of the South of Africa. *G. communis*, so frequent in gardens, is a troublesome weed in the cornfields of the South of Europe.

GLAMORGANSHIRE, a County in South Wales, formed anciently a part of the Province of *Siluria*. The modern designation is traced to a descendant of Caractacus, Morgan, who some time after the departure of the Romans held this district under his dominion.

Morganwg, *Gwladmorgan*, or by corruption *Glamorgan*, signifies the *County of Morgan*. Others derive the name from *mor*, the sea, in Welsh, and *cant*, an edge or shore, which is certainly characteristic of the situation of the County.

The County of Glamorgan is bounded on the North by Brecknockshire and part of Caermarthenshire, on the West by Caermarthenshire, on the East by Monmouthshire, and on the South by the Bristol Channel. Its form is extremely irregular, its greatest length is about 50 miles, and it varies in width from 28 miles to seven. The superficial contents are estimated at 422,400 acres, of which 305,000 are in a state of cultivation, viz. 43,000 as arable, and 262,000 in pasture.

Boundaries.

GLA-
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SHIRE.

Rivers.

Taf.

Aflw.

Neath.

Tawe.

Mountains.

Minerals.

A great many rivers take their course through this County, from the mountains on its Northern borders to the sea. The first on entering the County from the Eastward is the *Taf*. This romantic stream rises in the Brecknockshire hills, from two sources distinguished according to their relative sizes as the *Greater* and the *Less Taf*. After being increased by the junction of numerous mountain rivulets, it pursues its course in nearly a Southerly direction by the City of Llandaff, and afterwards by Cardiff, towards the estuary of the Severo, which it enters in the small Bay of Penarth, at the distance of a few miles from the latter place. In dry weather the *Taf* does not contain much water; it is, however, a handsome stream, and when swollen by the hard floods from the mountains, rolls over its rocky bed in an impetuous and destructive torrent. It is navigable for small craft as far as Cardiff, which is as far as the tide ascends. The next rivers that occur in this route are the *Ely*, the *Daw*, and the *Ewenny*. This last unites with the *Ogmore*, a large stream passing through the Town of Bridgend, and which, after receiving the *Ewenny*, enters the Bristol Channel by a wide estuary. Six miles further on is the *Avon*, called, in the dialect of the County, *Aflw*, which flows into the Bristol Channel near the village of Aberavon. It is navigable for a short way, and admits ships of small burthen, which are employed by the proprietors of some Copper works in the neighbourhood. The *Nedol* or *Neath*, which next occurs, has its sources in Brecknockshire, in the romantic region to the Northward of Pont-neath-vaughan. Its course lies through one of the most picturesque and interesting valleys in South Wales. It collects the waters of several tributary streams, and enters the sea in Swansea Bay. This river is navigable for ships of 200 tons as high as Neath Bridge. But the chief shipping place is at Briton Ferry, where the Neath canal terminates, and where convenient wharfs have been constructed for exporting the mineral produce and the manufactures of the country. The *Tawe*, another romantic stream, discharges its waters into the Bay of Swansea; whence the Town derives its Welsh name of *Abertawe*. This river admits ships of considerable burthen for about two miles above its entrance, and small sloops for a mile higher up to Morris Town, where its further navigation is prevented by a weir constructed for the use of some Iron works on the Eastern shore. This is the last stream entitled to notice within this County.

Glamorganshire is throughout entitled to the appellation of a hilly country; the neighbourhood of Cardiff presenting the only level tract of any extent. On the North the land swells into mountains of considerable elevation. Some of these are detached eminences, but for the most part they extend in chains of various lengths, which take a Southerly course, and are separated by the deep and broken valleys through which the principal rivers wind their course. The loftiest summits are those of the mountain above *Ystrad-dafodog*, nearly due North from Bridgend, and *Mynydd-y-Gwair*, to the Northward of Swansea.

The mineral treasures of this County are various, and of the first importance. Limestone forms the basin in which all the other minerals of the district are contained, and, with the exception of the inner part of Swansea Bay, constitutes the Southern boundary of the County in its whole extent. It varies considerably in quality. In some places it is hard enough to bear a

bright polish, and is manufactured at Swansea into chimney-pieces. In others it passes into chalk, and encloses veins of gypsum. Iron ore is abundant in Glamorganshire. It occurs in the largest quantities, and of the best quality, on the Northern side of the County, in the line extending from Merthyr Tydvil to the upper part of the vale of Tawe.

Coal forms, however, the staple commodity of the Coal County. That which is found in the Southern part of the County is of the coking kind, and contains a large proportion of bituminous matter. The coal found in the Northern part is of the kind called stone coal, emitting, when ignited, an intense heat, with little flame or smoke. In the neighbourhood of Merthyr Tydvil the coal strata are at a depth of 440 feet beneath the surface of the ground. The quantity of coal is about 52 feet in depth. The iron stone lies below it in a space of 109 feet; it is separated into veins, each about 70 inches in thickness. This ore, when smelted, yields about 30 per cent. of iron. Notwithstanding the mineral wealth of this County, it contains no springs celebrated for medicinal virtues. That which is called *Tafwell*, lying a little above Cardiff, on the road to Merthyr Tydvil, alone seems deserving of notice. The water is tepid, and is thought serviceable in rheumatic complaints.

In the hilly part of this County a great proportion of the soil is composed of a black peat, or in dry situations of a light gravelly earth. In the valleys, it improves into a brown fertile loam adapted to all the purposes of agriculture, and yielding good crops of corn and grass. In the Southern district, reaching from the lower extremity of the mountainous region to the sea, and denominated "the Vale of Glamorgan," the soil is a fine loam, improved in its fertility by a substratum of limestone. Towards the shore it changes into a rich clay. The usual crops grown are wheat, barley, and oats. The cultivation of buck wheat has been partially introduced of late years. Fallows are very common, and the practice of exhausting the ground by successive white crops is not yet abandoned. A large proportion of the mountainous country is unenclosed, and is used for the pasture of sheep and cattle. These wastes, or commons, are computed to comprise about 12,000 acres. Most of them admit of great improvement, and might be converted into profitable farms. Oxen are chiefly employed in tillage.

Irrigation is much less practised than might be expected from the natural facilities afforded by the country. But the streams of this County are so valuable, and in such request, from the number of Mineral Works, that insuperable obstacles are, in many cases, thrown in the way of their being diverted.

The horned cattle of Glamorganshire are regarded as of a very excellent kind. They are of a middling size, but their milk is rich, and yielded in large quantities. The sheep vie both in form and quality with the best English breeds, and afford wool of excellent texture. The farmhouses and cottages throughout this County are good and commodious; and the custom of whitewashing the houses, which appears to have prevailed here from remote antiquity, gives to the whole an air of neatness. Several parts of Glamorganshire are well wooded; but the progress of manufactures has of late years created a large consumption, and caused considerable havoc of the woods in particular districts.

In commerce and manufactures, Glamorganshire holds a preeminent rank above every other County in

GLA-
MORGAN-
SHIRE.

Soil.

Cattle, &c.

GLA-
MORGAN-
SHIRE.

Wales; an advantage for which it is indebted to its mineral treasures, its maritime situation, and its numerous ports. Its chief manufacture is that of iron, which is wrought on a great scale in several parts of the County. The most extensive iron works are at Merthyr Tydvil.

Tin-plate manufactories are also numerous, the ore employed being brought from Cornwall. The next manufacture, in point of importance, is that of copper, brought also from the same County, North Wales, and Ireland, for the convenience of coal. There are smelting works on an extensive scale in the neighbourhoods of Aberavon, Neath, and Swansea. Near the last-mentioned place, especially, they are very numerous on both sides of the river; and, by destroying the vegetation, give a desolate aspect to a considerable tract of the adjacent country. At Swansea also is an extensive manufactory of earthenware. Woollen cloths, and particularly Welsh shawls, are made at Bridgend and Caerphili. Coal is the principal article of the export trade. Large quantities of it have for many years been shipped annually from the ports of Neath and Swansea.

Canals.

The advantages which this County possesses in its mines, have been heightened by the construction of roads and canals. The first canal formed here was that from Cardiff to Merthyr Tydvil, which was commenced in 1791, and finished in 1798. Its entire length is about 26 miles. From Cardiff it has been continued on a large scale to the entrance of the river Taff, near Penarth. This part admits ships of 200 tons to the quays of the Town built on its banks. A branch has also been cut from this canal to communicate with the works in the neighbourhood of Aberdare. A canal was begun at Neath in 1791, and carried up the vale nearly to the confines of the County. It was afterwards extended South to Briton Ferry, where wharfs have been built for loading vessels with coals, &c. The length of this canal is 12 miles. There are several other canals in the neighbourhood of Swansea, one of which reaches 16 miles up the vale of the Tawe.

Antiquities.

About three miles to the Westward of Cardiff are the vestiges of a Roman station, supposed to be the *Tibia Annis* of Antoninus. Several Roman coins have been dug up here as well as at Cowbridge. The course of the *Julia Strata* has been traced with tolerable certainty across the County from the bridge over the Rumney to Gowerland. Along the sea shores, where the climate is temperate and genial, there are numerous old castles; particularly in the peninsula of Gower, at the extremity of the County. The inhabitants of this tract appear to be of Flemish origin. They are distinguished from the Welsh, with whom they rarely intermarry, by their language and their dress, their superior neatness and industry.

Popu-
lation, &c.

The population of Glamorganshire amounted in 1801 to 71,525 persons; in 1811, to 85,067; but the returns of 1821 made it amount to 101,737, exhibiting an increase of 20 per cent. in ten years. The number of houses at the same date was 19,396; and that of families 20,314; of these there were employed
 In agriculture 7,126
 In trade and manufactures 8,336
 Not comprised in the two preceding classes 4,852

20,314

The County is divided into ten Hundreds, viz. Caerphili, Cowbridge, Dinas Powis, Kibbor, Llangavelech, VOL. XXII.

Miskin, Neath, Newcastle, Ogmore, Swansea, and into 118 Parishes. About one-fourth of it is in the Diocese of St. David's, the remainder in that of Llandaff. The County returns one Member to Parliament; and the Town of Cardiff, with its contributory Boroughs, returns another. It contains one City, Llandaff; and two Deaneries, Llandaff and Cowbridge.

GLA-
MORGAN-
SHIRE.

Llandaff.

The City of *Llandaff* derives its name from the Church on the banks of the *Taff*; a foundation which is authentically traced back as early as the Vith century under the Episcopacy of Dubritius, the golden headed, or, as the Welsh term him, *Dyfrig Benarog*. Much greater antiquity, however, has been claimed for the See, which, *ut perhibent nonnulli*, says Godwin, (*de Præf. Ang.*) was founded by King Lucius, A. D. 180. The Cathedral, of which the ruins are still remaining, was commenced by Bishop Urban in 1120, and dedicated to the first three Bishops, St. Dubritius, St. Teliian, and St. Oudoceus; the original and dilapidated Church, of which St. Peter was the Patron, having been pulled down. Of the second Cathedral little but the outer walls are now standing. Of these the western front, a tower at the North-West angle 105 feet high, built in the XVth century, and the Chapter house, are the most perfect remains. Within that circuit, about 300 feet by 80, a modern church was built in 1750. The Episcopal Palace stood near the Cathedral, and a gateway and part of a wall still mark its site. The Chapter consists of a Bishop, Archdeacon, Treasurer, Chancellor, Precentor, and nine Prebendaries; the Diocese includes the chief part of Glamorganshire and all Monmouthshire, except seven Parishes. The City itself is a miserable assemblage of cottages, and does not boast even a market. Distant from Cardiff two miles North-West, from London 163; population in 1821, 1138.

CAERPHILI has been already described.

Between Caerphili and Merthyr Tydvil the road passes over the celebrated *Pont-y-Prydd*, which we have already described under the head *Barrow*. *Merthyr Tydvil*, or Tydvil the Martyr, derives its name from Tydvil, a daughter of a petty Prince Brychar. It is a most unattractive market Town, surrounded with iron forges, and enveloped in smoke. The works of Mr. Crawshaw contain the largest machinery ever employed in smelting, and the Town is believed to furnish more than 1000 tons of iron weekly. Distant 24 miles North-West from Cardiff; 184 from London. Population in 1821, 17,404.

Llantrisant

Llantrisant, the Church of the three Saints, St. Ilug, St. Devong, and St. Monow, is a Borough and market Town, on the side of a lofty hill abounding in lead ore, the property of the Marquess of Bute. It has the remains of a castle. Distant 10 miles North-West from Llandaff, 170 from London. Population in 1821, 2585. It joins with Cardiff, Swansea, Neath, Loughor, Aberavon, and Kenfig, in returning one Member to Parliament.

Longhor stands on the Eastern bank of a stream of the same name. It is a Borough, though a mere village, and is supposed to have been a Roman station; *Leucorum*.

Cowbridge.

Cowbridge, *Pont-farn*, the Stone Bridge, a corruption of *Pont-y-fan*, of which the modern name is an exact translation, stands 11 miles West from Cardiff, 173 from London. The Town, which is a Borough, consists of a single street. Population, in 1821, 1107.

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Neath, a Borough on the Eastern bank of a River of the same name, is the *Nidum* of the Romans. It has the remains of a castle, and of a Cistercian Abbey. It is an ill built Town, with a thriving trade from copper and iron works. Distant 32 miles West from Llandaff, 197 from London. Population in 1821, 2823.

Swansea, *Aberystwyth*, a Borough on a Bay of the British Channel, at the mouth of the river Tawe, on the Western bank, is a very considerable Town, much resorted to in summer as a bathing place, and in possession of an extensive commerce. The tonnage cleared from its port as far back as 1810 was 171,672. The population has increased with great rapidity; in 1801 it was 6831, in 1821, 10,255. The remains of its castle are converted into a gaol. Gower the poet is reputed to have been born in this Town; and in later times a person of much celebrity in another line, Richard Nash, the *arbitrator elegantiarum* of Bath, Distant 42 miles West from Cardiff, 206 from London.

The Borough of *Aberystwyth* contained in 1821, 365 inhabitants. Distant 19 miles West from Cowbridge, 192 from London.

The Borough of *Kenfig*, *Cefn-y-fgen*, the ridge above the bog, is still smaller; it contains only 222 inhabitants. Near it is the only Lake in Glamorganshire, *Kenfig Pool*, which tradition makes the site of a city swallowed up by an earthquake. Distant 186 miles from London.

Speed, *Glamorganshire*, 1610; *Malkin*, *South Wales*. GLAMOUR, a Scotch word, for which Sir Walter Scott has obtained naturalization in England. Jamieson states that it is used by Dunbar; and he cites a passage, in which also it is found, from *Johnny Fad*, in *Ritson's S. Poems*, ii. 176. Few readers need be directed to the exquisite use made of it in the *Lay of the Last Minstrel*, (iii. 9.) nor to the curious note appended to that passage.

Jamieson explains *Glamour* to mean "the supposed influence of a charm on the eye, causing it to see objects differently from what they really are. Hence to cast *glamour* u'er one, to cause deception of sight." The possible etymologies pointed to are the *glamor* beads of Lothian, amber beads worn by witches; *glimbr*, *Isle*, splendour; *glam-slynn*, *Isl.* wall eyed. The reader's choice, will, perhaps, be long suspended among these roots. But see GLIMMER.

GLANCE, *v.* In our old writers, *Glent*; *Ger. GLANCE, n.* *glantz*; *D. glanten, splendore*; to GLANCE, *v.* shine, to glitter, which Skinner de- GLANCEINGLY, *v.* rives from the *Fr. esclancer*, from the *Lat. lancare*, a lance, a javelin or dart.

To dart a bright or glittering light; to dart, shoot or throw a quick or sudden ray of light; to strike, throw, dart, or fall obliquely, (as a ray or beam of light,) to throw or cast the eyes; and thus, to look quickly, obliquely; metaphorically, to throw or cast hints; sideways, obliquely.

Of Triple eye Broomes fülle snijps *Julius Glent.*

R. Branne, p. 107

But at the last, as that her eye glent

Asile, soon she gas his sword eery

As it lay bare, and gas for leave eery

Claudian. *The fourth Booke of Troilus*, fol. 182.

The one strike hym on the shoulder, the other on the breast, and the stroke glent downe in his bulp.

Lord Brouncker. Promast. *Congreve*, vol. ii. ch. 143.

For they stole away, being not once touched with the glance of a shot, and are quickly out of the Turkish cannons reach.

Linkspit. Flyinge, &c. vol. ii. fol. 134. *John Fox.*

Therewith upon his crest
With rigor so outrageous he sits,
That a large share it hew'd out of the rest,
And glancing down his shield he blame him fairly bloud.
Spenser. Faerie Queene, book i. can. 2.

But the threat was worth, that for despite
The glancing speaches through her beaver glared,
And from her eyes did flash out fiery light
Like coales, that through a silver censer sparkle bright.

Id. *Book v. can. 7.*

To fly was shamefull, yet to live was sweet
And they themselves more los'd, then foes did hate;
Ther, death (still strove) where ever turn'd, did meet
Each sword's bright glance, seem'd numious from their fate.

Stirling. Jonathon.

Thys King William beyng at his depart on kustyng wihle the
Newe Forest, now called the Forest of Windsor, or rather so Rey-
nolp mayeth in the New Forest in Hamshire beynde Salisbury, by
glancinge of an arrowe, which a knight named Sir Walter Tyrell, a
Frenche man did shote at a dove, &c.
Grafton. William Rufus, Anno 1099.

At that time the queen-mother of France used the embassage,
and other English-men with flattering and kind courties, and
civility, and as it were glancingly, began to let fall speeches of mar-
riages betwixt Queen Elizabeth and her son Henry, Duke of Anjou,
who was scarce seventeen years of age.
Camden. Elizabeth, Anno 1568.

Physicians wif telleth us also glancingly that he was timorous
and easy to be frayed.
Sir Thomas North. Plutarch, fol. 452. *Nerius.*

Those graven with bending eier bound,
That careless have the crumbled ground,
Quick to the glancing thought disclose
Where toil and poverty repose.
Parnell. A Night-Piece. On Death.

And be, surpris'd with humble joy, survey'd
One sweet regard, shot by the royal maid
Not well arm'd, while doubtful hopes he staid,
A second glance came gliding like the first,
Dryden. Sigismund and Guinevere.

The insect youth are on the wing,
E'er to taste the heated Spring.
And float amid, the liquid noon:
Some lightly o'er the current skim,
Some show their gayly-glided trim
Quick-glancing to the sun,
Gray. Ode on the Spring.

How fast is a glance of the mind!
Compass'd with the speed of its flight,
The tempest itself lags behind,
And the swift-winged arrows of light.

Campbell. Verses supposed to be Written by Alexander Schirck.

GLAND, *n.* *Lat. glans, glandis*, an acorn,
GLANDULE, a kernel; *glans* is derived by
GLANDULAR, *v.* Vossius from the Doric γλάννη
GLANDULOUS, for γλάνης; and γλάνης, from
GLANDULOSITY, γλάνη, to throw; γλάνης was
Scheidius thinks, be so called, tanquam dejiculi, quippe
a quercu exenti dejicique soliti; because they are shaken
off and cast down by the oak, to a remarkable degree.

Which leads us to observe the convolution of the said fibers, is all
other glands, in the same or some other manner.

Græc. Comestigia Sacra, book i. ch. v.

The spongy kernels, which in men be called testicles, or the
almonds, are in swine named the glandulae.

Holland. Plin. vol. i. fol. 330.

That is from the stock and remainder of seminal matter, already
prepared and stored up in the prostates or glandulae of generation.

Sir Thomas Brown. Vulgar Errors, book i. ch. x.

In the upper parts of worms, there are likewise found certain
white and oval glandulations, which authors term eggs; and in
magnifying glasses they also represent them.

Id. *Book iii. ch. xxvii.*

GLAND.—
GLARE.

All glands and glandulous parts do likewise consist of fibres, but of the softer kind: of which are their proper vessels.

Grew. *Commissura Sacra*, book i. ch. v. sec. 18.

The *ucler* is, part, glandulous, and very tender; and consequently very subject to inflammations.

Digby. *Of the Sympathetick Powder*.

That indeed all the glands of the body should be congeries of various sorts of vessels curled, circumscribed, and complicated together, whereby they [glands] give the blood time to stop and separate through the pores of the capillary vessels into the secretory ones, which afterwards all excrete themselves into one common ductus.

Ray. *On the Creation*, part ii.

In both eye-lids commodiously placed, to cleanse the ball from dust, to shed necessary moisture upon it through aqueous glandules, and to be drawn over it like a curtain for the convenience of sleep.

Bentley. *Sermon* 3. p. 177.

He [Blasius] hath observed that the vessels of the interior glandulous substance of the womb are strangely contorted and reflected with turnings and meanders, that they might not be too much strained, but their folds being extended and abolished, they might accommodate themselves without danger of rupture to the necessary extension of the uterine substance at that time.

Key. *On the Creation*, part ii.

Germ awed; printed, furrowed, with prominent seedlets, sitting on a glandular pedicel.

Sir William Jones. *Wells*, vol. v. p. 135. *Botanical Observations on Select Indian Plants*.

GLANDERS, } A disease in horses accompanied
GLANDERS, } with a swelling in certain of their
glands, q. v. See FARRIERY.

If the powder thereof (alshers or marsh mallows) be strewn and mingled among the barley which is given in provender unto cart horses and such like, it helpeth them when they run at some with the glanders, and stals drop by drop.

Holland. *Phisic*, vol. ii. fol. 234.

Very much prejudice often happens to the poor husbandman (and sometimes even to his other) by these, either subsons, or contagious diseases (such as the rot in sheep, and the glanders in horses).

Boyle. *Of the Usefulness of Experimental Philosophy*, vol. iii. p. 409.

And I have been credibly informed, that being drunk to plasty, it hath recovered even a glandered horse, that was thought incurable.

Barkley. *On The Horse*, vol. iv. p. 20.

No glander-pust his airy stables thins'd.

Granger. *The Sager Case*, book i.

GLAPHYRUS, a genus of *Pentamerous*, *Lamellicorn*, *Colopoterous* insects, belonging to the family *Scarabæidæ*.

Generic character. The lip prominent; jaws toothed; body long; antennæ elub ovoid; hood nearly square; jaws two-cut, the inner lobe small, tooth-shaped, the outer ovoid; the thorax nearly square; the elytra gaping at their tips, which are rounded; legs short.

All the species which have been described come from Africa, but nothing is known of their habits. The type of the genus is *Scarabæus Maurus*, the *Melolontha Cardui* of Fabricius, figured by Olivier, *Coleopt.* tom. i. pl. viii. fig. 90.

GLARE, n. } In Dutch; (see Kilian) *glacerende*
GLARE, n. } *oogen* is, *oculi cæsi*, *glauco*; *glær*
GLA'RY, } *oogigh*, *cæsius* *stoe glaucus oculis*.
GLA'RINESS, } And this Skinner derives from the Fr.
GLA'RINOLY, } *enclairer*, to glitter, to shine, and the

Fr. from the Lat. *clarare*, i. e. *claritatem exhibere*, to dart forth brightness; for grey (or blue) eyes are (*lucidiore*) more lucid, and on that account reflect a fuller light.

To emit or throw forth a full or strong degree of light; and thus, a degree dazzling and painful to the sight; to look or stare with such degree of light; with excess of brightness or brilliancy; to shine with or display excess of brightness; to be too conspicuous.

Swiche garing eyes hadde he, as an hare.

Chaucer. *The Prologue*, v. 606.

Lo that it forth

It is not all gold that glareth.

Id. *The first Booke of Fame*, fol. 276.

Thus he passed along striking his head in and fro, yawning and piping wide, with ugly demonstrations of long teeth and glaring eyes.

Hobart. *Foplers*, &c. vol. iii. fol. 158. See *H. Gulliver*.

Seven months the winter dures, the glare it is so great

As it is May before he turns his ground to sow his wheate.

Id. *B. M. G. Turberville*, vol. i. fol. 386.

For in the winter time, so glare is the ground,

That neither grass, nor other graine, in pastures may be found.

Id. *Id.*

Strong perfume and glaring light

Of destroy both small and night.

Cæsar. *To My Cousin, C. R.*

But the colours for the ground were so well chosen, neither sultryly dark, nor glaringly lightsome.

Sidney. *Ardenia*, book iii.

But, as a hunted panther cuts about

Her glaring eyes and pricks her itching ears to scold;

So she to slay his toils, her cares employ'd,

And fiercely in her savage freedom joy'd.

Dryden. *Theorica*, *Hydium* 23.

A golden axle did the work uphold,

Gold was the beam, the wheels were set'd with gold;

The spokes in rows of silver gleam'd the eyes;

The seat with party-colour'd gems was bright;

Apollo shin'd amid the glare of light.

Addison. *Ovid. Metamorphoses*, book ii.

Mr. Hebbes has been reputed the first or principal man that introduced them here, or, however, that openly and glaringly exposed them.

Waterland. *Wicks*, vol. vi. p. 41. *A Second Charge Delivered to the Clergy*.

Mr. Beale answers to my begging thus. I know, that bright crystal glass is glary; and to avoid that glariness, our artificers run into the other extreme.

Boyle. *Works*, vol. vi. p. 135. *Letters to Mr. Boyle*.

There you may see the idol stand

With error in his wondrous hand

Above, below, eow here, now there,

He throws about the sunny glare.

Green. *The Spleen*.

For tho' she lov'd by varied mode to join

Tumultuous crowds in one immense design.

Yet there was no' or confusion, such hostile hues

As cut the parts or glaringly confuse.

Mansu. *France's Art of Painting*

GLAREOLA, Brisson; in Zoology, a genus of animals belonging to the family *Macroductyli*, order *Grallæ*, class *Aves*.

Generic character. Beak short, thickish, compressed; upper mandible curved at point, slightly arched; gape wide; nostrils basal, linear, oblique; wings long and pointed; legs moderately long, four-toed, three before and one behind, the latter touching the ground, the former connected by a short web; tail forked.

The species on which this genus is founded was introduced by Linnaeus in his *Hirundines*, by the name of *H. Pratincola*, to which they bear a resemblance in the length and pointed form of their wings, and the forking of the tail; whilst the arching of the beak, and the width of the gape, resemble the *Galinaceous* order. They fly about the borders of streams, screaming as they hunt in search of worms and aquatic insects, on which they feed.

G. Austriaca, Gmel.; *la Perdrix de Mer*, Buff.; *Sea Swallow of Alderowundus*, Willughby; *Austrian Pratincole*, Lath. About the size of a Blackbird; bill black and short; lower mandible red at the base; upper parts brown, inclining to rufous on the head and

GLARE.
GLAREOLA.

GLA.
REOLA.
GLARIS.

neck; throat brownish buff, separated from the neck by a black line, which, commencing from the front of the eye, descends before the auriculars, and encircles the throat; below it to the breast the feathers are pale reddish-brown, inclining at the lower part to buff; under parts, rump, and tail, white; primaries dark brown, secondaries paler, tipped with white; edge of the wing from the bastard-wing to the greater coverts whitish; under coverts brownish; legs long, bare above the knee, toes brown. Is found in the Northern parts of the old world, has been but lately noticed as a British species. The others are

G. Nævia, Lath.; *Gallinula Melampus*, Ray.
G. Senegalensis, Ib.; *Sringa Fusa*, Lin
G. Cineria, Ib.
G. Orientalis, Leach.
G. Grollaria, Tem.
G. Lacus, Ib.

See Cuvier, *Regne Animal*; Latham's *General History of Birds*.

GLARIS, or GLARUS, a Canton of Switzerland, is bounded by the Cantons of St. Gall, the Grisons, Uri, and Schwitz. It covers a superficial extent of about 400 miles. The Canton is comprised in three valleys, the Linththal, the Glöthal, and the Seruthal. It is enclosed on all sides except the North-East, by lofty Alps, which present the wildest and most formidable aspect. They are almost every where precipitously steep, and approach so closely together, that the level ground of the Linththal has never more than half a league across. The chief of these mountains are, to the South, the Dödi, with an elevation of 11,720 feet, and the Kistenberg, 11,360 feet high; on the West are the Wiggis and the Glänsch, from 7000 to 9000 feet high; on the East the Segnes, the Plattenberg, and the Sehlth, with the same elevation. The Lake of Wallenstadt, which constitutes the Northern boundary, and the lowest limit of the Canton, is itself more than 1400 feet above the level of the sea. The principal rivers are the Linth, which collects the torrents from the various Glaciers in the Limmern and Sand-Alps; and the Seruth, which falls into the former. The Lonsch unites the Lake of the Glöthal with the Linth. There are no other rivers, but a number of small rivulets, which at certain seasons swell with a suddenness inconceivable to strangers, and pour down with a ruinous impetuosity. In the Northern part of the Canton is a great deal of fen and morass, caused by the overflowing of the Linth. The draining of these wet lands has of late years been a favourite object with the Canton, and above one million of francs have been expended in constructing canals from the river to the Lake. There are numerous little lakes in this Canton, but that of Wallenstadt alone deserves attention. It is nine miles long, and two broad, with a general depth of 500 feet. It never freezes. High mountains shut it in on the North and South; towards the East and West it is open, and is remarkable for the regularity of the winds which blow on it from these quarters.

Climate and productions.

The climate of this Canton is truly Alpine. In the fertile valleys the summer heats produce a sudden and vigorous vegetation. In the neighbourhood of the Lake of Wallenstadt the chestnut is abundant, and almond trees have lately been planted. Peaches ripen well in the lower valleys, and cherries are often eaten by the end of May. The produce of the territory is, a little corn; chiefly barley, potatoes, pulse, hemp, fruits,

GLARIS.

timber, for the most part pine and beech; cattle, fish, marble, and slates, nor must we omit the chamois. The breeding of cattle is the principal source of wealth. There are reckoned in Glaris 88 Alpine pastures, which are sufficient to feed 10,000 head of cattle during the summer. About 5000 sheep are kept in the Canton; some of them Merinos, introduced in 1802; and there are more goats here than in any other part of Switzerland. Agriculture is not likely to be much improved in a country wherein the arable land is of so little extent; yet that little is diligently tilled, although a sufficient supply of corn cannot be grown within the Canton. The deficiency is supplied by means of manufactures; woollen and cotton cloths of various kinds are made here, and carried to the neighbouring Countries. The preparation of the famous *Schabzieger*, or green cheese of Glaris; the making of wooden ware, and the quarrying of slates, are profitable sources of employment. Cheese, particularly the *Schabzieger*, and dried fruits, are exported in great quantities to Holland, whither they are carried down the Rhine. The imports are corn, wine, salt, metals, tobacco, and colonial produce.

Character

The people of Glaris are distinguished by their industry and independence; they correspond to the description given of their country, which is said to be the most Swiss of all Switzerland. The chamois hunters of this Canton hold the first rank for boldness and attachment to the chase. Instruction is general, none being unable to read and write; and offences are so few, that there is rarely any one in prison. The Religion of the State is partly Reformed, partly Roman Catholic. The Protestants are, in Spiritual matters, governed by a Synod, the Roman Catholics are subject to the See of Constance. The population exceeds 26,000, of whom not more than 3000 are Roman Catholics.

Governance

The Canton of Glaris has a purely Democratic Constitution. The sovereign power dwells in the General Assembly of the People or *Landsgemeinde*. This is composed of all the natives who have attained their sixteenth year. The members of the two Religions, Protestant and Roman Catholic, hold separate meetings, and separately administer all their affairs, fiscal as well as judicial; but on the first Sunday in May a general *Landsgemeinde* is held, in which the *Landammann* or chief of the Republic presides. This Assembly legislates without controul in all cases, Civil or Criminal. It makes alliances, determines in questions of Peace or War, and regulates the amount of taxes and contributions. The executive power is delegated to a *Landammann*, and some other officers, together with a Council composed of 60 Senators elected, and all who have discharged the chief offices of the State.

This Council audits the public accounts, administers the foreign affairs, and summons the *Landsgemeinde* in such emergencies as require the interposition of supreme authority. The Protestants and Roman Catholics vote separately in the election of officers. The *Landammann*, if elected by the former, holds his office for three years; and if by the latter, only for two. In this Canton there are no Justices of the Peace, nor Courts of Appeal. All cases are determined summarily by fourteen Judges elected by the people. This simple form of a Judicial establishment is found adequate to the wants of the society.

The Canton of Glaris is divided into fifteen Communes. It contributes to the Swiss Confederacy 452 men, and a contingent of 1615 francs. The ordinary

GLARIS.
—
GLAS-
GOW.
History

revenues of the State, consisting in duties on wine, &c. in tolls and penalties, are very insignificant; they are generally exceeded by the expenses, and the deficit is supplied by an annual land-tax.

Numerous ancient medals found at Mollis, unite with old traditions to prove that the Romans occupied some stations on the Lake of Wallenstadt. In 490 an Irish Monk named Fridolin, who founded the convent of Seckingen on the Rhine, near Lauffenburg, exerted himself to propagate the Christian Faith in Glaris, where he built a church in honour of St. Hilary. The whole valley afterwards became the estate of the convent, and was governed by a mayor or bailiff, whose appointment in process of time became vested in the House of Aunaria. The tyranny of these officers compelled the people of Glaris to unite themselves in 1352 to the Helvetic Confederacy. In 1388 they obtained over the Austrians the memorable victory of Nafels, which secured their independence. The Reformer Zuinglius was curate of Glaris from 1506 to 1516, and the new doctrines soon spread through the Canton from the valley of the Seruff, where they were first adopted. Civil dissensions were the immediate consequence of Religious differences; but they have disappeared, from the pains taken to prevent the collision of parties in the administration of the Government. Historical events of a more recent date lend an interest to this country. It was across the Prigel, down the Glöndhal, and up the valley of the Seruff, that Suwarrow retreated before the French in 1799.

GLARIS.
—
GLAS-
GOW.
Town of
Glaris.

The chief place of the Canton is *Glaris* on the Linth, in the narrowest part of the valley. Its situation is at once wild and melancholy. The abrupt and bare mountains on either side, the Gâtinisch and the Schilt, are so lofty and so near, that in midwinter the sun is visible for only four hours in the day. The streets are narrow and crooked. The houses are painted in fresco with fantastic devices, and have the date of their erection marked on them. Some of them are 500 years old; few less than 200. Glaris contains two churches, a town-house, a Protestant school, and Public Library attached to it. The general *Landgemeinde* of the Canton is held in a field not far from the market-place. The population of this Town is about 3000. The greater part of the inhabitants are merchants or manufacturers. Muslins, and cloths of various kinds, are made here; and in the neighbourhood are mills for the preparation of the *Schabziger* cheese. So strong is the commercial propensity of the people of this Canton, that one-third of the population is said to be always abroad, negotiating the affairs of trade. Their correspondents at home are generally resident in the town of Glaris: 32 miles East of Lucerne; longitude 9° 13' East and latitude 47° 6' North.

Canton Glarus, von Gabr. Walserum. Norimb. 1768; *Schilderung der Gebirgsröcker im Kanton Glarus*, von I. G. Ebel, 1802; *Der Kanton Glarus Topogr. et Statist. Dargestellt im Helvet. Almanach* von 1809.

GLASGOW.

GLASGOW, a City of Scotland, distinguished for its commercial and manufacturing establishments, stands on the banks of the River Clyde in Lanarkshire, about 40° West and 56° North from Greenwich. In regard to its origin, History does not supply any facts which might enable us to ascertain either the date of its foundation, or the Tribe who first made choice of it for their residence. The district in which it is situated was, according to the arrangement sanctioned by Theodosius in the year 370, included in the Province of *Valentia*, and was retained by the Romans until they took their final leave of Britain, in the beginning of the Vth century. It is, therefore, extremely probable that Glasgow, like many other Towns in different parts of our Island, was indebted for its first walls to the policy of the Legions who selected for their standing camps the strongest and most fertile situations in the several countries which they had overrun. This inference, too, is the more likely in the present case, because the City in question is placed at a very short distance from the celebrated wall or rampart constructed by Agricola, to defend his conquests against the barbarians of the mountains.

It was not, however, till the year 560 that Glasgow became of sufficient importance to attract the attention of those rude Anachorists, to whom we owe all our information respecting the local antiquities of the Northern division of Britain. At the date just named, a Church is said to have been founded there by St. Mungo or Kentigern; when, in his Cathedral of wattles covered with straw, is described as exercising the office of a Christian Bishop. But the fame of this Apostolical

character rests on a very uncertain basis.* Six centuries afterwards elapsed before the See of Glasgow was supplied with a regular establishment; an event which has been attributed to the piety of David, the Prince of Cumberland, who in 1115 endowed the Bishopric with ample possessions, and bestowed it upon a favourite Chaplain, whose name was John Achaisius. This Pre-Sce, late, who is reported to have been a person of good learning and great probity, and who had travelled into France and Italy for his improvement, was consecrated by the hand of Pope Paschal II., in the year just

Erection of
a Bishop's
See.

* Some people are of opinion that the Episcopal See of Glasgow was founded by St. Kentigern, or Mungo, in the year 560, (*Kent's Parochial Antiquities*); but others are of another mind, holding this Kentigern to have been only a religious man who had a call there, and for whose sanctity posterity had such a veneration, that they dedicated the Cathedral church afterwards to his memory. It would appear that about David I.'s time, people did not take St. Kentigern to have been a Bishop, but rather a Confessor and holy Martyr; for in all the writs of the Chancery of Glasgow he is never once styled Bishop, but sometimes Confessor. The donations are always *Dona*, et *Ecclesie* *Sti. Kentigerni*; or *Dona*, et *Sancro* *Kentigerni*; and he is then called *Patronus Ecclesie Glasguensis*. Yet it is to be observed that, in the requisition concerning the lands, &c. which had formerly pertained to the See of Glasgow, made by David, Earl of Cumberland, brother to King Alexander I. Kentigern is expressly titled a Bishop; but then how far credit is to be given to this paper, I shall submit to other persons to form a judgment, after they have read over Sir James Dalrymple's sermons in his *Collections*, p. 337; yet there are authors to be found who are at this day pretty positive that St. Kentigern was truly a Bishop, and that also in the City of Glasgow." (*Britannia Sancta*). See Dr. Russell's *History of Keith's Historical Catalogue of the Scottish Bishops*, p. 230.

Early
History.

St. Mungo.

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Of an Arch-
bishop.

specified. When David ascended the throne, he enabled the Bishop to erect, or to rebuild, a magnificent Cathedral, which was consecrated in the Royal presence in the month of July, 1136. In the year 1488 the Episcopal jurisdiction of Glasgow was elevated to the rank of an Archbishopric, having under it the suffragan Sees of Galloway, Dunkeld, Dunblane, Argyre, and the Isles.

But our business is with the present extent, population, manufactures, commerce, means of education, and general statistics of Glasgow, rather than with its ancient History or Ecclesiastical fortunes; and, under the heads now pointed out, we shall accordingly proceed to arrange the few materials which we have succeeded in collecting from the best modern authorities.

First.

1. From East to West, along the Northern bank of the Clyde, the City extends nearly two miles in length; the breadth, measured by a line of streets which run at right angles to the direction of the principal thoroughfare, being limited in most parts to one mile. On the opposite side of the river there are several very extensive suburbs, all of which are connected with the more ancient division of the Town by three fine bridges. There is thus a considerable resemblance between the local situation of Glasgow and that of London; for, in both, the mass of buildings stretches along the level space which is marked out by the river, the ground rises towards the North, and opens into a wide plain on the South. The streets in general are wide, not less in some instances than eighty feet; the houses are good, consisting entirely of an excellent stone; and the public edifices are so judiciously placed that they strike the eye from the most advantageous positions. There is, moreover, in the immediate vicinity, a large Park, or Green as it is called, containing upwards of a hundred acres of beautiful meadow, divided by footpaths of not less than three miles in length. This place of recreation is open to all the inhabitants without distinction, and is kept in order by the Corporation without any direct charge upon the Public, or upon individuals.

Population.

2. The rapidity with which the population in some of the manufacturing Towns of England has increased in the course of the last forty years, will remove all surprise from the minds of our readers when we state that the inhabitants of Glasgow have more than doubled their numbers since the beginning of the Revolutionary war with France. In 1610, indeed, when the first authentic enumeration of the City was taken, the gross amount of the people was only 7644. At the Restoration of Charles II., they had increased to 14,678. At the Revolution in 1688, the number was found to have declined to 11,943, owing, it is supposed, to the Religious troubles which had prevailed in the interval. In 1708, soon after the Union, the population showed a tendency to recover, having by that time risen again to 12,766. During the whole of the last century, particularly after the suppression of the Rebellion in 1745, the inhabitants of Glasgow continued progressively to augment; so that in 1801 their number was reported by the Parliamentary Commissioners to have reached 83,769, including the families in the principal suburbs. In 1811, they were found to have still further increased to 100,749; and at the last Census in 1821, they were returned in the authentic registers at 149,000. From certain statements recently made in the House of Com-

mons, the population is understood to have augmented considerably since that period; but as the estimate rests entirely on a rough calculation, drawn from the number of new houses which have been built during the last seven years, it is impossible to attain the requisite degree of accuracy.

3. In point of commerce and manufactures, Glasgow has been described as at once the Liverpool and Manchester of Scotland. Her manufactures, however, cannot be traced to a very ancient date. In 1674 a soap-work company was formed, which employed five ships in the Greenland fishery. In 1696 a copartnership concern for rope-making was established, and for its encouragement a heavy duty was imposed on all cordage imported from foreign Countries. Sugar-houses were erected long before the Union; and tanning and brewing had been carried on from an early period and on a very extensive scale. It is remarkable, however, that it was not till the year 1786 that a regular distillation of spirits was practised any where in the West of Scotland; the people having been accustomed to rely on the punctuality of those contraband dealers who supplied them with brandy and gin from the Continent, or with usquebaugh from the glens of the Highlands. About the middle of the last century, the increasing skill and capital of the Glasgow manufacturers began to exert themselves with much activity and success.

Distilleries.

Linen, lawn, and cambric continued the staple commodities till, in 1785, they were superseded by the finer textures of cotton. A Mr. Harvey, at the risk of his life, brought two inklelooms and a workman from Haarlem; an adventure which conferred upon Glasgow the benefit of being the first Town in Britain where tape and ribands were made. The refugee Dutchman, however, considering himself aggrieved by his employer, contrived in a short time to make his escape: when he transferred the knowledge of his ingenious manufacture to the rising Town of Manchester, in which it has since made great progress and many improvements. Letter-press printing was introduced so early as the year 1630, and was afterwards carried to great perfection by Urie, and more especially by the celebrated brothers, Andrew and Robert Foulis, who introduced into their work a degree of beauty and correctness which has not yet been surpassed in any other Country. In 1740, Mr. Alexander Wilson, afterwards Professor of Practical Astronomy in the University, introduced the art of type-making; and he lived to see his manufacture become the most extensive and celebrated of any in Europe. The work is still carried on with great success by his son and grandson.

Weaving.

Printing.

But the principal manufactures in Glasgow are founded on the cotton trade; that important vegetable which has changed the character of half our population. "Although no positive estimate can be made of the amount of the cotton manufactures in this City," says Mr. Cleland, "it has been computed by those who are well qualified to judge, that during the year 1818 there were 105,000,000 yards of cotton cloth manufactured in Glasgow and the neighbourhood, the value of which could not be less than £5,200,000, and that nearly one-half of these goods were exported. Connected with the City there are sixteen works for weaving by power (machines,) which contain 2390 looms, producing 8200 pieces of cloth weekly; and it appears from a late investigation that there are about 32,000 hand looms. There are eighteen calico-printing works, which do

Cotton spinning.

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business to a considerable extent. Within the City there are fourteen calender-houses, and three lapping ones: these houses have twenty-seven calenders moved by steam, and eight by horses, which frequently calender 268,800 yards of cloth daily, besides glazing 38,400, and dressing 552,000 yards.*

Steam-
engines.

In the Town wherein Watt improved the steam-engine, we might be prepared to find that this important species of manufacture is carried on with success and spirit. We are informed, accordingly, that there are no fewer than nine establishments in which that ingenious substitute for physical labour continues to be fabricated. In the course of one year forty-five steam-engines were made for domestic uses, averaging nearly the power of sixteen horses each; and, at this day, there are about a hundred in constant employment in various parts of the City. It was not till the beginning of the present century that the mechanics of Glasgow had the proper material or requisite knowledge for casting turret-bells, or even for making steam-clocks. Prior to the date just mentioned, the Kirk-going population of that City were obliged to supply themselves from Holland or London. We are amused with some of the inscriptions which they inserted on their Church bells; for though the Covenanters of Lanarkshire did not baptize those instruments of worship, they yet contrived to make them speak a language in some degree connected with their solemn functions. One of them rehearses the text, that "Faith cometh by hearing, and hearing by the word of God." Another says of itself,

"I in the church the people call,
And to the grave I journey all."

But the bell of the High Church, more communicative than the others, being not less than eleven feet, six inches and three-eighths in circumference, narrates its rise and progress as follows: "In the year of Grace MDXCIV., Marcus Knox, a merchant of Glasgow, zealous for the interest of the Reformed Religion, caused me to be fabricated in Holland for the use of his fellow citizens of Glasgow, and placed me with solemnity in the tower of this Cathedral. My function was announced by the impress on my bosom, and I was taught to proclaim the hours of unheeded time. CXCV. years had I sounded these awful warnings, when I was broken by the hands of inconsiderate and unskilful men. In the year MDCCXC. I was cast into the furnace, refounded at London, and returned in my sacred vocation. Reader, thou also shalt know a resurrection, may it be unto eternal life." We regret to observe that the artisans of Glasgow are not so eloquent as those of Rotterdam or the Almoires; for on no bell fabricated on the banks of the Clyde can we discover any symptom either of piety or poetry, to redeem their handiwork from the opprobrium of being unconscious of its high destination and holy duties.

Commerce.

4. The local advantages of Glasgow would naturally suggest to her inhabitants the benefits of commerce. Placed on the borders of one of the richest coal and mineral fields in the island, now intersected by a water conveyance, and connected on the one hand with the Atlantic by the fine river which passes through its streets, and, on the other hand, with the German Ocean, by means of the great canal and the Forth, it possesses facilities peculiarly favourable to an extensive foreign

trade. The earliest annals of her commercial enterprise mention a Mr. Elphinstone, who exported salted salmon and herrings for the French market, whence he brought in return brandy, salt, and wines. This trade was in a very flourishing state from the year 1630 to 1664, as was also the intercourse of the Scottish merchants with the different ports in the Baltic, for which they imported considerable quantities of iron. Charles II. made repeated efforts to direct the attention of the Scotch to their fisheries; a source of wealth which, till this day, they have not turned to the fullest advantage. The union of the two Kingdoms opened the Colonies to the merchants of Glasgow; who availing themselves of this privilege, sent out large quantities of goods suited to the demand of America and the West Indies, and brought back, as payment, cargoes of tobacco, sugar, and other descriptions of raw produce. English vessels were at first employed in this trade; and it was not till 1718 that a ship, the actual property of Glasgow, crossed the Atlantic. It appears, indeed, that as early as 1546 there was some shipping belonging to this City; for there is still on record an order of the Privy Council of Scotland, prohibiting the ships belonging to Glasgow and the other Towns from annoying those which sailed under the flag of Henry VIII., the Queen's uncle. But, as prior to the Union the foreign trade of the Northern merchants was chiefly confined to Holland, France, and the Baltic, their new speculations beyond the Atlantic could not be effected without the aid of bottoms hired from the Thames, the Humber, and the Mersey. To so great an extent, in fact, was this branch of industry pushed at Glasgow, that, for several years previous to 1770, the annual imports of tobacco into the Clyde were from 35,000 to 45,000 hogheads.

As the Glasgow merchants from an early period of the trade undersold those of London, Bristol, Liverpool, and Whitehaven, jealousies arose which ended in litigation. In 1717, and at subsequent dates, representations were made to the Commissioners of the Customs against the Clyde traders; and in 1721 a remonstrance was addressed to the Lords of the Treasury, charging the Glasgow traffickers with fraud. Their Lordships, having patiently heard parties, and considered memorials on both sides, dismissed the complaints in the following words: "The complaints of the merchants of London, Bristol, Liverpool and Whitehaven are groundless, and proceed from a spirit of envy, and not from a regard to the interests of trade or the King's revenue." In 1775 the imports from the West Indies into the Clyde were as follows: sugar 4621 hhds. and 691 tierces; rum 1154 puncheons and 193 hhds.; cotton 503 bags. In 1815 the same species of imports had increased to this amount: sugar 540,196 ewt. 2 qrs. 23 lbs.; rum 1,251,092 gallons; cotton wool 6,530,177 lbs. The import duty of these and other articles amounted to £563,058. 2s. 6d.; the produce was carried in 448 ships, carrying 79,219 tons, and employing 4868 men as sailors. The exports during the same year to America, the West Indies, and the continent of Europe, amounted to £4,016,181. 12s 2½d. were conveyed in 592 ships, bearing 94,350 tons, and having on board 6476 men. Since the year 1816 a trade has been opened with India, which has been subsequently pushed by several enterprising individuals to a considerable extent, and with a good prospect of success.

As the Clyde is not navigable to the City for ships

* See *Rise and Progress of the City of Glasgow*, by James Crichton.

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GOW.
Port
Glasgow.

which draw more than ten feet water, a considerable portion of the foreign trade of Glasgow is transacted at Greenock and Port Glasgow. The latter place took its rise so long ago as the year 1668, when the merchants of the City just named found it necessary to form a harbour for the larger class of their vessels. It is situated about twenty miles below Glasgow, where the river is five miles broad, and sufficiently deep for a first rate ship of the line. The harbour, too, appears to have been judiciously planned, for it long continued preferable in some respects to that of Greenock; and the graving-dock is the first of the kind that was constructed in Scotland. A few years ago, the shipping registered at Port Glasgow amounted to 19,133 tons. In 1817, vessels measuring 28,043 tons entered inwards; and 32,778 cleared outwards. The customs for that year were £214,724; the excise, £80,730; and the stamps, £2,500.

Steam-
boats.

The application of steam to navigation has added greatly to the internal trade of the Clyde. No fewer than forty packets ply in the river, or sail from it in distant ports; to Ireland, Liverpool, and places still more remote. Some of them have completed voyages to the West Indies and the Mediterranean.

Education.
The Uni-
versity.

5. In an account of the means of instruction afforded by this City, the first place is due to the College. In the year 1450, at the request of the Scottish King, James II., Pope Nicholas V. issued a Bull for constituting a University in the City of Glasgow on the plan and with the privileges of that of Bononia. His Majesty afterwards granted it a Charter, and exempted its members from taxes and public burdens; an immunity afterwards confirmed by a sentence of the Supreme Court of Law, and sanctioned by the Magistrates, whom the Bishop or Archbishop was wont to compel to swear that they would maintain it inviolate. The Seminary at first consisted of a Chancellor, a Rector, and Masters of the faculties of Canon Law, Civil Law, and the Arts. At present it comprehends among its office-bearers, a Chancellor, Rector, Dean of Faculty, a Principal and Professors of Divinity, Church History, Oriental Languages, Natural Philosophy, Moral Philosophy, Logic, Greek, Humanity or Latin, Civil Law, Medicine, Anatomy, Practical Astronomy, Natural History, Surgery, Midwifery, Chemistry, and Botany. These learned persons are paid, partly from tithes drawn from six Parishes, and partly from fees. The Session, or Term, commences on the 10th of October, and continues without interruption till the 1st of May. Students, or Undergraduates, amount to 1700; they wear red gowns when within the walls of the College, but are allowed to find lodgings for themselves throughout the Town. The honorarium, formerly voluntary, is three guineas to every Professor, paid at entry, and no longer optional. The discipline is considered very strict; and the young men are kept constantly either in listening to Lectures or in answering questions suggested to them; or, finally, in writing essays on the subjects which have been therein discussed. The Undergraduate course extends to five Sessions; after which begin the professional branches of education.

The University of Glasgow has the privilege of sending ten Exhibitioners to Balliol College, Oxford. Mr. Snell, a gentleman who on the eve of the Revolution in 1688, wished to provide for the Church of Scotland, at that time Episcopal, a succession of learned Ministers, left a part of his property for that purpose; spe-

cifying that the candidates should be natives of Scotland, and that they should have attended two Sessions at the College of Glasgow. Before his Will could be acted upon, the Scottish Establishment had given way to the Presbyterian Policy; upon which the heirs at law attempted to reduce the deed, on the ground that the Ecclesiastical Body for whose behoof the donation had been intended, was no longer in existence. The Lord Chancellor, however, to whose Court the case had been appealed, decided that the Will continued; because although the Episcopal Church in Scotland had ceased to be established, it had not ceased to exist, nor to require the assistance Mr. Snell meant to afford to it. An estate in Worcestershire, in which the money left by that worthy merchant was vested, yields an annual return sufficient to afford to each of the ten Exhibitioners £130 a year. This boon was originally restricted to the Episcopalian.

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The celebrated Dr. William Hunter, who was a native of Lanarkshire, and had received his professional education at Glasgow College, bequeathed to his Alma Mater a most valuable Museum, together with £5000, to assist in erecting a building to receive it. The medals alone, contained in his bequest, have been valued at £30,000, and there is, besides, a splendid Collection of Paintings, Books, Manuscripts, and Minerals, and in particular, of rare preparations to Anatomy and other branches of Natural History. The Museum was thrown open to the Public in the year 1808.

Hunterian
Museum.

The Andersonian Institution, the model and parent of most of our popular lectureships, was founded in 1795 by Mr. John Anderson, Professor of Physics in the University, who bequeathed his valuable Apparatus, Museum, and Library, for the purpose of introducing an extensive system of education for both sexes. Natural Philosophy, Chemistry, Materia Medica, Pharmacy, Anatomy, Mathematics, Geography, and Botany, are the Sciences taught at this establishment; which was placed under the management of eighty-one Trustees, and licensed by what is called a Seal of Cause, from the Magistrates and Town Council. The practice which has subsisted, of lecturing to artisans on Saturdays, free of all expense, chiefly on subjects connected with the application of the mechanical powers to their several occupations, has been attended with great benefit in this manufacturing City.

Andersonian
Institution.

There is at Glasgow a Grammar School, which appears to have been coeval in its foundation with the Cathedral itself. The course of education extends to five years, and is conducted by a Rector and four subordinate teachers, who conduct their pupils, in number about five hundred, through the usual branches of Latin, Greek, Ancient Geography, and Mythology. The Masters receive salaries from the Town, and fees from their scholars; fifteen shillings being the quarterly payment to the Rector, and half a guinea to the four other Teachers. To excite emulation among the boys, the Magistrates distribute prizes every year to the value of £120. But in addition to this useful establishment there are within the royalty or liberties of the City, a hundred and forty-four schools kept by private masters, or such as receive no salary from the Public, in which the various branches of education are taught. From a survey lately taken it appears, that there are upwards of ten thousand children receiving instruction for which fees are paid, and about twelve hundred who have it conferred upon them gratuitously;

Grammar
School.

Other
Schools.

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GOW.

which last are partly exclusive of nearly five thousand persons who receive Religious instruction in the Sunday Schools. The total number of individuals, exclusive of those attending the University and Grammar School, who at present are passing through a course of education more or less complete, amounts to nearly sixteen thousand. In connection with this fact it is somewhat curious to observe, that in the year 1604 the Presbytery of Glasgow complained of an undue increase of schools; alleging that "the Grammar School, and the one taught by John Buchanan, were quite sufficient" for the population.

As a proof that education creates a demand for books, it was established by a report lately drawn up for the House of Commons, that there are in Scotland four hundred and fourteen book-hawkers, commonly called canvassers and deliverers, who collect annually in shillings and pence not less than £44,160. About a third of this sum was drawn from Glasgow. It has been calculated, that by the means now stated there have been distributed, in Numbers or Parts, 400,000 large family Bibles, and several millions of other books on Religious and Historical subjects.

There are in Glasgow many Literary and Philosophical Societies, and among the rest one which was founded about the middle of last century, and which could boast of Adam Smith, Dr. Reid, Dr. Trail, and Miller, the Historian of the English Government, as members. The great Economist is said to have submitted to the members of the Literary Society an outline of his Work, *The Wealth of Nations*. A mercantile and manufacturing city such as Glasgow affords many facilities for correcting theory by practice, as well as for applying to the Arts the lights and improvements of Science.

Statistics.

6. We proceed now to the general statistics of that Town, including a brief statement of its municipal affairs, the management of the Poor, and similar matters. The Government of the City is under the direction of a Provost, three Merchant Bailies, three Trades Bailies, a Dean of Guild, a Conventer, twelve Merchant Councillors, eleven Trades Councillors, a Treasurer and Master of Works, who constitute the Town Council. As in other Scottish Boroughs, this official Body elects its own successors; but as there is a heavy duty and no emolument attached to it, the honour is not confined to any favoured circle. Glasgow in conjunction with three other Boroughs return one Member to Parliament. The Police establishment is maintained by an assessment on the householders, varying from fourpence to one shilling and threepence in the pound of yearly rent. The annual disbursement for lighting, cleaning, and keeping up an apparatus for extinguishing fire, does not fall short of £14,000.

Courts.

The Magistrates hold small debt Courts daily, for sums not above £10. The Conscience Court is held once a week, for discussing questions of property, service of heirs, and transacting other business of that nature. The Criminal Court is held every lawful day, and extends to all offences that do not require a trial by jury. The Communiary Court, formerly that of the Archishop, is held once a week, and relates to testamentary affairs and cases of scandal. The Sheriff's Court meets weekly, and has a jurisdiction both civil and criminal over the whole County of Lanark. A Circuit Court of Justiciary is held twice a year, in April and September, when the regular gaol deliveries take place, and when all criminal causes, except those of

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High Treason, are tried by a jury of fifteen men. Such, however, has been the increase of offences in late years, that the Lord Advocate has just brought a Bill into Parliament, to authorize the Circuit Court to hold its sittings at Glasgow four times in the year. Its jurisdiction extends to the three adjoining Counties of Lanark, Renfrew, and Dumbarton.

The fund for the relief of the Poor is raised from various sources. The fourteen Trades, or corporated Bodies of tradesmen, have means for supporting their decayed members, with an allowance varying from five shillings a quarter to three and sixpence a week. The monies expended in this way amount to about £9000, a year. For the Poor who have no claim upon any fraternity, a fund is formed by collections at the doors of the Parish churches on Sundays, and from an assessment made upon the inhabitants, according to the value of the houses which they occupy; the whole amounting to nearly £40,000, annually. A few years ago, when a special inquiry was instituted, it was found that the number of paupers amounted to 1354, many of whom had families. Of 1182 individuals who were personally examined before the Committee, 1036 were females, of whom 222 were about seventy years of age. The Scotch resist the introduction of staid Poor-rates with a firmness approaching to obstinacy, although the law in their Country is nearly the same as that South of the Tweed, and although they find that, in recruiting their alimentary funds, much property escapes untaxed which could well afford to pay. But in all their large towns, notwithstanding, a legal assessment grows ground year after year; and we find, accordingly, that of the £40,000, collected in Glasgow, the greater part is raised in virtue of an Act of Parliament.

As our limits will not permit us to enter more at length into the eleemosynary Institutions of Glasgow, its Hospitals, Infirmary, and retreats for the sane and the insane; nor into the management of its Prisons, its Bridewell, and Houses of industry; we close by giving an account of the first coach which ran between that city and Edinburgh, a detail which will show more clearly than any other fact we could adduce, the great advances which this commercial town has made since the reign of Charles II. The following is an extract from the original agreement. "At Glasgow, the sixth day of August 1678, the aforesaid parties finally agreed that the said William Hume should, with all diligence, have in readiness and sufficient strong coach to run between Edinburgh and Glasgow, to be drawn by six able horses, to leave Edinburgh ilk Monday morning, and to return (God willing) ilk Saturday night, the passengers to have the liberty of taking a cloak bag, for receiving their clothes, linens, and sick like, the Burgesses of Glasgow always to have a preference to the coach: the fare, from first of March to first of September, which is considered summer weather, to be £4. 16s. Scots (8s. sterling;) during the other months, which is considered winter weather, the fare to be £5. Scots." Contrast this with the present means of communication—forty steam-boats plying to all parts of Europe, half a dozen mail coaches every day, and a score of other coaches running to Edinburgh, a journey which is accomplished in little more than four hours!

Cleland, *Annals of Glasgow, and Rise and Progress of the City of Glasgow*; Denham, *History of Glasgow*; and A. Perp into *Ancient and Modern Glasgow*, by the Rev. W. Wade.

GLASS.

GLASS, n.

GLASS, v.

GLASS, adj.

GLASS, n.

GLASS, n.

GLASS, n.

GLASS, n.

GLASS, n.

GLASS, n.

translucency or transparency. *Glass* is much used in Composition among Philosophical writers, with great variety in the manner of signification, as a *Glass-bell*; a bell made of *Glass*; a *Glass-blower*; one who blows *Glass*; a *Glass-furnace*; a furnace in which *Glass* is made; *Glass-man*, a man who sells or deals in *Glass*. Some few examples are given from our less modern writers. See *Glass*.

Dame Edith bright as *glass*.

R. Brunne, p. 95.

With gay glittering *glas* glowing as the sunne.

Forre Plintheus. *Credo*, sig. B. 3.

— *Glas* ye gable and grave y' grave name.

M. Fison, p. 40.

And I saigh as a *glasse* see mayed with flet.

Worlff. *Apocalypse*, ch. xv.

And soth to saime, my chamber was

Ful wel depainted, and with *glas*

Were all the windowes, wel *glazed*

Ful clew, and sot on hole yrened,

That to behold it was greet joy

For whelthi all the storie of Troy

Was in the *glazing* wrought thus.

Chaucer. *Dreame*, fol. 241.

He had a crois of luteo ful of stones,

And in a *glas* he hadde pigges bones.

M. Froisart, v. 702.

For when his semblant is most clew,

Than is he most darke in his thought;

Though sud him se thei know him sought,

But as it sheweth is the *glas*

Thynge, whiche theis seuer was:

So sheweth it in his visage,

That seuer was in his councege.

Geoffrey. *Conf. Am.* book ii. fol. 38.

They keep the wind out of their windowes with *glas*, for it is there most used.

More. *Uppin*, vol. ii. book ii. ch. ii.

Vpon this *glasse* see were they sent of Sayntes John, that had obtained victory of the beaue, of hys launce, of hys marke, and of the nombre of hys name.

Bale. *Image*, part ii. sig. N. 6.

Her tresses gold, her eyes like *glassy* streams,

Her teeth are pearl, like beaute are ivory

Of fair Sarcas.

Greene. *Arctica*. See in *Ellis's Specimens*, vol. ii. p. 197.

She came to Westminster Halle, whiche was richly biged with clothe of Arme and new *glazd*.

Hall. *Henry VIII.* The twenty-fifth Year.

This Bonet was the firste that brought the trellis of *playnges* into this isle.

Falgon, vol. i. ch. xxvii.

This they cut into pieces, and so tear it into this *Rake*, which naturally it is apt, for *glasse-lanthorns* and such like.

Hakluyt. *Voyage*, &c. vol. i. The State of Russia.

And that the same may seeme no feined dreame,

But words of worth and worthy to be wayed,

I have presumed, my lord, for to present

With this poore *glasse* which is of trueste Steele,

And came to use by will and testament

Of one that was a *glasse-maker* indeed.

Georgina. *The Steel Glas*.

A. S. *glas*; Ger. and Sw. *glas*; D. *glas*, *ge-las*; from the A. S. *glas-nian*; Ger. *gleichen*, *splendere*; to shine. In Sw. *lyna*, in *splendere*; and in A. S. *fixan*. The A. S. *glas-nian*; Ger. *gleichen*, are probably contracted from A. S. *ge-lisan*, to be bright. *Glass*, then, is so called from its brightness, its translucency or transparency. *Glass* is much used in Composition among Philosophical writers, with great variety in the manner of signification, as a *Glass-bell*; a bell made of *Glass*; a *Glass-blower*; one who blows *Glass*; a *Glass-furnace*; a furnace in which *Glass* is made; *Glass-man*, a man who sells or deals in *Glass*. Some few examples are given from our less modern writers. See *Glass*.

Methought all his senses were lockt in his eye,
As jewels in cristall for some prince to buy,
Who sending their awe worth from whence they were glad
Did poest out to buy them along as yow past.

Shakespeare. *Love's Labour Lost*, fol. 128.

The formal youth, that know no other grace
Or value, but his title, and his lace,
Glaues himself: and in this faithful mirror,
Views, disapproves, reformes, repeats his error.

Roger L'Estrange. On the Edition of Brinsford and Fletcher's Plays.

Ha that no more for age, crump, palies, can
Now use the boose, we see doth him a man
To take the boe up for him; and pusses
The dice with *glasse* eyes, in the glad views
Of what he throwes.

Ben Jonson. *Under-woods*.

Ha built by art upon the *glassy* sea
A bridge of brass, whose sound Heavens thunder seem'd to be.
Spenser. *Faerie Queene*, book ii. can. 11.

But she that never cop'd with stranger eyes,
Could pick no meaning from their parting looks,
Nor read the subtle-shining secreties
Writ in the *glassy* margents of such books.

Shakespeare. *The Rape of Lucrece*.

Witness this new-made world, another beav'
From heaven gae out fery, founted in view
On the clear Hyaline, the *glassy* sea.

Milton. *Paradise Lost*, book vii. l. 619.

Boon. Each substance of a griefe hath twenty shados
Which shewes like griefe it self, but is not as
For sorrowes eye, *glazed* with blinding teares,
Divides one thing intire, to many objects,
Like perspective, which rightly wou'd you
Show nothing but confusion, ey'd awry,
Distinguish form.

Id. *Richard II.* fol. 30.

There lands the bend, a spot like which, perhaps,
Astronomer is the sun's lucent orb
Through his *glazed* optic tube yet never saw.

Milton. *Paradise Lost*, book iii. l. 590.

The gentleman being thus dispatching a banquet from London with cider, and having neer hand a convenient of getting *glass-bottles*, resolved to put some into bottles.

Evelyn. *Works*, part ii. fol. 89. Sir Paul Nri's Discourse of Cedar.

He improved by degrees to the mystery of making *glasse-drops*.
Marcell. *Works*, vol. ii. p. 269. *The Rehearsal Transposed*, part ii.

Get thee *glasse-eyes* and like a scurvy politician, seeme to see the things thou dost see.

Shakespeare. *Learn*, fol. 305.

His large fortune,

Vpon his good and gracious nature hanging,

Bestowed and properties to his love and tendresse

All sorts of hearts; yea, from the *glasse-fac'd* flatterer

To Apparent, that few things looses better

Then to shewer himselfe.

M. Timon of Athens, fol. 80.

Glass-gazing imperceptible finical rogue.

Id. *Learn*, fol. 291.

We must conclude that their *glasse-gems* and finest pageantry, their splendid outdies and great powers of evil cannot make amends for that estate of misery which in their portion with a certainty as great as the truth of God, and all the articles of the Christian creed.

Taylor. *Sermon* 11, part ii.

If rarely were made by vacuity, rare bodies would not be gathered together, without losing their rarity and becoming dense. The contrary of which, we learn by constant experience: as when the smith and *glasse-maker* drive there white and fery fires, (as they term them.)

Dugly. *Of Bodies*, ch. ii.

Besides, we see metals will vitrify; and perhaps some portion of the *glasse* of metal vitrified, mixed in the pot of ordinary *glasse-metal*, will make the whole mass more tough.

Baron. *Works* vol. i. p. 410. *Physiological Remains*.

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GLASS. In the freezing season, if a glass-plate, or a window square, be made all over wet with warm water, that it may not freeze too suddenly; it will upon freezing, always shatter regularly.

Green. *Cumalopia Sacra*, book i. ch. iv.

The wind will draw upon doors and glass-windows pretty unceasing streaks like feathers.

Henry More. *Antidote against Atheism*, book ii. ch. ii.

It were good to live in glass-works, whether the crude materials of glass, already made and remelted, do not facilitate the making of glass with less loss.

Bacon. *Natural History*, sec. 799.

Whoever in those glasses looks, may find
The spots return'd, or graces, of his mind,
And by the help of so divine an art,
At leisure view and dress his nobler part.

Waller. *Upon Ben Jonson*.

I do not say this, as if your son, when grown up, should sever be in company past eight, nor ever chat over a glass of wine till midnight.

Lake. *Of Education*, sec. 21.

For by example most we sin'd before,
And glass-like clearness mix'd with frailty bore.

Dryden. *Astruc Redux*.

Honour is like that glassy bubble,
That finds philosophy rich, trothless,
Whose least part crack'd the whole does fly,
And wise are crack'd to find out why.

Butler. *Hudibras*, part ii. can. 2.

I likewise took notice of an ore, which for its aptness to vitrify, and serve the potters to glaze their earthen vessels, the miners call pottern ore.

Boyle. *Works*, vol. i. p. 323. *Of the Unsuccessfulness of Experiments*.

And a good number besides of ordinary tradesmen, as smiths, tailors, saddlers, boniers, haberdashers, glassers, cutlers, and such like, most of them setting their marks.

Steele. *Life of Bishop Aylmer*.

Our artist borrowed hence his knot, and produced an accretion of the defect by imitating, so glasses made from different materials, the effects of the different humours through which the rays of light pass before they reach the bottom of the eye.

Poole. *Natural Theology*, ch. iii.

The tow'ring ships, old ocean's lordly kings
Aloft in air display their canvas wings;
Not unaid'd by breezes now, the glassy seas
Flow'd calmly on, with Zephyr's gentle breeze.

Lloyd. *The Hesperus*, book i.

As they have a method of glazing it, it is more durable, and will resist rain for some time, which Otubelle cloth will not.

Cook. *Feynager*, book ii. ch. iii. vol. iii.

Francis Willemsen of Southwark, glazier, and Simon Symonds of St. Margaret's, Westminster, glazier, agreeing curiously and sufficiently to please four windows of the upper story of the church of King's College, Cambridge, of various colours and imagery of the story of the old law and of the new law, after the manner and goodness in every point of the king's new chapel at Westminster.

Walpole. *Anecdotes of Painting*, ch. iv. vol. i. p. 170.

He [Marc Willems] made designs for most of the painters, glaziers and arras-makers in his time, and died lamented in 1561.

Id. *ib.* ch. vi. vol. i. p. 222.

Pliny's account of the invention

"Since I am fallen upon the mention of GLASS," says Pliny, in the language of Holland, (xxvi. 36.) who, it must be admitted, sets down very many more words than he finds in his author, but is not, on that account, a less clear expositor; "it shall not be impertinent to discourse somewhat of the nature thereof. There is one part of Syria called Phœnicia, bordering upon Jurie, which at the foot of the Mount Carmel, hath a meere named Cendavia; out of which the river Relus is thought to spring, and within five miles space falleth into the sea, near unto the colony Ptolemais. This river runneth but slowly, and seemeth a dead or dormant water, unwholesome far drinke, howbeit used in many sacred ceremonies with great devotion; full of mud it is, and the same very deepe ere a man shall meet with the firme ground; and unless it be at some

spring tide, when the sea floweth up high into the river, it never sheweth sand in the bottom, but then, by occasion of the surging waves, which not only stirre the water, but also cast up and scour away the grosse mud, the sand is rolled too and fro, and being cast up sheweth very bright and cleare, as if it were purified by the waves of the sea; and in truth men hold opinion, that by the mordacitie and stringent qualitie of the salt-water, the sands become good, which before served to no purpose. The coast along this river, which sheweth this kind of sand, is not above halfe a mile to all, and yet for many a hundred years it hath furnished all places with matter sufficient to make Glasse. As touching which devise the common voice and fame runneth, that there arrived sometimes certaine marchants in a ship laden with nitre, in the mouth of the river, and being landed, minded to seeth their vituals upon the shore, and the very sands; but for that they wanted other stones, to serve as trevets to beare up their pans and cauldrons over the fire, they made shift with certaine peeces of sal nitre out of the ship to support the said pans, and so made fire underneath; which being once afire among the sand and gravel of the shore, they might perceive a certaine cleare liquor run from under the fire in very streames, and hereupon they say came the first invention of making Glasse. But afterwards, (as man's wit is very inventive) men were not content to mix nitre with their sand, but began to put the load stone among, for that it is thought naturally to draw the liquor of Glasse unto it, as well as yron.

Then they fell likewise to calcine and burne in many other places shining gravel stones, shels of fishes, yea and sand digged out of the ground for to make Glasse therewith. Moreover diverse authors there bee who affirme, that the Indians use to make Glasse of the broken peeces of crystal, and therefore no Glasse comparable to that of India. Now the matter wherof Glasse is made must be boiled or burnt with a fire of drie wood, and the same burning light and cleare without smoke, and there would be put thereto brasse of Cyprus and nitre, especially that which cometh from Ophyr. The furnace must bee kept with fire continually, after the manner as they use in melting the ore of brasse. Now the first burning yeeldeth certaine lumpes of a fatic substance, and blackish of colour. This matter is so keen and penetrant whilst it is hot, that if it touch or breath upon any part of the bodie, it will pearce and cut to the very bone, ere one be aware or doe feele it. These masses or lumpes bee put into the fire againe, and melted a second time in the Glasse houses, where the colour is given that they shall have; and then some of it with blast of the mouth is fashioned to what forme or shape the workman will: other parcels polished with the turner's instrument, and some againe engraven, chased, and embossed, in manner of silver plates; in all which feats the Sidonians in times past were famous artificers; for at Sidon were devised also mirrors or looking Glasses. Thus much as touching the antique manner of making Glasse. But now adies there is Glasse made in Italie of a certine white sand, found in the river Vulturmus, for six miles space, along the shure towes, from the mouth where he dischargeth himselfe into the sea; and this is betweene Comes and the Lake Lucrinus (Litemus). This sand is passing soft and tender, wherby it may be reduced very easily into fine powder, either to be beaten in mortar, or gronnd in mill; to which powder the man-

GLASS.

ner is to put three parts of nitre, either in weight or measure; and after it is the first time melted, they use to let it pass into other furnaces, where it is reduced into a certain masse, which, because it is compounded of sand and nitre, they call *ammonitrum*. This must be melted again, and then it becometh pure Glass, and the very matter indeed of the white cleare Glasses. And in this sort throughout France and Spaine the manner is to temper their sand, and to prepare it for the making of Glass. Moreover it is said that during the reigne of Tiberius the Emperor, there was devised a certain temper of Glasse, which made it pliable and flexible to wind, and turne without breaking: but the artificer who devised this was put downe, and his worke house, for feare least vessels made of such Glasse should take away the credit from the rich plate of brasse, silver, and gold, and make them of no price: and verely this brutt hath run current a long time, (but how true it is not so certain.) But what booteth the abolishing of Glass-makers, seeing that in the daies of the Emperour Nero the art was growne to such perfection, that two drinking cups of Glasse, (and those not big, which they called *Pierotas*), were sold for 6000 sesterces."

Ife then speaks of Glass made in imitation of various gems, especially the Obsidian Glass. "In summe there is not any matter at this day more tractable and willing either to receive any forme, or take a colour, than Glasse; but of all Glasses those be most in request, and commended above the rest, which be white, transparent, and cleare throughout, coming as neare as it is possible to crystall. And verely such pleasure doe men take now adies in drinking out of faire Glasses, that they live in a manner put downe our cups and bowles of silver or gold. But this I must tell you, that this ware may not abide the heat of the fire, unless some cold liquor were put therein before; and indeed hold a round ball or hollow apple of glasse full of water against the sunne, it will be so hot, that it is ready to burne any cloth that it toucheth. As for broken Glasses, well may they be glued and soldered againe by a warme heat of the fire, but melted or cast agayne they cannot be whole, unless a man make a new furnace of peeces broken one from another, like as we see those be made country rundles therof, which some call *Abaculos*, wherof some are of diverse and sundrie colours. Moreover this would be noted, that if Glasse and sulphur be melted together, they will souder and unite into a hard stone."

This account of Pliny is copied by Isidorus, (*Origines*, xvi. 15.) and by Pulydore Vergil, (*de Inv. Rer.* ii. 22.) the two great authorities on Inventions. Strabo (xvi. p. 738. *Ed. Wolters*.) has corroborated the statement respecting the excellence of the Sidonians in the manufacture of Glass. He says that the shore between Ptolemais and Tyre abounds in sand fit for Glass, which cannot be fused on the spot, but easily yields to fire when carried to Sidon. Some, again, he continues, affirm that the sand of Sidon itself is well adapted for this purpose, and others that such sand is of common occurrence every where. Josephus (*Bell. Jud.* ii. 9.) appears deeply impressed with the marvels of this sand. "Some two stadia from this town (Ptolemais) itself, there was a little river called Belus, and not far from it stands Memnon's Sepulchre, bordering upon a prospect of near a hundred cubits over; which has somewhat in it that is very remarkable. There is the appearance of a round valley that yields a kind of glassy sand. The

ships meet and carry it off, and as fast as they fetch it away, the winds from the top of the mountains fill up the place again. It is the nature of that place to turn any thing to Glass which comes into it. But the most wonderful thing of all to me is this: that after those sands are vitrified, it is but casting any part of them upon the skirts of that place to make it common sand again; such is the nature and condition of the soil."

We have nothing to add to the story told by Pliny; nor does it appear to be by any means improbable. What is called accident, has in great degree contributed to many of the most useful discoveries of mankind; and the chance which disclosed the secret of Gunpowder, or that which led to the investigation of Gravity, were assuredly of less obvious occurrence than that said to have befallen the Phœnician Merchants.

De Neri, in his Preface to *L'Art de Vitrea*, considers De Neri. Glass to have been known to the Jews; and if the authority on which he rests his supposition were admitted, the antiquity of the invention would be enhanced very greatly, indeed. He finds his belief on a passage in the Book of Job. (xviii. 17.) in which, with the Vulgate, he translates *צורית* Glass. The English Version interprets it Crystal; the LXX. *ὄψαλ*; and the root *צ*, to be transparent, is plainly applicable to many natural substances. But the Hebrews could scarcely be unacquainted with the staple manufacture of Sidon.

The *ὄψαλ* of Herodotus, (iii. 24.) which he describes Herodotus as used by the Æthiopians in their cemeteries, has been variously supposed to be amber or rock crystal. There are difficulties in admitting either; but, whatever, it might be, it is plain that it was a natural, not a manufactured production, for the Historian speaks of it as being dug up abundantly.

The same word used by Aristophanes (*Nubes*, 768.) Aristophanes may mean, in like manner, any stone which will permit phases. the transit of the Sun's rays to form a burning medium; and so the Scholiast understands it:

3c. *ἢν ἐν τῷ φανασματικῷ τῷ λίθῳ*
Τὸν λίθον, ἐν ᾧ καὶ, ἐν ᾧ λήθῃ,
ἢ ἢ ἐν τῷ ἄλλῳ; ἢ ἐν τῷ ἄλλῳ λίθῳ.

Glass would scarcely have been called a stone; nor would it be sold by Apothecaries.

The sphere of Archimedes, which Claudian has so pleasingly celebrated, if it be admitted to have existed, will establish the high attainment of the Greeks in the manufacture of Glass two centuries before Christ, far more certainly than his Burning Mirror, which might *perhaps* have been constructed of polished metal. Beckmann (iii.) has investigated the subject of Mirrors at great length. He considers, from the passage cited from Pliny above, that they were certainly made of Glass at Sidon, but not with complete success, and that therefore they were abandoned and almost forgotten until the XIIIth century. Such Mirrors are distinctly mentioned in the *Perspectiva communis* of Johannes Pisanus, who wrote about 1279, and by many writers of nearly the same date. Aristotle's Problems on Glass can scarcely be considered genuine. But Theophrastus, who flourished full a century before Archimedes, (A. C. 303,) has reported the account of the sand of the river Belus, and certainly uses *ὄψαλ* for Glass.

Glass, though largely used by the Romans as a Roman use article of luxury, is not mentioned by any earlier of Glass. writer than Lucretius. (iv. 602; vi. 989.) As we see from Pliny, the drinking vessels fabricated from it

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vitho.

Jo-phian.

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were most elaborately ornamented with raised, or engraved, or moulded figure; they were most highly prized; and passages referring to them must be familiar to every reader of the Classics. Glass was employed also, in some manner not very clearly explained, as an ornament to the walls of their rooms; (for so we must understand the *vitrea camera* of the same writer, xxxvi. 64. Ed. Hardouin,) and in tessellated pavements. In colouring it so as to imitate precious stones, the ancient artists attained the highest possible perfection, and the works of Caylus and Winkelmann afford some striking instances of their skill in forming pictures from different coloured Glass fibres.

Malleable
Glass.

The ductility and malleability of Glass, secrets entirely unknown to the moderns, are vouched for with such particularity by contemporary writers, that it is not easy to reject their testimony. We have already cited the incidental notice given by Pliny, upon whom, however, we do not rest much on account of his qualifying expression, *ea fama diu crebrior quam certior*; but Dio, after recounting another extraordinary feat of an Architect, whose name Tiberius prevented from reaching posterity, by forbidding it to be entered upon the public records, states that having been punished with banishment for his first marvellous exhibition, he supplantly approached the Emperor with a Glass vessel in his hands, which he purposely dashed down, and by a process which we do not attempt to explain, restored it to its first shape uninjured. *πρωτόν τι βάλουον καταβαλόντων τε ἐξενήκεν καὶ θλασθεὶς αὐτός, ἢ συντρίβειν, ταῖς τε χερσὶ δυνάμεναι καὶ θύραστον παρὰ χεῖρα ἀποφύμναι.* (liv. 21.) So far was this performance from appeasing the Tyrant's jealousy, that he put the unhappy wonder-worker to instant death. We shall cite below the same narrative, as given, with slight variation, by Petronius Arbitr, because Dutens, in his *Origine des Decouvertes attribuées aux modernes*, (191.) in which he strenuously advocates the truth of this relation, has incorrectly quoted the version of Johannes Scribeurienensis, (Polyc. 4, 5) as if it were that of Petronius. *Fuit tamen faber qui fecit fialum vitreum quæ non frangebatur. Admisit ergo Casarem ead eum suo munere; deinde fecit repporigere Casarem, et illam in pavimentum projecit. Casar non pote valdus quam exproverit, at ille*

*sustulit fialam de terrâ; collis erat tanquam vasum æneum. Deinde mariolum de sias protulit, et fialam otio bellè corripit. Hoc facto putabat se cetum Jovis tenere; utique postquam ille dixit: numquid alius scit hanc condituram vitreorum? Vide modo. Postquam negotiis, jussit illum Casar decollari; quia enim si vitrum ead aurum pro luto haberemus. (Sat. 51.) This story, as may be supposed, has been frequently copied by later writers, whose transcriptions cannot be admitted as adding any weight or authority to the fact itself, if it be one. Another voucher for the ductility of Glass may be found in the account given by the Arabian Historian Ibn Abd Alhokm, of the erection of the great Pyramid by Saorid Ibn Salhouk, 300 years before the Flood. He filled its thirty treasuries "with store of riches and utensils, and with signetures made of precious stones, and with instruments of iron and vessels of earth, and with arms which rust not, and with Glasses which might be bended and yet not broken." Greaves, who has translated this passage in the *Pyramidographia*, (112.) deservedly considers this account to be a Romance. The work of Ibn Abd Alhokm is entitled *Fotouh Meer*. It treats of the conquest of Egypt, and is referred to by D'Herbelet as numbered 634 in the *Bibliothèque du Roy*.*

Of the use of Glass for windows there is no positive Glass mention before the time of Lactantius, (*de Opif. Dei*, 8.) windows. in the close of the IIIrd century. He joins it with the *lapis specularis*, which still therefore must have remained in use in his time. The Church of Wearmouth in Durham is said by Bede to have been glazed in 674. Yet Glass was not employed generally in English houses till near the commencement of the XIIIth century. The Venetians and the French have been celebrated as the greatest modern manufacturers; but their history, as such, belongs to another portion of our Work. The manufacture was first introduced into England in 1557. On the Art of etalining Glass some curious information may be found in Dallaway's *Observations on English Architecture*; and the entire question on *The Knowledge of the Ancients respecting Glass*, is ably treated in a Paper by Dr. Falconer, in the *Memoirs of the Literary and Philosophical Society of Manchester*, vol. ii. p. 95.

M-mountains.

GLATZ, or KLAUSKO, (Circle of,) a district of Germany, lying in the extremity of the Sudetic chain. It is bounded on the South by Moravia, on the West by Bohemia, and on the North and East by Silesia, to which Province it is at present annexed. It has an extent of 550 square miles. This is the most elevated region of Northern Europe. High mountains surround or intersect it, so that the inhabited district is nearly comprised in five deep and fertile valleys. The whole country is interesting to the general observer from its romantic beauties, as well as to the Naturalist from its mineral wealth. In the North of the County the chain of mountains called Eulengebirge rises; it stretches in a Southern direction, and terminates suddenly near Wartha, at the valley or defile through which the Neisse flows out of the valley of Glatz. Its height at *Hohereute* is, according to M. Giersdorf, 3326 French feet above the level of the sea; the highest part, which seems to be at Ottenstein, is higher than the Brocken in the

Harz, and nearly of the same height as Vesuvius. To the South of the Neisse, a continuation of the former chain, of nearly the same height, runs to the borders of Moravia; it there divides into two branches, one of which forms the boundary between Glatz and Moravia. Near Bielendorff it is of considerable height, sinks towards Wilhelmthal, and rises again to form Schneeburg, the principal mountain in the County of Glatz. According to the barometrical measurements of the Abbt Felhiger and M. Gerhard, Schneeburg is 3065 Parisian feet above Habelschwerdt. This small village is 75 feet higher than Glatz, which is 867 feet above the level of the sea; so that the Schneeburg is 4007 feet above the level of the sea; a height which, in the North of Germany, is only surpassed by the Riesengebirge, whose summit is 4950 feet high. The chain of mountains called Habelschwerdt, extends between Reioertz and Mittelwalde, and stretches from the South-East to the North-West.

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GLATZ. The highest part of this chain, which is Grünewalde, near Reinerz, is little inferior to Schneeberg, and both of them are covered with snow in October. On the other side of Habelschwerdt is the chain of Heuschene, which, rising suddenly on the North side of the valley of Weistriz, extends to Friedland.

Town. The principal river is the Neisse, which takes its rise in the Mittelwalde. The sudden overflowing of this river has frequently caused indescribable calamities. In 1753 it rose 30 feet above its usual level, and destroyed many houses in the Town of Glatz. The Biela, on which Landeck is situated, runs through another great valley, more steep and narrow, but equally fertile with the former. The Steinau descending from the heights of Schweidnitz runs into Bohemia. Two streams, the Weistriz and Erlitz, spring from an extensive morass in the Habelschwerdt mountains, about 2000 feet above the sea. Through all the valleys of this region, Nature has united in the most diversified manner, the soft luxurious character of open vales to the wild and stern features of Alpine defiles.

Minerals. The principal minerals of this country are mica slate, sand-stone, gneiss, green-stone, and granite. Basalt also occurs in the neighbourhood of Landeck. The great quantity of marine exuvium found here in the rocks of later formation, has given rise to an opinion among Geologists, that this district continued to be a lake, until some revolution, comparatively recent in the history of the Earth, opened passages in the mountains for the water to flow off. The metallic ores are numerous, viz. copper and lead, containing a small portion of silver; iron ores of many kinds, among others the magnetic iron-stone; zinc and molybdenum. These mines are not at present wrought. Coal is extremely abundant; it is found of all varieties, from fossil bituminous wood to stone coal, and pits of it are wrought, though not very profitably, in many places.

Produce. From the mountainous situation of Glatz, wheat will only ripen in the lowest valleys; in the higher districts oats and barley are the chief produce, and the cultivation of potatoes has latterly increased. Flax also is grown to a great extent, and is managed with great skill and success. Culinary vegetables and the ordinary fruits are diligently cultivated. The horses of this country are few of them indigenous. The cows are remarkably excellent and of great size. The breed has been improved by importations from Friesland, and still more by the care bestowed by the peasantry on their cattle. Cheese, butter, and milk are the chief produce of this hilly tract. Sheep were formerly less attended to, but the Merino and Hungarian breeds have been introduced of late years, and wool is likely to become a staple product of the country. The mulberry trees will grow only in the most favoured spots of the County; yet there are above 6000 of them, and the silk made here is of good quality. Bees also enter profitably into the rural economy of this district.

No less than 70 mineral springs are reckoned in this Country; of these the most celebrated are the warm Baths at Landeck and at Cudowa. The manufacture of flax is the chief employment of those who are not engaged in agriculture or dairy-farming. Leather, paper, &c. are made also, and industrious habits generally prevail.

Population. The population of Glatz is about 43,000; the greater part of whom are Roman Catholics, subject in Spiritual matters to the Archbishop of Prague. In the Depart-

ment of Justice this County is under the control of the Supreme Court at Breslau. It is divided into six Districts, and has been lately incorporated with the Government of Reichenbach in Silesia.

The County of Glatz was originally dependent on the Kingdom of Bohemia, and continued subject to the House of Austria till 1742, when it was surrendered to Prussia.

Glatz, the chief Town of the Circle, is situated on the West bank of the Neisse, between two lofty hills, on one of which stands the old Castle, on the other a regular fortification. It was built by Henry the Fowler, to commemorate a victory gained on the spot over the Hungarians. It is surrounded by walls, doubled and strengthened with bastions on the land side. Here are eight Churches, a Town House, Hospital, and extensive Barracks. Although the Town is situated at some height above the ordinary level of the river, it has at several periods suffered severely from inundation. The population, exclusive of the garrison, is about 7200. 55 miles South by West of Breslau, 94 East of Prague. Longitude 16° 26' East and latitude 50° 16' North.

Weigel, *Beschreibung von Schlesien*, 8 vols. 1804; Leop. von Buch, *Essai d'une Description Mineralogique des Environs de Landeck*, Glatz, 8vo, 1805.

GLAUCIUM, in Botany, a genus of the class *Polyandria*, order *Monogynia*, natural order *Papaveraceae*. Generic character: calyx two-leaved; corolla petals four, seed-vessel a two-celled linear pod, two and three-valved, seeds many, punctated.

Three species, natives of England, and other parts of Europe. *G. luteum*, with large yellow flowers and sea-green leaves, is a frequent ornament to the sandy shores of the coast; the whole plant is fetid and of a poisonous quality; the other species are *G. Phanicium* and *G. hybridum*, they are rare plants, occasionally found in cornfields.

GLAUCOPIS, from the Greek *γλαυκός*, blue, and *ὄψ*, an eye, Forster; *Wattle Bird*, Lath.; in Zoology, a genus of animals belonging to the family *Cincolitres*, order *Passeres*, class *Aves*.

Generic character. Bill thick, curved, the upper extending beyond the under mandible, of which the edges are covered by the former; at the root of the beak on each side, a coloured wattle articulated and pendant; nostrils basal, lateral, flattened, and half covered with a kind of cartilaginous membrane; tongue truncated at the point, deeply notched and ciliated; legs ambulatory, carinated behind; toes three before and one behind, the latter as long as the inner front toe, and furnished with a longer nail, which is hooked, than the others.

G. Cinerea, Gmel.; *Cinereous Wattle Bird*, Lath. About the size of a Jay; irides blue; feathers on the forehead, between the beak and eyes, black, all the other parts dark slate colour; tail composed of twelve feathers, the outer quill shorter by an inch than the two middle; at the root of the under mandible a flatish blue wattle, inclining from the base to bright orange; legs long and black. Native of New Zealand, commonly walks, but occasionally perches. Feeds on insects and berries.

See Cuvier, *Règne Animal*; Latham's *General History of Birds*.

GLAUCOUS, Lat. *glaucus*; Gr. *γλαυκός*, which Lensep derives from *γάλα*, milk; *γλαυκός*, he observes

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—
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denotes *colorem albicantem obscuriorem sine pelluciditate, qui dicitur Causcus, in primis autem tribuitur coloris maris*; a dull whitish colour, but applied particularly to the colour of the sea.

The Esk glides over a bottom covered with mosses or coloured stones, that reflect through the pure water into glaucous, green, or sapphirine. Pennant. *Voyage to the Hebrides*.

GLAUCUS, in Zoology, a genus of *Shells* (*Gastropodous* or *Pteropodous*?) *Mollusca*, established by Forster in Voigt's *Magazine*, arranged in the genus *Doris* by Gmelin, and with the genera *Eolis* and *Scylla* by Cuvier, or with the *Pteropodes* by Peron and Lesueur. In describing this genus, authors have universally placed this animal upon its back, so that they described the right side for the left, and vice versa, which occasioned them to think that the organs were placed in a different manner from any other *Mollusca*. The animals of this genus are very much altered by contraction in spirits.

Generic character. Animal long, subcylindrical, gelatinous, behind attenuated; head short; mouth trunklike; *tentacula* four, the upper eye-bearing; gills fin-like; lobed radiately, three or four pair on each side, placed horizontally; the orifices of generation and vent on the right side.

G. Forsteri, Lamarck; *Doris radiata*, Gmelin; *Scylla margaritacea*, Bory St. Vincent, *Foy. Atlas*; *G. Atlanticus*, Blumenbach. Found in the Mediterranean and other seas of warm climates, swimming with great rapidity on the surface, in calm weather.

GLAIVE, } Fr. *glaiue*; Lat. *gladius*, a *glaiue*
GLAIVE, or } sword. Also, a lance or horse-
GLEAVE. } man's staff. Cotgrave.

Myd *glaiue* ojer myd roches, and newe [few] alyne he let.
R. Gloucester, p. 203.

And what their toge, as sharpe as sword or glaiue.

Chaucer. The Court of Love, fol. 351.

As he was crying, there light a stroke on him, given by a squyer called Jehan of Saynt Marcy, with his *glaiue*, the white stroke entered into y^e fleische under his eye, betwene y^e nose and the forehead.
Lord Berners. Froissart. Cronycle, vol. i. ch. 270.

The lightning Maces by swordes, by *glaiues*,
By bands and troups of folowen, with his garde,
Speedes to Darre.

Facetious Anecdotes. The Death of Zorua.

Achilles passing through the Phrygian *glaiue*,
And Orythem, dashing to pieces the ire
Of daimed beds, to get his love retire.

Spenser. An Hymn of Love.

En swoone, advancing that enchanted shield,
With all my might I gae to lay about:
Which when he saw, the *glaiue* which he did wield,
He ga forthwith to felle, and waye ayn he yield.

M. Fanny Queener, book iv. can. 10.

And there be in that towne more then three hundred *glaiues*, and three hundred yowen, and a hundred and fifty archers.
Holinshead. Edward III. Ann 1356.

GLA'VER, } A glaucous fellow, a parasite,
GLA'VER, } flatterer. A. S. *glæwerc* is a parasite
GLA'VERINO. } from *glæwan*, *currant* agree, to act the buffoon. Lye. To act the buffoon can only be a superficial application, not the meaning. See GLEE.

To fawn, to flatter.

And beguile the gree, with glaucous words.

Piers Plutimus. Credo, sig. E. 2.

And that wicked folk wyymen betraileth,
And beguile hem of her good with glaucous words.

Id. B. sig. B. 2.

For albeit he was vew with his countremen in captivite) yet wolde he be faithful to the King and honour him intely) yea although he knew how tender and delicate he prynces eares corrupt with the glorious glaucingis of flatteris) and therefore the nooner entrappered with sharpe and heauy tydings.

Joynt. Exposition of Daniel, ch. iv.

To glaucer or to glaucer,
I will for no meying,
But off you wilt have her
All tymen at thy soleyng, &c.

Ritson. Ancient Songs. Tye the Mare Tom Boy.

But when fate
Dott poss upon his head his long expected good!
Then shall you see these slaves, who before that stood,
And would have let him stare, like apenils to him crouch,
And with their glaucing lips his very feet to touch.

Drayton. Polyolion, song 28.

When grand Maccus casts a glaucing eye
On the cold present of a poovy:
And lest he might more frankly take than give
Grapen for a French crown in his empty sleeve.

Hall. Satire. I. book v.

These glaucers gave myself to rest I laid,
And doubting setting awrdly fell asleep.

Mirror for Magistrates, fol. 407.

When great sons couches this endearing sleep to those below
that a good-natured man generally denotes more than glaucing,
flattering parasite, or hanger-on, one who is a mere tool or instrument, a fellow fit to be sent upon any malicious errand.

South. Sermons, vol. vi. p. 106.

GLAUX, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Salicaria*. *Generic character*: calyx one-leaved, bell-shaped, coloured; corolla none; capsule superior, one-celled, five-valved, five-seeded.

The only species is *G. maritima*, an elegant little plant, common in the salt marshes of England and North America.

GLEAM, v. } Skinner says from *leoma*, light, from
GLEAM, n. } *leoman*, to shine; and this from the
GLEAMING, } Lat. *lumen*. Tooke, that the noun
GLEAMY, } is "the past participle of A. S. *leoman*, *lioman*, *ge-leoman*, *ge-lioman*, *radiare*, *coruscare*, *luere*;" to irradiate, to glitter, to enlighten. He derives *gleom* from the same past participle;—but the two words are opposed in their application. *Gleam* is applied to the light, which penetrates the darkness; *gleom* to the darkness *gleamed* upon, through which the light penetrates, or by which it is overshadowed. See GLOOM. To *gleam*, is

To irradiate, or dart or throw a ray of light; to glitter, to shine, to enlighten; to emit or issue a slightly perceptible degree of light.

The Bishop of Durham Knaptholp he light,

Of false beds to mak a *gleam*, y^e wrong was y^e right.

R. Bracon, p. 86.

They tyght their pavylons in a steepe,
The bridle talle waxe all red,
So *gleamed* gold on greenwade.

La Bea Florence of Rome, in *Ritson*, vol. iii. p. 17.

Therow the forest the lady rode,
All *gleamed* there she glode
Tyll she came in a felle.

Id. B. vol. iii. p. 79.

The palme playe, where, despayred for the game,

With dazed y^e all we by *gleam*es of loss

Hence mist the ball, and gait greye of our fame,

To barye her eye, which kept the teade alone.

Sorry. *Princers in Windsor*, he remounteth his *Plannery* there panned.

GLEAM—
GLEAN.

Wherewith he fast his eyes,
Upon her fearful face
And still beside her gestures all,
And all her glances of grace,
Georgique. The Complaint of Philomena.

The field all iron cast a gleaming brown,
Nor wasted clouds of foot, nor on each bare,
Cuirassiers all in steel for standing light.
Milton. Paradise Regained, book iii. l. 325.

Then was the Dodonian tree farre seen,
Upon seasons hills to spread his gladsome glances,
And conqueurs befooled with his greens,
Along the banks of the Ausonian stream.
Spenser. The Faerie Queene.

The other (connet) shewing his fiery humours presently upon the
sun's set, both of them striking their glances into the north, and by
west, foretelling, (it may be) the scourge and devastation that the
Pagans intended, who were at that instant retired into France and
Spain.

Spenser. The Faerie Queene, book vii. ch. v. Anno 729.

They watch, they wait, by turns, and stretch'd supine
On the green carpet, quaff the gem's wine,
The first gleam round and shoot a ruddy light;
In plays and pleasures, pass the jovial night.
Pitt. Virgil. Aeneid, book ix.

If we consider the frequent reliefs that we receive from it (laughter)
and how often it breaks the gloom which is apt to depress the mind
and damp our spirits with transient unexpected gleams of joy, one
would take care not to grow too wise for as great a pleasure of life.
Spectator, No. 249.

Ye fairy prospects, then,
Ye beds of roses, and ye bowers of joy,
Farewell! Ye gleamings of departed peace
Shine out your last.
Thomson. Spring.

The stars awhile withheld their gleamy light,
And sick-wind to behold the fatal night.
Lewis. Translation of the Theban of Statius, book v.

Though sister rapture my cold breast inspire,
Yet, let me oft frequent this solemn scene,
Oft to the abbey's chaster'd walls retire
What time the moonshine dimly glances between.
Mickle. Pollio.

Oft at the blush of dawn
I trod your level lawn,
Oft wou'd the gleam of Cynthia, silver-bright,
In cloisters dim, far from the haunts of folly,
With Freedom by my side and soft-voiced Melancholy.
Gray. Ode for Music.

Seen as the gleamy streaks of purple morn
The lofty forest's topmost boughs adorn,
Down the steep mountain's side, yet bear with dew,
A naked crowd, and black as night their hue,
Came tripping to the shore.
Mickle. The Lament, book v. l. 245.

GLEAM, v. "Fr. glaner, to pick up ears of corn
GLEAM, n. after the reapers." Cotgrave. Nicol
GLEAMER, (see in Menage) thinks it so called,
GLEAMING, quasi glaner, or glander; because
acorn (glandra) were the first fruits gleaned or picked
up. Caseneuve derives it from a barbarous Latin word
gelima, which, says Martinus, is formed from the be-
ginning of the three words, grana ligera manu;
(because sheaves of corn are bound by the hand upon
the knee). See Martinus, and Ducange. Menage
considers this Etymology of M. Caseneuve equally
learned, ingenious, and true. Spelman derives this
gelima, or gelina, from the Fr. glain.

The true Etymology seems to be the A. S. glæ-
manian, easily corrupted by careless pronunciation into
gleamian, gleam; and glæmanian is compounded of the
usual prefix ge and leamian, leamian, (to lend), to grant
or bestow a benefit or advantage. The Sw. leam (Ger.
leam) is properly (says Fre) a concession, any thing

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ING.

given or granted to another; in a more special sense
it appears to have denoted a grant from a lord to a
vassal; and hence the application also seems manifest
to the leave or permission granted.

To pick or gather the ears of corn after the reapers;
and then, generally, to pick up, gather or collect.

Shal have love by core Lord, to go and glee after
Perry Plowman. *Vinny, p. 131.*

And glee my handfuls of the sheafing after their hands.
Chaucer. The Tale of Sir Laun.

And I come after, gleaming here and there.

M. The Prologue to the Legend of Good Women, fol. 198.

Then knowest well and likewise so do I, that other beside the
gauged the vessel, and then draught the lies: other gathered the
grapes and then gleaned the vines: other dyd not the grapes, &
then indist the bushes.
Golden Bole, sig. N. a.

We is me: I am become as one that goeth a gleaming in the
harvest.
Bible, John 1551. Michas, ch. vi.

As they which glean, the religious use to gather,
Which th' husbandman behind him chaunt to assist.

Spenser. The Ruines of Rome, by Bellay, l. 30.
Aristobulus gleaned up an army out of Mount Libanus Tracheotis,
and the neighbouring Præviens.

Usher. Annals. Anno Mædi 3935.

And twice twelve years stor'd up humanitie,
With humble gleamings in divinitie,
After the Father, and those wise guides
Whom faction had not drawn to sturdie sides.
Ben Jonson. Underwoods. An Exhortation upon Falcon.

Till, at length compell'd
By strong Necessity's supreme command,
With smiling patience in her looks, she went
To give Palæmus's folds.
Thomson. Autumn.

Plains, meads, and orchards all the day he glean,
The gleams of yellow thine distill'd his light;
His spoils the saffron flow'rs, he sips the blues
Of violets, wilding blooms, and willow dew.
Dryden. Virgil. Georgic 4.

The gleaners spread around, and brow-ard there,
Spoke after spoke, their scanty harvest pick.
Thomson. Autumn.

O wretched gleaner of woe! he has read that noble worth, *The*
Intellectual System, to no better purpose: one overnight, one error
he cuts out for his use; and passes over a thousand noble truths
that might have made him a better man, a wiser writer.
Bentley. Of Free Thinking, p. 165.

Their setting sun still shone a gleaming ray,
Like ancient Rome, majestic in decay;
And better gleamings their worn soil had best
Than the crab vintage of the neighbouring coast.
Dryden. Epistle 11. To Mr. Granville.

Our humbler Muse,
(Who only reads the public news,
And idly utters what she gleams
From chronicles and newspapers)
Recalling feels her feeble pen,
And blushing to her shades retires.
Whitehead. Variety. A Tale for Married People.

Soon after the ship came to an anchor the second time, Mr. Banks
and Dr. Selander went on shore to see if any gleamings of natural
knowledge remained.

Cook. Voyages, vol. i. book ii. ch. vi.

GLEAMING after the harvest was long held to be a
legal custom; and the poor were supposed to possess
a right to that effect without the committal of trespass.
A judgment of the Common Pleas, however, decided
that it would be dangerous and impolitic to admit such
a right, and prejudicial to the poor, who were statutorily
provided for; that the custom varied in various places,
and in many was restricted to particular corn, so that
it could not be advanced as universal; that it would be
opening a door to fraud and idleness; and that it never

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ING.
—
GLEBE.

had been specifically recognised. Judge Gould, who dissented, cited the Mosaic Law: *Levit.* xix. 9. 10. xliii. 22. and *Deut.* xxiv. 19; a case 4 *Barr.* 1927; and a private Act of Parliament for the enclosure of Basingstoke Parish.

GLEBE, } Fr. *glebe*; Lat. *gleba*, by meta-
GLEAV, } thesis from the Gr. *βῆλος*, *g in-*
GLEBE-ROUND, } *erla*. Vossius. *βῆλος*, *g in-*
GLEBE-LAND, } *erla*, has its application *ad*
GLEBE-WHEAT, } *glebam*, a *condensando*, from *condens-*
condensing, (*i. e.*) pressing or treading close. Lennep.
Glebe, as the Latin, *gleba*.

The unbroken mass, the closely pressed surface, of the soil or ground:—generally, the soil, the ground. And as the Fr. *glebe*.

Land belonging to a parsonage.

And, as though you lost no small quantity of ground by forests, chases, lauds, and those good holy men turn all dwelling places, and all glebe land, into desolation and wilderness. *Merc. Utopia*, vol. i. p. 59. *Introductory Description of Utopia*.

The *glebe* fields, and clover *glebe*

with mackerels thou must tame.

Dram. Horace. Epistle in his Bute in the Country.

Fusillus, a landed man,

a man whose fertile *glebes*,

Whose meadows layre and *glebe*-groundes

renewes ample *glebes*.

Dram. Horace. Satire 2.

Grest Euthan's fertile *glebe* what tongue hath not extoll'd?
As though to her alone belong'd the garb of gold.

Dram. Poly-dion, song 13.

Merchants may talk of trade, and your great signiors

Of land, that peels wall but if Italy

Have any *glebe*, more fruitful, than these fallowes,

I am deceiv'd.

Ben Jonson. The Fox, act v. sc. 2.

Let him enjoy her utmost wealth, keepe her, or take her home;
The rest to the leagues of endless date, and hearty friends become;
In dwelling site in *glebe* Troy, the Greeks retire their force,
To Achaia, that breed's fairest dance; and Argos fairest horse.

Chapman. Homer. Iliad, book iii. fol. 39.

For their light slumbers gently fun'd away;

And up they rose as vigorous as the sun,

Or to the culture of the willing *glebe*

Or to the cheerful tendance of the flock.

Thomson. Spring.

Others drink up *glebe*-land and let the rest alone.

Syrge. Memorials. Queen Mary, Anno 1555.

Persistent fertility; thy malignant seeds

To us ill hour, and by a fatal end

Sadly delu'd n'er Virum's *glebe* land,

With mingled pride amidst the corn appear,

And ebook the hopes and harvest of the year.

Prior. Solomon, book i. Knowledge.

By a very exact account it appears, that, in 1755, the whole revenue of the clergy of Scotland, including their *glebe* or church lands and the rent of their manors or dwelling houses estimated according to a reasonable valuation, amounted only to £68,514. *l. s. d.*

Smith. Wealth of Nations, book v. ch. i.

The third witness called to prove the pretended confusion of tithewheat and *glebe*-wheat was Thomas Langham a labourer.

Horsley. Speeches, p. 112.

Every Church of common right is entitled to House and GLEE; without such assignment no Church, at first, was regularly consecrated. The fee simple of the Glee is in Abeyance. After induction the Freehold is in the Parson, by whom, nevertheless, it is not alienable, without proper consent of the Bishop, and usually by Act of Parliament; neither must he commit waste, under which term the opening of mines on Glee land is not prohibited. Glee lands in the hands of

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GLEE.

the Parson, do not pay tithes to the Vicar; nor in the hands of the Vicar, to the Parson. But if the Vicar be specially endowed with the small tithes of the Glee of the Parsonage, then he shall receive them, though they are in the hands of the appropriator. If a Parson lease his Glee lands, and do not also grant the tithes thereof, the tenant shall pay the tithes thereof to the Parson; and if a Parson let his Rectory, reserving the Glee lands, he shall pay the tithes thereof to his Lessee. If any incumbent shall die, and before his death hath caused any of his Glee lands to be manured and sown at his proper costs and charges, with any corn or grain; in such case every such incumbent may make his testament of all the profits of the corn growing upon the said Glee lands, so manured and sown. (28 Henry VIII. 11.) But if his successor is inducted before the severance thereof from the ground, he shall have the tithes; though not after severance, and before carrying. Such also is the law in cases of resignation and deprivation.

Bugshaw, *On the Revenues of the Church in Tyth and Glee*, 1646.

GLECHOMA, in Botany, a genus of the class *Didynamia*, order *Gymnospermia*, natural order *Labiata*. Generic character: calyx five-cleft, nearly regular; anthers approaching each other in pairs, forming a cross.

Two species, *G. hederacea*, and *G. hirtuta*; the former is the well-known Ground Ivy, a common native of England.

GLEDITCHIA, in Botany, a genus of the class *Dioecia*, order *Hexandria*, natural order *Leguminosae*. Generic character: hermaphrodite flower, calyx four-cleft; corolla, petals three: male flower, calyx three-leaved; corolla, petals three: female flower, calyx five-leaved; corolla, petals three.

Four species, trees, with large spines, natives of North America and the East Indies.

GLEE, } A. S. *glōne-ian*, *glōwe-ian*, *glīc-ian*,
GLEEFUL, } *canere*, to sound, to sing. *glīc*,
GLEE'NONE, } *glīc*, music; and consequently, *gan-*
GLEE'HAN, } *dium*, *glīc-craft*, music, *glīc-man*,
musics; and further, as (Watson says) jocular. See the Quotations from Percy. Glee appears to mean,

Sound; then applied, in musical sound, to music, to song; in cheerful, mirthful song or music; in dance, consequently, to the mirth itself, to joy, gaiety, jollity.

None with ye Danes gammed than so *glow*,
(No *glee* or mirth gammed, *i. e.* *gamed* or gladdened.)

R. Bruner, p. 18.

And gladness in *glee*, and glee into yamked.

Piers Ploughman. Creed, sig. B. 2.

Thanne gan he go, tyke a *glōmours* hynde.

Id. Fison, p. 108.

His mery men commandeth he,

To maken him better game and glee

For under must be light.

Chaucer. The Rise of Sir Thopas, v. 13769.

And small harpers with her *glee*

Id. The third Booke of Fame, fol. 290.

And the wema they with honour

To the noble Kyng Arthur,

With moche *gle* and game.

Lyghtous Dromas, in Rime, vol. ii. 89.

And next the laste of thesre fore myd x. kynges, merydlyd Plin-
gare, a cunnyng musician; the wiche, for his excellencie in that
science, was called of the Bryttons, God of Glee.

Polyan. Works, vol. i. part. c. xlii. p. 29

4 K

GLEE
GLEEMEN

I that hight Trivian, quoth he, wyll ryde,
Against my loking, backe to doe you grace:
But not for gold nor glee will I abyde
By you, when ye arrive in that same place.

Sprucer. Florio Quere, book ii. can. 2.

Now ladies be gleefull tales to tell,
Whil'st round the hole dote trill,
And siteth singing care away
Till he to bed hath got.

Warner. Alons's England, book iv. ch. x3.

These times been criminal, (ah!) and being so,
Bold swaines, (dell songsters) sing them criminal;
So, make themselves off gleefull in their way;
For they the songsters are newsworn'd of all.

Browne. Eclogue, betweene Willie and Wrensch.

That gleeome hunters, pleased with their sport,
With sacrifices doe have thank'd me far?

Id. Britanno's Pastorals, book ii. song 4.

Clede, the lad

Who wildest had

The gaird given for throwing best the barre,

I know not by what chance or loockie starr,

Was chosen late

To be the mite

Ueto out lady of our gleeome May.

Id. The Shepherd's Pipe, Eclogue 7.

Will not the imagination of such a sight [our Lord hanging naked upon a gibbet] dim the lustre of all earthly pleasures and beauties, damp the sense of all carnal delights and satisfactions, quash all the glee which we can find in any wild frolic, or riotous merriments.

Barnes. Sermon 26. vol. ii.

But fortune, who her ev'ry art employs

To crush ambition, and with glee deceives

The structure of immoderate hopes, deprives

His arm of strength

Lewis. The Theatrical of Statius, book vi.

The word glee, which peculiarly denoted their [the Anglo-Saxon minstrel] art, continues still in our own language to be of all others the most expressive of that popular wit and jollity, that strong sensation of delight, which is felt by unpolished and simple minds.

Percy. Reliques. Essay on the Ancient Minstrel.

As for the word glee, it is to this day used in a musical sense, and applied to a peculiar piece of composition.

Id. B. Note.

Gleeman continued to be the name of a minstrel both in England and Scotland almost as long as this order of men continued.

Id. B.

Deign to receive the nation's public voice,

Of heartiness unfeign'd, who be glee-full stand

In most array, and thus express their joys:

In peals of loud acclamation, and mirth's confused noise

Thompson. Epithalamium on the Royal Nuptials, 1736.

GLEEMEN, among the Anglo-Saxons, were itinerant performers, who exhibited Gylgamen, Glee games, which Sommer explains to mean merry tricks, jests, sports, gambols. They are known to the medieval writers as *Joculatores*. The passage cited above from Pehyan is translated from Geoffrey of Monmouth, (*Hist. Brit. i. 22.*) as *Deus Joculatores videretur.* (Warton's *Hist. of Eng. Poetry*, diss. i.) Strutt (*Sports and Pastimes*, lib. 3. pl. xvii.) has engraved three groups of Gleemen. The first two are from a MS. of the Psalms, written in the XVIIIth century, and preserved in the British Museum. (MSS. Cotton Vespas. A. i.) In the first are two persons dancing, in very constrained attitudes, to the music of a horn and trumpet. In the second a man is throwing three knives and three balls in the air, and catching them in continued alternation. "To give the greater appearance of difficulty to the feat," as Strutt informs us, although we should rather suppose, on the other hand, the operation was assisted by the regularity of musical cadence, "he is accompanied

GLEEMEN
GLEED.

by a second performer on a fiddle." The third is from a MS. Latin Psalter of the Xth century. (MSS. Harl. 603.) It represents a youth singing, and accompanying himself upon a harp of four strings, while an elderly man is holding up one of his legs and hopping on the other in his music. Strutt has also engraved (pl. xxii.) three groups of tutored bears, the education of which animal formed part of the Gleeman's profession. The first is from the MS. last mentioned. The chief Gleeman appear in front, holding a knotted switch in one hand, and a line attached to the bear in the other; the animal is lying down in obedience to his command. Behind are two more figures, one playing upon two pipes, and elevating his left leg while he stands upon his right, supported by a staff under his armpit. The other is dancing in a very ludicrous attitude. The performance is on an elevated stage of earth, in the midst of a great crowd of spectators. The second and third are more ordinary dancing bears, one from a MS. in the Bodleian, (264.) another from a MS. in the Royal Library. (2 B. vii.)

It was under the disguise of a Gleeman that King Alfred effected his dangerous survey of the Danish camp. *Regis Danorum sub specie mimi subitus tentoria, minus tantum fidelissimi fruebatur conscientia; ibi ut Joculatoria Professor artis, etiam in secretoria tridulii admanus, nihil fuit arcanum quod non exipere cum oculis tum auribus;* (William Malmesb. ii. 4.) a passage from which may be learned the high degree of favour with which such persons were admitted to the confidence of the Great. The name appears to have expired soon after the Conquest, and to have been succeeded by that of Minstrel.

A Glee is described by Dr. Busby, in his *Dictionary of Music*, to be "a vocal composition in three or more parts, consisting of more than one movement, and the subject of which, notwithstanding the received sense of the word Glee, may be either gay, tender, or grave; bacchanalian, amatory, or pathetic. When the Glee was first introduced in England is not exactly known, but it is of modern invention, and was originally, as appears evident from its name, confined to themes of cheerfulness and conviviality." It probably does not claim a higher antiquity than the middle of the XVIIth century.

GLEED, A. S. *gled*, from *glow-an*, *gleow-an*, to glaze; *gleow-an*, past participle *gleow-ed*, *glew-ed*, *gled*.

Any thing heated or hot; as, hot coal or wood.

And as we wip coles more, upon a warn glead

Wol browes and blasen.

Piers Plouman. Vision. p. 331.

The cruel ire, red as any glead.

Chaucer. The Knights Tale, v. 1999.

He set here pines, methie, and spiced ale,

And waites piping hot out of the glead.

Id. The Miller's Tale, v. 3378.

For when ye see the sunn go to glead, ye say: to morrow shall be fayre weather, for the speer is cleare and bright.

Ulrich. Matthew, ch. xvi.

Skant from his mouth the word was past, when sleep alect to rise
Regis, and thonder light was throun, and down from heaves by thale

A streamer star descend, and long with great light makes a glead.

Phaen. Virgil. Aeneid, book ii.

So followeth me remembrance of that face,

That with my leavest eyes, swaine, and vantage,

GLEED.

GLEEK.

My destiny to behold her death as made.

And yet I know I rescue into the glode.

Wyd. How the Leaver perishes in his delight, &c.

Lybness was very bound,

And leaps out of the arena,

As speak though out of glode.

Lybness Discours, l. 524. In *Rithm*, Met. Rom. vol. ii, p. 27.

I can no more but tell how there is scene

Fair flum fall in burning red glode down,

And from the sole great Troy Nymphs some.

Merron for Magistrates, fol. 56b. *Scobin's Induction*.

GLEEK, v. Skinner says, either from the Ger. GLECK, n. } gluck, fortune, or the A. S. *ge-luc*; Ger. *gluck*, *simila*;—he only speaks of the word as applied to a game of cards. Dr. Jamieson says, that the Scotch *gluck* is a deception, a trick. To play the *glucks* with me, to gull, to cheat; to get the *gluck*, to be gulled or cheated; and he seems inclined to suspect that it is radically the same (and indeed it appears to be really the same with a little difference in pronunciation) with the Northern English *gluck*, to deceive, to beguile; and that it may be from the A. S. *glig*, (see GLEE,) *huldrissun*, or the Moes. *Ge. laik-an*, to play or spirit, or the Ger. *gluck-en*, to shine.—The Ger. *gluck*, (i. e. *ge-luck*) suggested by Skinner, is in modern English *luck*, any thing, caught, a good or bad catch, from the A. S. *lacc-an*, *ge-laccan*, to catch. And Eng. *gluck*; Sc. *gluck*, is from the same *ge-laccan* (*glaccan*;) and means, A catch. Met.

A catch, a trap, a trick, deception or deceit; and the verb to *gluck*, to catch, entrap or trick, to deceive, to delude or illude, to play upon, to scoff at.

The more the pottle, that some honest neighbours will not make them friends, say, I can glucke you occasion.

Tyt. Thou art as wise, as thou art beautiful.

Shakespeare. *Midas* under's Night Dream, fol. 152.

I have seen you glucking and gulling at this gentleman twice at three.

M. Henry V. fol. 92.

Now where's the Bastard's braves, and Charles his glides?

What all smoot? M. Henry I. First Part, fol. 108.

You have such wanton glodes, and ill report

May stop great States that thither would resort.

Harrington. *Epigram* 33. book iii. To Dr. Sherwood of Bath.

Burr. Here, Juno, here; but stay, I do spy

A pretty gluck coming from Pallas' eye.

Beaumont and Fletcher. *The Maid in the Mill*, act 1.

Poo. Why, when you please me, I am

For three penny gluck, your man.

Ans. Fix o' your gluck, and three pence.

Ben Jonson. *The Devil is an Ass*, act v. sc. 2.

GLEEK, says Archdeacon Nares, is mentioned by the old French writers, *Gluc est un jeu des Anciens; selon Villors et Coquillard il signifie bonheur, hazard. (Dict. du vieux lang. Francois.)* It also finds place in Rabelais's Chapter on the Sports of Garagantua. Glee plainly was a game highly in fashion in the days of our Ancestors. Under Mr. Nares's guidance we have consulted its rules in *Wife's Interpreter*; (1662,) they are not to be found in the earlier Editions, and as the volume is of rare occurrence, we present them at length. Mr. Nares observes, that since Games for three are rather scarce, it might be thought by some as object to revive Glee, which might easily be recovered by the rules below. To us it does not appear quite so easy a task.

"The Noble and delightful Game at Glee.
This Ingenious exercise or recreation being so full of variety and delight, as shall be manifested, will serve as a cure to melancholy, and possibly hinder the horrid

GLEEK.

effects that usually are caused by that black and heave distemper. And the first thing to be observed is, that the Deuces and Trays must be cast out, being useless in this Game. The set is confined to no number, as Picket or Cribbage, but you may leave off at your discretion, after you have played one, two, or three sets, more or less, as your phancy prompts you.

"Customarily and frequently the Gamblers play at farthing, halfpenny, or penny Glee, which will amount to a pretty considerable summe if they continue the Game; and if they please they may play higher, as at fourpenny, sixpenny, or twelpenny Glee, according as they agree beforehand.

"The Gamblers are three, neither more nor lesse. Being set down with a resolution to go to it; they lift for the Deale, and he that has the least Card is to Deale.

"He that Deals lays the Cards down upon the Table to be cut, according to the custom and usual manner of some vulgar Games, first shuffling them well and fairly: wheo this is done the Dealer delivers them out by four at a time till every Gambler has 12, as at Ruff and Hnnours; and the rest of the Cards, which are 8, are to be laid upon the Table for the stock, 7 whereof are bought, and the 8th is turned up; the turn'd up Card is his that deals, and if Tiddie be turned up, it is 4. 2 apiece from each to the Dealer. The Ace is called Tib, the Knave Tum, and the 4 of Trumps Tiddie. Tib the Ace is 15 to hand and 18 to play, because it wins a trick. Tom the knave is 9, and Tiddie the 4 of Trumps is 4; that is to say, you are to have 2 apiece of the other 2 Gamblers, that is either 2 farthings, 2 halfpence, 2 pence, 2 sixpences or shillings, according as you resolve to play either at farthing, halfpenny, penny, or twelpenny Glee; but Tib and Tom you find in counting after play besides. The King of Trumps is 3, and the Queen of Trumps 3.

"Having proceeded thus far, next of all the eldest hand bids for the stock, in hopes of bettering his Game if it be bad, (though sometimes it proves to his loss, according as it falls out.) the first penny you bid is 13, the next 14, the next 15, the next 16; possibly they may rise much higher, but if at 16 they say take it, and neither of the two will give any more, then is he upon whom it is put, bound to take it; that is, to take in 7 of the stock into his own hand, and put out 7, the 8th card being turned up for Trumps; and is besides to pay, because he bids 16, 8 to one and 8 to the other of the Gamblers for buying; but if he have Mournival, Glee or Tiddie in his hand, after he has taken in the stock, he bates for them all, and so possibly may gain by it, if he have a good hand, and pay for his buying too.

"Here you must note, that if Tib be turn'd up it is 15 to the Dealer to reckoning after play; but he must not make use of it to play, being the Trump Card, for then 'twould make him 18, because it would win a Trick, which is 3 more, but he may reckon for it after play in counting, as is said before.

"Next you speak for the Ruff, and he that has most of a suit in his hand wins it, unless some of the Gamblers have 4 Aces, and then he gains the Ruff, though you have fourscore of a suit in your hand. The first or eldest, 'tis possible, says he vye the Ruff; the next says, He see it; the third, He see it and revie it; he see you revie it, says the first, because he thinks he has as many in his hand as another. The middlemost possibly says, He not meddle with it; then

GREEK.

they show their Cards, and he that has most of a suit wins six pence or farthings, &c. as is before mentioned of him that holds out longest, and of the other that said he would see it, but afterwards refused to meddle with it; but if that any of the 3 Gamblers says, he has nothing to say as to the Ruff, he pays but 2 farthings, halfpence, pence, sixpence, or stillings, according as the Game is.

"But sometimes it falls out that one of the Gamblers having all of a suit in his hand bids high for the Ruff, and the other possibly has 4 Aces, and so is resolv'd to bid higher, so that it may amount to 16, and sometimes more; but very seldom is it that this falls out; but then they'll say, He see it and revie it, says one; He see it and revie it, says the other; that is, 8 to the Winner, and all above is but two a time, as it may be they say, He see it and revie it again, and He see that and revie that again, says the other; for which (I say) seeing and revying again they reckon but two, after that it is come to 8; but he that has the 4 Aces carries it clearly (as was said before), though the other have all his Cards of one suit. Buying or Bidding for the Ruff is when you are in likelihood to gain for Mournival, Glee, or increase of Trumps, that so if you have bad Cards you may save your buyings and your Cards too, whereas otherwise you should lose all. And sometimes out of policy, or rather a vapour, they will vie when they have not above 30 in their hands, and the next may have 40, the other 50, and they being afraid to see it, many times he wins out of a vapour, and this is good play though he acquaint you with it afterwards. Then they call for a Mournival, Glee, &c. A Mournival of Aces is 8, a Mournival of Kings 8, of Queens 4, and a Mournival of Knaves two apiece. A Glee of Aces is 4, of Kings 3, of Queens 2, and a Glee of Knaves is one apiece from the other two Gamblers. A Mournival of Aces is all the 4 Aces, of Kings the 4 Kings, &c. A Glee of Aces is 3 Aces, a Glee of Kings 3 Kings, &c. Then you begin to play as at other more ordinary Games, as Whisk, and Ruff and Honours.

"Here you must note that 22 are your Cards; if you win nothing but the Cards that were dealt you, you lose ten, for 12 and 8 makes 22. If you have neither Tib, Tom, Tiddy, King, Queens, Mournival, nor Glee, you lose, because you count only as many Cards as you had in Tricks, which cannot be many, because of your bad hand. If you have Tib, Tom, King and Queen of Trumps in your hand you have 30 by honours, that is, 8 above your own Cards which are 22, besides the Cards you win by them in play; so that thus you reckon 8, 9, 10, 11, &c., and so you proceed till you have counted all the Cards you have won. If you have Tom only, which is 9, and the King of Trumps that is 3, then you reckon from 12, 13, 14, 15, till you come to 22, and then every Card above wins so many halfpence, pence, &c. as ye play for; if you are under 22 you lose as many; so you call for losings, for by their counting of their Cards, you find how much each has lost, and so they pay you accordingly.

"One thing I must not omit, which is that at the beginning before the Cards are dealt, you may chance to hear one of the Gamblers ask whether you will play Tide or leave it out, that is, whether it shall be reckoned 4, or whether it shall go for an ordinary Card; some say that it is a Card they are apt to forget, and therefore they'll not play it, but that is left to the decision of

the Gamblers as they agree beforehand; it stands firm whether they play it or no.

"Observe farther, that they will call oftentimes for a Glee of Kings, when they have but two in their hand, or a Glee of Aces, Queens, or Knaves, and probably it may pass if the other two lie not in one hand. But if it be found out by examining or asking what King they want, they will excuse it and impute it to a mistake, which is very foul play, and many times causes great dissension and wrangling among the Gamblers.

"Thus have I briefly, though I think satisfactorily, given you an account of the Game of Glee, and what belongs thereto; and if by accident any other difficulties not here mentioned arise in play, they may easily be resolved out of these Rules here set down, examining them by the Rules of Reason." (p. 365.)

GLEICHENIA, in Botany, a genus of the class Cryptogamia, natural order Filices. Generic character: capsules in a simple concave series, each series consisting of a separate round spot; calyptra none.

A genus of Ferns, natives of the East and West Indies and New Holland.

GLEIRE, } Skinner says, from the Fr. *clair*, clear;
GLARE, or } because white is *omnium colorum* claus.
GLAYRE, } *riminus*. See GLARE.

A BRIDE now used for a liquid employed by Bookbinders previous to polishing.

Unbaked lime, chalk and *glire* of any cy.
Chaucer. *The Chaucer Tennesse Tale*, v. 10274.

Let me likewise declare my facts and fall,
And also recite what means this slimy glare.
Mirror for Magistrates, lib. 106. King Moranda.

I knew my life no longer could abide
For raiment's wretch, blood, poison, slimy glare
That in his body so abundant were. *Id.* p. 109.

GLEN, A. S. *glen*, *vallis*, is given in Lye, but without any authority. The word is not in any of our old Dictionaries by Skinner, Junius, Minshew, or Barrett; neither is it used by Shakespeare or Milton. The Glossarist to G. Douglas remarks, that many countries to the South of Scotland terminate in *dale*, whereas to the North they have prefixed to them the word *glen*. Hib. *gleann*, *vallis*, as *Glen Esk*, *Glen Prona*, *Glen Isla*, &c. And this Irish Etymology is repeated by Pinkerton and Chalmers.

A valley.

But now from me his madding mounds is start
And woe the widow's daughter of the glen;
So now fair Rosalind hath brook'd his smart.
Spenser. Shepherd's Calendar. April.

There was a widow's daughter of the glen,
Dear Rosalind that secretly brook'd company,
The moorland maiden, so slim'd of men,
Bright gully locks, and Phillis the Fair.
Drayton. Pastoral. Beloege 9.

But why these unavailing pains?
The gifts, alike and given the dulse;
And now left helms of the glen shall deem
Me, landless hand, unworthy her esteem.
Philips. Pastoral 1. Loden.

The time shall come, when I, perhaps, may meet
Your lowly glen o'ring with spreading broom,
Or o'er your stretching heath by fancy led;
Or o'er your mountains creep, in awful gloom.
Collins. ode on the Popular Superstitions of the Highlands of Scotland.

GLEW, see GLUE.

GLIB, n. see the first Quotation from Spenser

GREEK.

GLIB.

GLIB.

LESS. They have another custom from the Scythians, that is, the wearing of mantles, and long glibbers, which is a thick curled bush of hair, hanging down over their eyes and monstrously disguising them, which are both very bad and horrid.

Spenner. Fure of the State of Ireland, vol. viii. p. 365.

The Irish Princess, and with her

A silken others too

With hanging glibbers that hid their necks

As typical shadowing veils.

Warner. Milton's England, book v. ch. xvi.

Whom when she saw in wretched weeds dignified,

With heavy glib deform'd, and meager face,

Like ghost late risen from his grave appear'd,

She knew him not, but pitied much his case.

Spenner. Faurie Queen, book ii. can. 8.

GLIB, v. D. *lubben, castrare*. (See LIA.) Kilian has also *ghe-lubt, castratus*, the past participle of *ghe-lubben*, which contracted into *glubb-en* would furnish the Eng. *glib*.

To glib.

They are co-heysers,

And I had rather glib myself, then they

Should not produce faire issue.

Shakespeare. The Winter's Tale, fol. 283.

GLIB, v. } The Lat. *glabr*, smooth, seems to
GLIB, adj. } present a word of signification nearly
GLIBLY, } equivalent; but the French and Italian
GLIBNESS, } have nothing from it, which will enable
GLIBBERY, } us to trace any connection. Skinner
derives from the Lat. *levis*; Gr. *laioe*; by prefixing *g*,
changing *e* into *i*, and *v* into *b*. It is not improbably
from the A. S. *ge-hleap-an*, (contracted into *gleap-an*,
gleop, or *gleob*, *glib*), to gallop; to move fast, speedily,
swiftly. And thus the adjective *glib*, is

Nimble, voluble; and, consequently, slippery,
smooth; and the verb.

To smoothen.

And when to all his angels he propos'd,

To draw the proud King Abah into fraud,

That he might fall to Ruusoth, they denouncing,

I undertook that office, and the tongue

Of all his flattering prophets glib'd with lies

To his destruction, as I had in charge.

Milton. Paradise Regain'd, book i. l. 375.

The result of such a mixture is, that the parts of a body composed by it are close, catching, flowing slowly, *glib* and generally it will burn and be easily converted into flame.

Dugly. Of Bodies, ch. xiv. p. 154.

What, shall thy lubric and glibberie Mass

Live, as shee were defunct.

Ben Jonson. Postaster, act v. sc. 3.

— You shall be some well reallow

A melting hair, as *glibly*, as your Dutch

Will pills of butter, and so've purge forth.

M. The Fox, act i. sc. 1.

Liken the *glibness* of mercury, and of melted metals, without catching or sticking to other substances, gives us to understand, that this great tamper of a moist element with earth is water and not oil.

Dugly. Of Bodies, ch. xiv. p. 156.

A polkit ice-like *glibness* doth unfold

The rocks so round, whose midst, a gloomie cell

Shew'd, so free toward, that it seem'd to Hell.

Chapman. Homer. Mercury, book iii.

How smooth, persuasive, plausible, and *glib*,

From holy lips is dropp'd the species do't.

Criticism on the Rhetoric, part ii. *The Leger*.

Such jokes as these the old men not only took in good part, but *glibly* gulped down the whole saraband of his sophistry.

Fletch. A Voyage to Lisbon.

Now by tough oars impell'd and proud/rous tides

The vessel *glibly* down the river glides.

Fishes. Apollonius Rhodius. The Argonautica, book ii. l. 251.

GLICKES. See GREEK. Ogling or leering looks. GLICKES. Gifford.

Pas. From waving fannos, coy glances, *glances*, and all such sniggering humours.

Chorus. Good Mercury, defend us.

Ben Jonson. Cynthia's Revels, act v. sc. 11.

GLIDDER, see the Quotation from Ben Jonson in verb Gallipot. To *glidder*, is "to glaze over with some tenacious lacker." Gifford.

GLIDE, v. } A. S. *glid-an*; D. *gliden*; Ger.
GLIDE, n. } *gleiten, glitschen, labi*, to slip, slide
GLIDEN, } or *glide*. Sommer.
GLIDING, n. } To *glide*, implies, in its application

to living bodies, continuity of motion without repeated action of the limbs: to move or pass evenly, smoothly, and steadily.

For Godes blessable body, his bar for ourn bote

And hit a sary *he* soude, for such is *he* myrie

May so *gryliche* gost *glide* her hit shadowy.

Piers Plowman. Vision, p. 365.

This Maximus, that saw this thing beside

With pioust tere told it anon right,

That he his soules saw in heaven *glide*

With Angels ful of clevenesse and of light.

Chaucer. The Second Nun's Tale, v. 15870.

The vapour which that fro the erthe glade

Maketh the soone to seeme rody and frode.

M. The Spenser's Tale, v. 1507.

Sometime it seemeth as it were

A starre, which that *glideth* downe.

Guicci. Conf. Am. book vii. fol. 142.

She [Medes] *glide* forth, as an *adder* doth.

Id. B. book v. fol. 105.

The serpent twice, with hasted trails *he glide*

To Palles temple, and her towne of brighte.

Spenser. Virgil. Aeneid, book ii.

There was the speedy Tamar, which divides

The Cornish and the Devonish counties;

Through both whose borders swiftly down it *glides*,

And meeting Plim, to Plimouth thence declines.

Spenner. Faurie Queen, book ii. can. 11.

Farth from my palace, by a secret stair,

I stole to Thames, as though to take the air;

And ask'd the gentle flood as it doth *glide*

If thou didst pass or perch by the tide?

Dryden. English. Horace Epistles. Queen Isabel to the Emperor.

— But suddenly

Seeing Orlando it valink'd it self,

And with indent'd *glides*, did slip away

Into a bush.

Shakespeare. As You Like it, fol. 203.

Pae. The glance into my heart did *glide*

Wit. Hey, ho, the *Glider*!

Pae. Threewith my soul was sharply gyde.

Wit. Such woundes soon weate wider.

Spenner. Shepherd's Calendar. August.

Again, that, in its reductions, it will follow the nature of grosser bodies, and have *glidings* like them; which is that we call *refraction*.

Dugly. Of Bodies, ch. viii. p. 78.

O should her raging passion reach his ears

His tender love, by anger fir'd, would turn

To burning rage; as soft Cydorian oil

Whose balmy juice *glides* o'er the wetting tongue,

Yet touch'd with fire, with hottest flames will blaze.

Swift. Phaedra and Hippolitus

(Let him reflect) on this agonizing departure from this corporeal vessel, their formation again in the womb, and the *glidings* of this vital spirit through ten thousand millions of uterine passages.

Sir William Jones. Works, vol. vii. ch. ii. p. 284. On Devotion, (63.)

GLIMMER
—
GLIMPSE.

GLIMMER, v. } A diminutive of *gleam*, (q. v.)
GLIMMER, n. } From the A. S. *ge-lyman*, to
GLIMMERING. } illuminate.
To enlighten or illuminate, to irradiate, to shine
upon, faintly, in a slight degree, unsteadily: to cause a
faint or slight perception of light, (met.)

Think thee, my soul, that death is but a *gleam*,
Which brings a taper to the outward room
Where thou spey'st first a little *glimmering* light,
And after brings it nearer to thy sight.
Dante, Progress of the Soul. Second Anniversary.

And for love if ever I
Approach to it again to sigh,
As to allow a toleration
To the least *glimmering* inclination;
May't thou so passion have for me.
Cowley. The Soul.

Yet hath my sight of life some *memorie*;
My waiting langes some *insuing* gleam left,
My dull *deads* eyes a little use to *hears*.
Shakespeare. Comedy of Errors, act. 99.

He that would pain upon the more weak and rash minds of ven-
erual mortals, is to accommodate himself to their capacity, who, like
the bat and owle, can see no where as well as in the shady *glim-*
merings of their own twilight.

Henry More. Antidote against Atheism. Preface, p. 7.

I have not a *glimmering* of it, yet generally I remember the scope
of it.

Latham. The Fifth Sermon preached before King Edward.

Long men be stoned, and leaning on his staff,
His wonder witness'd with an idiot laugh,
Then would have spoke, but by his *glimmering* sense
First found his want of words, and fear'd offence.
Dryden. Cymon and Iphigenia.

[They] had not had their conjectures alarmed by some *glimmer-*
ings of light into that dark project before.
South. Sermon at Westminster Abbey, 1692, vol. iii. p. 459.

Those uncertain *glimmerings* of the light of nature would have
prepared the minds of the learned for the reception of the full illu-
stration of this subject by the Gospel, had not the resurrection been a
part of the doctrine therein situated.
Watson. Apology, Letter 2.

GLIMPSE, v. } Either (says Skinner) from *glim-*
GLIMPSE, n. } *mering*, or Ger. *gleissen*, to shine.
It appears to be, as *glimmer* is,
from *gleam*. *Glimpse*, the noun, is

A short, quick, light or sight, or look into the
gloom: a short, slight view or perception.
To *glimpse*, to have or take a glimpse, or short
sight view or perception.

For certainly, if that ye mighten see,
Ye would not say this woeles unto me,
Ye have non *glimping*, and so passit right.
Chaucer. The Merchant's Tale, v. 10257.

By *glimping* with such grace
As fortune it ne would,
That lusts any space
Between us larger shied.
Survey. The Persians. Leur discometh and forsaketh Loue.

I know how low doth rage upon a yielding minde:
How small a net may take and snare a hart of gentle kinde:
Or els with neldons sweete to season heapes of gall:
Reinued with a *glimpse* of grace old sorowes to let fall.
Id. Description of the Fickie Affections, &c.

Deformed shadows *glimping* in his (Edward II.) sight,
As darkness, that it might more ugly be,
Through the least cranny would not let him see.
Dryden. The Barons' Wars, book v.

The streams well ch'd, new hopes some comforts borrow
From freshest truth: then *glimp'd* the hopeful morrow:
So spring some down of joy, to set the light of sorrow.
P. Fletcher. The Purple Island, can. 12.

Sunk in his skull, his staring eyes did glow,
That made him drearily look, their *glimpse* did show,
Like Cockatrice's eyes, that sparks of poison show.
P. Fletcher. Christ's Triumph on Earth.

Who this is we must learn, for man be seems
In all his innumers, though in his face
The *glimpse* of his father's glory shies.
Milton. Paradise Regained, book i. l. 93.

All these and more came flocking; but with looks
Downcast and damp, yet such wherein appear'd
Obscure some *glimps* of joy, to have found the chief
Not to despair, to have found themselves not lost
In loss itself.
Id. Paradise Lost, book i. l. 924.

And yet perceiving how the lagging sight
Of mortals waited for his glittering light,
He sent Aurora from him to the skye
To give a *glimpse* to each mortal eye.
F. Beaumont. The Hermaprodite.

We must not, to please or gratify men, commit any thing pro-
hibited, or omit any thing enjoined by God, the least *glimpse* of
whose favorable aspect is infinitely more to be prized, than the
most intimate friendships of the mightiest monarchs upon earth.
Burton. Sermon 30, vol. i.

Call, methinks you waving trees afford
A doubtful *glimpse* of our approaching friends.
Johnson. Idem, act ii. sc. 2.

GLINUS, in *Botany*, a genus of the class *Dode-*
candria, order *Pentagynia*, natural order *Ficoide-*
ae. Generic character: calyx five-leaved; corolla none;
nectary a two-cleft bristle; capsule five-angled, five-
celled, five-valved, many-seeded; seeds fixed to the
columnar receptacle by a bristly stalk.

Three species, natives of marshy situations in Africa
and Asia.

GLISTEN, v. } A. S. *gliten-an*, *glis-nian*; Ger.
GLISTENING. } *gleissen*, to shine, to be bright. See
GLASS. Hammond writes *Glisten*.
To shine, to glitter or glisten, q. v.

And with that word his *glistering* sword embathes
With which drawn, he the cabots cut in twaine.
Sursey. Virgil. Aeneid, book ii.

And solitarily beheld a certain man, whose countenance was full
of maistie, stood visible before me, in a *glistering* garment.
Udall. Acton, ch. 2.

The gum and *glu'nung*, which with wet
And study'd method, in each part
Hangs down the heart,
Looks (just) as if, that dry
Souls there had crawl'd the bay.
Swickling. Farewell to Loue.

How unpolitic never this diamond bet, yet if it do but *glissen*,
'tis too precious to be cast away.
Hammond. Works, vol. iv. p. 660. Sermon 14.

The blessing kind
Eye the black heaven, and next the *glistering* earth
With looks of deep despair, thee had dispers'd
Dig for the wither'd herb through heaps of snow.
Thomson. Winter.

If I had the power of seeing by reflected light, yet by means only
of light reflected from solid masses, those masses would shine,
indeed, and *glisten*, but it would be in the dark.
Poole. Natural Theology, ch. xxi.

GLISTER, v. } Dutch *glitteren*; Ger. *glitzern*.
GLISTER, n. } *fulgere, scintillare*; from A. S.
GLISTERING. } *glisnian*; Ger. *gleissen*, to shine,
to be bright.

To shine, ac. with sparks of light; to emit or throw
forth, sparks of light; to glisten or glitter.

GLIMPSE.
—
GLISTER.

GLISTER

The flow of gold shone forth withal

The water *glister* of coral.

Genius. Conf. Am. book v. fol. 100.

The hap which Paris had, as due for his desert,
Who favored Venus for his face, and scorned Minerva's art,
May were to warn the wise that they no more esteem
The *glistering* guise of bewitching blase, than reason should it deem.

Georgiana. Flowers. Praise of his Mistress.

And yet they fayne their idols the pope so mercifull, that if that
thou make a little money *glister* in bys Balsam's eyes, there is neither
penance, nor purgatory, nor any fasting at all, but to flye to heauen
as swift as a thought, and at the twinkling of an eye.

Tyndall. Works, fol. 24. On the Prophet Azael.

Is not from hence the way, that leadeth right
To that most glorious house, that *glistereth* bright
With burning staves and everlasting fire,
Whereof the kemas are to thy hand beight
By wine Fidelity?

Spenser. Faerie Queene, book i. can. 10.

So far'd Rinaldo when the glorious light
Of their bright harness *glistered* in his eyes,
His noble sprits awaked at that sight,
His blood began to warm, his heart to rise.

Virgil. Confrey of Rinaldo, book xvi. st. 29.

For the *glistering* of their [Thracians and Macedonians] harness,
so richly trimmed and set forth with gold and silver, the colours of
their arming coats upon their curues, after the fashion of the Medes
and Scythians, mingled with the bright *glistering* steel and shining
copper, gave such a show as they went and removed too and fro,
that made a light as clear as if all had been on a very fire, a fearful
thing to look upon

North. Plutarch. Sylla, fol. 395.

I see ye plainly, and now believe
That he, the Supreme good, 't whom all things ill
Are but as slavish officers of vengeance,
Would send a *glistering* guardian, if need were,
To keep my life and honour unassail'd.

Milton. Comus, l. 219.

The *glister* of the profit that was judged heretofore to have ensued to
Scottishmen, at the first sight kindled many men's eyes.

Knox. History of the Reformation in Scotland, book i. London Edition.

As fair Aurora in her morning gray,
Deck'd with the roddy *glister* of her love,
Is fair Samia.

Greene. Arcadia. Dorothea's Description of Samia. (Ella, li. 197.)

For how do they know, that what they make the object of their
envy, is not a sifter object of their pity? and that this *glistering* per-
son so much admired by them is now preparing for his ruin and
falling for the slaughter of eternity.

South. Sermons, vol. iv. p. 88.

Hence, false Artiste, who the world admires
Lies' lambent meteor *glistering* round her horns.

Mart. The Courtier and Prince.

GLISTER, }
GLISTER-PIPE. } i. e. Cyster, a v.

Applying, like a *glister*, his, here, here,
Till the poor lad's head to a whipping block.

Brown. Funeral Elegy on Mr. Aubrey.

Pha. With what, Martin?

Mos. With a *glister*.

Ben Jonson. Cynthia's Revels, act iv. sc. 3.

From tobacco, with the tip
Of the Devil's *glister*-pipe;
Or a stonks all stinks exclaiming,
A fishmonger's dwelling,

Blew the air's origin, and his smelling.

Ben Jonson. Masques. The Gypsies Metamorphosed.

Bleeding, purging, vomiting, issues, *glister*s, scarifications, and
those other painful ways of excruciation, be not, however chemists
are too bitterly and unadvisedly bent to reject them, to be altogether
condemned and laid aside.

Boyle. The Usefulness of Natural Philosophy, Essay 5. part ii.

GLITTER, v. } *Glitter, glister, and glisten, (see GLISTER.*
GLISTER, n. } *(the two latter,) are the same word*
GLISTERING. } *variously written and pronounced:*
and with very little difference in their application.
Spenser and H. More retain in this word the old A. S.
participial termination and.

To shine; to emit or throw forth, light; to exhibit
or display a bright, shining or showy appearance.

With gay *glistering* glass glowing as the suns.

Piers Plouman. Credo, sig. B. 3.

The red statue of Mars with spere and targe
So shineth in his white banner large,
That all the felde *glisteren* up and down.

Chaucer. The Knights Tale, v. 979.

Dark Thebanus let forth three stables bring;
That trapped were in steel all *glistering*.

M. A. v. 5892.

Before the gate stood Pyrrhus, in the porche
Reioyng in his darts, with *glistering* armes.

Virgil. Eclogues, book ii.

But he their scene full fresh and jolly was,
All decked in a robe of watchet haw,
On which the wane, *glistering* like christal glass,

So comelyngly enwoven were, that few

Could wete whether they were faine or true.

Spenser. Faerie Queene, book iv. can. 11.

At last as from a cloud his fulgent head
Ard shape, star bright appear'd or brighter clad,
With what permissive *glorie* shone his fall
Was left him, or false *glitter*.

Milton. Paradise Lost, book x. l. 402.

Ygert with belts of *glistering* gold,
(Mought they good shepherds been),
Their Fan their sheeps to them has cold,
I say, as some have seen.

Spenser. Shepherds' Calendar. July.

And as troupes and horsemen set in array, encamping and coursing
one against another with shaking of shields, and multitude of
darts, and drawing of swords, and shooting of arrows, and the
glistering of the golden armour, scene, and harness of all sorts.

Bible. Anno 1582. Maccabees, v. 2.

But oft when the weak body's worn and wasted
And fur shrunk in, the simble phantasm
(So far shee's from being withered and blasted
More largely worketh, and more gloriously
Purges her spots.

More. On the Soul. Pseudochamaea, book ii. can. 2. st. 16.

They think they err, if in their verse they fall
On any thought that's plain or natural:
Fly this arcane; and let Italian be
Vain authors of false *glistering* Poetry.

Dryden. The Art of Poetry.

Every man carries about with him a touchstone, if he will make
use of it, to distinguish substantial gold from *glittering*, truth from
appearances.

Locke. Conduct of the Understanding. Introduction.

Yet oft before his infant eyes would run
Such forms as *glister* in the Muse's ray
With ancient bees, whereof 'd of the golden

Gray. The Progress of Pity.

In the next and the principal place a reliance on genius, as it is
called, without application, gives a boldness of utterance and asser-
tion, which often sets off base metal with the *glitter* of gold.

Knox. Winter Evening, even. 2.

I saw her (the Queen of France) just above the horizon, decorat-
ing and cheering the elevated sphere she just began to move in—
glittering like the morning star, full of life, and splendour, and joy.

Barker. Reflections on the Revolution in France.

GLOAT, } To glow or glout; D. gloeyen; Ger.
GLOTE, } glen; Sw. glus; A. S. glou-an, igne-
GLOUT. } cere, coindescere, q. d. incensare et pra
ind flammantibus oculis contueri; to heat, to kindle: to

GLOOM.

All in a moment through the gloom were seen
Two thousand banners rose into the air,
With orient colours waving.

GLORY.

Milton. Paradise Lost, book i. l. 549.

Deep was the dungeon, and as dark as night
When neither moon nor stars belic'd the skies:
But Charn looking in a morning light
Upon that gloominess rose from her eyes.

Beaumont. Pyrrhus, can. 6. st. 81.

I have methinks a kind of fever upon me, a certain *glooming*
within me, doubting, as it were, betwixt two passions.

Beaumont and Fletcher. The Woman Hater, act ii. sc. 1.

Like as a *glooming* cloud, the which doth bear
As hideous storms, is by the northern blast
Quite overblowne yet doth not pass as cleare
But that it all the skie doth overcast
With darkness down, and threatens all the worlde to waste.

Spenser. Faerie Queene, book iv. can. 1.

And to these curious wits if we ourselves apply,
Which search the *gloomy* shades of deep Philosophy,
Thy Reason so will clothe us with the mind can show
That contrary effects, from contraries may grow.

Dryden. Polydoron, song 5.

Or seek her, [the Muse] where she trusts her tale
To the mid, silent wood, or vocal vale;
Where trees half check the light with trembling shades,
Close in deep *glooms*, or open clear in glades.

Scots. The Wanderer, can. 4.

His Holy Spirit doth in our religious intercourse with him institute
a lightness acrimony of mind, doth kindle sweet and kindly affec-
tions, and doth scatter the *gloomy* clouds of sadness.

Burrow. Sermon 9. vol. iii.

But chief to herald flies the window proven
A constant death; where, *glooming* retir'd,
The villain spider lives, cunning and fierce.

Thomson. Summer.

For the English are naturally fanciful, and very often disposed by
that *glooming* and melancholy of temper, which is so frequent in
our nation, to many wild notions and visions, to which others are not
so liable.

Spekator, No. 419.

And you, ye hopeless *gloomy*-minded tribe,
You, who, impatient of those sabbler flights
That reach, impatient, at immortal life,
Against the prime enduring privilege
Of being, dare contend.

Thomson. To the Memory of Sir Isaac Newton.

A sudden *gloom* and furious diabolus prevail by fits; the nation
loses its relish for peace and prosperity, as it did in that season of
falseness which opened our troubles in the time of Charles the First.

Burke. On the Cause of the Present Discontents.

All shall look outwardly gay and happy, and all within shall be
jeilmen and *gloomy*.

Porter. Lectures 13. vol. i.

Nor is this passage of Virgil without sublimity, where the stretch
of the vapour in Aethiops compares us happily with the sacred borrow
and *glooming* of that prophetic force.

Burke. On the Sublime and Beautiful, sec. 21

GLORY, v.

GLORY, n.

GLORIOUS,

GLORIOUSLY,

GLORIOUSNESS,

GLORIFY,

GLORIFICATION,

GLORIOUS,

GLORIOUSLY,

GLORIOUSNESS,

GLORIFY,

GLORIFICATION,

GLORIOUS,

GLORIOUSLY,

GLORIOUSNESS,

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GLORIFICATION,

GLORIOUS,

GLORIOUSLY,

GLORIOUSNESS,

GLORIFY,

GLORIFICATION,

GLORIOUS,

GLORIOUSLY,

GLORIOUSNESS,

Fr. n. *gloire*; It. and Sp. *gloria*; Lat. *gloria*, which Vossius
thinks may be from the Gr.
γλῶσσα, the tongue: nam *gloria*
sent fama ingens de alicujus vir-
tute ac meritis, or (with Martinius)
from *αἰσλα*, i. e. *φῶς*, an Hesi-
chius explains it. *Κύλαρ*, from
αἰσλα, to call. *Glory* and *fame*

(q. v.) seem to be words of the same meaning. And
see the Quotation from Hobbes.

That which is spoken or said, talked, rumoured, re-
puted, celebrated, renowned, famed; and thus, fame,
renew, celebrity, honour, praise; splendour, lustre or
magnificence.

To *glory* (by usage) to assume or arrogate *glory*. *GLORY*,
fame, renown; to take a pride in.

To *glorify*; to have or receive, to give or pay *glory*.
honour or praise,

Cure *lyng* is penance, and put is battle *ghloria*.

R. Gloucester, p. 483.

The *gloss gloriosissime* was writte, with *glos poena*.

Piers Plowman. Vision, p. 322.

And the people sayge dredde, and *glorified* God that gaf such
power to men.

Wiclif. Matthew, ch. ix.

And when y^e people saw it they marvelled & *glorified* God, which
had given such power to men.

Bible, Anno 1551

For *Jesus* was not yet *glorified*.

Wiclif. John, ch. vii.

Because that *Jesus* was not yet *glorified*.

Bible, Anno 1551.

And of the people joyde in all thingis that weren *gloriously* don
of him.

Wiclif. Luke, ch. xiii.

Rhodoze ye lilies of the field hou thei waxen: thei travelen
not, neyther sponnen, and I sey to you that neither *Salomon* in al
his *glory* was clothed as oos of these.

Id. Id. ch. xii.

Glores *glorying* is not good.

Id. 1 Corinthians, ch. v.

Right as shal your light lighten before men, that they move see
your good werkes as *glorify* your father that is in heven.

Chaucer. The Persones Tait, vol. ii. p. 384.

And *Jesu* for his grace wil me sende

To shewen you the way in this ying

Of thilke parfit *glorious* pilgrimage,

That light *Jerusalem* celestial.

Id. The Persones Prologue, v. 17361

Vaine *glorie* is for to have pompe, and delite in his temporal *glori-*
fiance, and *glory* him in his worldly estate.

Id. The Persones Tait, vol. ii. p. 313.

O *glory*, *glory*, thou art more other thing to thousands of folke,
or a great swaller of care.

Id. The Tractament of Loue, fol. 302.

It fell hem by the waye so,

That they vpon a daie a cause

Within a roche founded house,

Which was rullid and *glorious*,

And of assaile courtes.

Gower. Conf. Am. book v. fol. 121.

The syken *gray*, is the lanoucy of *lyfe* in this world, thence
the grace of *Christ*, and in heven it is the immortal *glorification*
of body and soule.

Udall. Resurrection, ch. xix.

The most parte of the people doe cal such men *happie* and *fortu-*
nate, vnto whom the people sheweth tokens of high *favour*, and like-
wise the that are *announced* to honour: and such through *glorious*
titles are much renowned.

Id. Luke, ch. vi.

But the more y^e *kyng* thought to ratifye hym with *hys* *favre*
speche, the more the *patriarke* was discontented, in so moche, that at
the last he myde vnto hym, *hyberio* thus haste reigned *gloriously*,
but heretuler thus shal be *deservey* of hym that thou at this tyme
fornakest.

Folys, vol. i. ch. 128.

Among them also that are good, *certain* one, as he hath in this *reel*
himself, so shal he excell other in the *gloriousness* of his new body.

Udall. 1 Corinthians, ch. xv.

Thou *glorist* is the name, and title of a *Christyan* man: why
yaldeth thou not unto *Christ* that thou sweet him by reason of thy
preference.

Id. Marter, ch. xi.

Glory, or *internal glorification* or *triumph* of the mind, is the passion
which proceedeth from the imagination or conception of our own
power above the power of him that contendeth with us; the sign
whereof, besides those in the countenance and other gestures of the
body which cannot be described, are, ostentation in words, and inco-
herency in actions: and this passion, of these whom it displaceth, is
called *pride*; by them whose it pleaseth it is termed a just valuation
of himself.

Hobbs. Human Nature, ch. ix. sec. 1.

G L O R Y.

If old respect,
As I suppose, towards your once gloried friend,
My son now captive, hither had adorn'd
Your younger feet, while mine cast back with age
Came lagging after, say if he be here.
Milton. Sonnet Agamemnon, l. 335.

In this fair wine they travel'd long yfere,
Through many hard assays which did betide;
Of which he honour still away did bear,
And spread his glory through all countries wide.

Spenner. Færie Queen, book ii. can. 1.
During which time her power she did display
Through all this realm, the glory of her sex,
And first laugh'd man a woman to obey.

Id. Id. book ii. can. 10.
Though in their synagogues the exposition and meditation of the law was their principal employment; yet in their tabernacles and in the temple, which were their places of worship, they offered sacrifice and sang hymns and psalms and glorifications of God.

Taylor. Rule of Conscience, book ii. ch. ii.
When it is said that all temporal things are subordinate to our spiritual ends, the meaning is, that all the actions of our life, all that we are, all that we have, must be directed actually or habitually to the great end of man, the glorification of God and the salvation of our souls.
Id. Id. book iii. ch. iii.

Chaste mother of our Princes, whence do grow
Those righteous lovers, which shall glorify
And comfort many virtuous with their worth,
To her perpetual grace that brought them forth.
Daniel. A Panegyric to the King's Majesty.

Not that those few lines can in them comprise
Those glorious ornaments of heavenly grace,
Wherewith you triumph over leste eyes
And in subdued hearts do teem.

Spenner. To the Lady Curlew.
Still with the Muses sporting, while those beams
Of virtue kindled in his noble breast,
Which after did so gloriously forth shine.

Id. On the Death of Sir Philip Sidney.
— Him followed his next mate,
Both glorying to have won't the Stygian flood
As Gods, and by their own recover'd strength;
Not by the succour of supernal power.

Milton. Paradise Lost, book i. l. 244.
But since, alas! ignominy must come,
Disease and death's inexorable doom;
The life which others pay, let us bestow,
And give to Fame what we to Nature owe;
Brave though we fall, and honour'd if we live,
Or let us glory gain, or glory give!

Pope. Homer. Iliad, book xii.
This office the good Angels do perform to the souls of the faithful, not merely to congratulate their safe arrival into the world of blessedness, though there is no doubt but that they, who do so heartily rejoice in the conversion of sinners, are ready enough to congratulate their glorification.

Scott. Christian Life, part ii. ch. vii. sec. 10.
The glorification in the close was in common to Father, Son, and Holy Ghost.
Waterland. Remarks upon Dr. Clarke's Exposition of the Church Catechism.

Can they who my the Host should be deceiv'd
By sense, define body glorify'd,
Dryden. The Hind and the Panther.

Ev'n now would I conclude my happy reign;
But 'tis too late, my glorious race is run,
And a dark cloud o'ertakes my setting sun.

Id. Sigismunda and Guinevere.
Not so fair their passion's secret kept
Silent they heard, but, as they heard, they wept;
When gloriously the blooming Marcus dy'd;
And Cato told the Gods, "I'm satisfy'd."

Evenden. To the Author of the Tragedy of Cato.
His sets before us our new birth, and inheritance—our hopes, our motive—and glorification—together in one point of view—let us follow him through the perambles of his wonderful display of grace.
Gilpin. Hints for Sermons, vol. i. p. 325.

G L O R Y.

The meaning of which seems not to be that the Gentiles were all Atheists, and absolutely and wholly ignorant of God, but that they glorified him not as God.
Jortin. Works, vol. i. p. 149. Discourses on the Christian Religion, ch. vii.

The armies and fleets of Xerxes, their numbers, the glorious stand made against them, and the unfortunate event of all his mighty preparations, are known to every body.
Burke. A Pindaric Ode on the Destruction of the Armies of Xerxes.

At school, he scores to pass over many Greek and Latin, but gloriously aims at being preeminent in every miscellaneous study, securing the control of his master, and taking the lead in every attempt to revolt against authority.
Knorr. Winter Evenings, even. 28.

Hence proceeds what Longinus has observed of that glowing and sense of inward greatness, that always fills the reader of such passages in poets and orators as are sublime. It is what every man must have felt in himself upon such occasions.
Burke. On the Sublime and Beautiful, sec. 17.

A singular foreign superstition relating to the Hand of Glory, "la main de Gloire dont se servent les scelerats couleurs pour entrer dans les maisons de nuit sans empêchement," may be found in *Les Secrets Merveilleux de Petit Albert*, (Albertus Parrus Lucius,) Lyons, 1717. It is accompanied with an Engraving.

The work itself professes to be a translation from the original Latin, which had become so rare that 1000 florins had been offered and refused for a copy: but as we shrewdly suspect that no Latin original ever existed, we shall copy the account in the translation of Grose, which may be found also in a Note on Brand's *Popular Antiquities*, (ii. 583.) It seems as if the relation were given by a Magistrate.

"I acknowledge that I never tried the Secret of the Hand of Glory, but I have thrice assisted at the definitive judgment of certain Criminals, who under Torture confessed having used it. Being asked what it was, where they procured it, and what were its uses and properties? they answered first, that the use of the Hand of Glory was to stupify those to whom it was presented, and to render them motionless, inasmuch that they could not stir any more than if they were dead; secondly, that it was the Hand of a hanged man; and thirdly, that it must be prepared in the manner following: Take the Hand, right or left, of a person hanged and exposed on the highway; wrap it up in a piece of shroud or winding sheet, in which let it be well squeezed, to get out any small quantity of blood that may have remained in it: then put it into an earthen vessel with zinnib, sulphur, salt, and long pepper, the whole well powdered: leave it 18 days in that vessel, afterwards take it out, and expose it to the noontide Sun in the Dog-days, till it is thoroughly dry; and if the Sun is not sufficient, put it into an Oven heated with Fern and Vervain: then compose a kind of Candle with the fat of a hanged man, Virgin wax, and Sissams of Lapland. The Hand of Glory is used as a Candlestick to hold this Candle when lighted. Its properties are, that whosoever any one goes with this dreadful instrument, the persons to whom it is presented will be deprived of all power of motion. On being asked if there was no remedy or antidote to counteract this Charm, they said the Hand of Glory would cease to take effect, and Thieves could not make use of it, if the threshold of the Door of the House, and other places by which they might enter, were anointed with an Unguent composed of the Gall of a Black Cat, the fat of a White Hen, and the blood of a Screech Owl,

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GLORY. which mixture must necessarily be prepared during the Dug-days."

GLOSE.

GLORIOSA, in Botany, a genus of the class *Hexandria*, order *Monogynia*, natural order *Liliaceae*. Generic character: corolla, petals six, undivided, reflexed; style oblique, apex three-cleft.

Two species of bulbous-rooted plants. *G. superba*, native of the East Indies, a beautiful stove plant, with large scarlet flowers, and *G. simplex*, native of Senegal.

GLOSE, or GLOZE, v. GLOSER, GLOSHINOLV, GLOSS, v. GLOSS, n. GLO'SHABY, GLO'SHARIAL, GLO'SHARIST, GLO'SHATOR, GLO'SHIST, GLO'SHOGRAPHER, GLO'SHY, GLO'SHINESS.

From the A. S. *gles-an*, *adulari*, (says Skioneer,) and this from the Ger. *gleisen*. A. S. *glitennan*, *micare*, *nitere*, q. d. *niridde* et *speciosè loqui*. *Gloss*, the gloss of colours, he also believes to be from the same Ger. *gleisen*, *fulgere*. The A. S. *gles-an*, *glisanian*, *glitennan*, and Ger. *gleisen*, mean, to be or come to be clear or bright, plain or manifest; and thus, to clear, explain, interpret; and further, as Skioneer expresses it, *niridde* et *speciosè loqui*; to speak fairly and speciously; and hence, further, *adulari*, to flatter. Fr. *glose*; It. and Sp. *glosa*; Eng. *glose* or *gloss*, is derived by Menage from the Lat. *glosa*; Gr. *γλῶσσα*, as applied by the Greeks to the interpretation *lingua secretioris*. (Quinct. lib. i. c. 1.) And see the Quotation from Holland's Plutarch. The Gr. *γλῶσσα* is deduced by Leonop from *γλῶ-αν*, *polire*; the obsolete term of *γλῶ-αν*, *lubricus*; and thus the word may have travelled through the Gr. and Lat. from our Northern languages, and returned upon us in some of the applications now in most common use.

To explain, to expound, to interpret, to comment, remark, or observe. To speak or write fairly and speciously, to use fair or specious terms or language; and thus, to soothe, to caress, to flatter, to delude; to have or give a specious, polished or bright appearance.

Herd he had been says so, as yt were *glosing*.

R. Gloscester, p. 314.

Glosinde words & false.

M. p. 497.

Aile Noreis, hat had bies so fikalle

Pes facto hane jai-glosed him felle myhalls.

R. Brunne, p. 54.

No gate my grace how say gift so phung speche.

Piers Plowman. Tison, p. 71.

————— Loka in he munter glosed.

Id. R. p. 109.

The *glose* glorjouslike was wryte, wryt a gyltyn peene.

Id. R. p. 322.

————— False prophetes, flatterers and *glosers*

Shuldes come and be curiours ovr kynges and aries.

Id. R. p. 377.

With *glosinges* and with gabbyngs he gylet þe people.

Id. R. p. 396.

Ladies, I pray you that ye be not wroth

I can not *glose*, I am a rude man.

Chaucer. The Merchant's Tale, v. 10250.

Me seemeth by language ye be some petostate

Or also some curious *glose* discorde

What is your name.

Id. Certaine Balades, fol. 241.

For it is hard to you, as I suppose,

And therefore wol I teche you by the *glose*.

Glosing is a ful glorious thing certain,

For better sleit, so as we clerkes sain.

Id. The Souper-curtes Tale, v. 7371

Where as hym list his price take,
He cas so well his cause make
And so well fulgise, and so well *glose*,
That there no stult no man suppose,
But that he were an innocent.

Gower. Conf. Am. book v. fol. 120.

Some *glosed* those wordes, and some thought in their counsa that the sawnwere was not reasonable, but they durst not saye agaynst it, the Duke of Glocestre was so wroth dred.

Lord Henric. Froissart. Crongle, vol. ii. ch. 291.

The other Master da Prato a solempn prebatory, his [John Bouchet] *glosing* *glose*, wroth of this treaty and composition.

Hall. Henry F. The eighth Yere.

To *glose* or to *glossure*,

I will for no needynge,

But yf ye wilt haue her

All tymes at thy needynge,

Let her nott, &c.

Ritson. Ancient Songs, p. 133. Tye the Moore, Tim Boy.

Wherefore beware ye that al your life be void of al cloyng or constrafact phos, and that ye neyther speake as doe, no not yete theke an thing alone by your selve, which ydall woud by your good wylle have to be knowe to all creature.

Udall. Lake, ch. xii.

But when he saws himselfe free from peruse,

His gun make gentle purpose to his dame,

With tearmes of love and lowdness discusse;

For he could wail his *glosing* speeches frans

To such vaine vays, that him best became.

Spenser. Faerie Queene, book iii. can. 6.

Whom *glosing* Jans, ginsat her minde,

With cost did intertaine,

And with a tongue, repugnant quite

To her malicious vaine,

Commends his deede, when rather she

Did wish he had been shaine.

Warner. Athol's England, book i. ch. v.

I, under fair pretence of friendly ends,

And well plac'd words of *glosing* courtesy,

Baited with reason not unpleasable

Wrold me into the easy-hearted man,

And bug him into snares.

Milnes. Comus, l. 161.

They sever have sentences which mentioneth the word or Scripture, but forthwith their *glose* upon it are, the word preached, the Scripture explained or delivered unto us in sermons.

Hooker. Ecclesiastical Polity, book v. fol. 229.

————— Not most I

With less observance choose grosse flattery,

For he, reposed safe in his own merit,

Sperms back the *glosses* of a fawning spirit.

Ben Jonson. Portaster, act iii. sc. 6.

As also closer, clovelly, closeness, *glosing*, haughty, maistell, maistellity.

Candell. Remains. The Excellence of the English Tongue.

But no man can *glose* upon this text after that manner; for the prophet says, No shepherd shall pitch his fold there, nor shall any man pass through it for ever.

Henry More. The Defence of the Philosophie Caballe, ch. iii.

Another way there is besides, to turn the doctell and suspected sentences in poetical writings to the better sense, which otherwise might be construed in the worst part: namely, by interpreting words to the significacion wherein they are usually taken; wherein it were better to exercise a young man, than in the interpretations of obscure termes, which we called *glosses*.

Holland. Plutarch, fol. 24.

His much more goodly *glose* theron doth shed,

To hide his falsehood, then if it were true.

Spenser. Faerie Queene, book iii. can. 5.

Diphon in some old *glossaries* are said to be *tabellæ*, quibus *corruptores pacis* seu *incontinentes* *morales*.

Helydog. Juvenal, p. 173. Illustrations of the Ninth Satyre.

This is the full state of this affair, in the age when Seneca, who was the *glossator*, liv'd.

Taylor. Poetical Discourse, fol. 678. Arcularius Confessus *impugnans* upon Consecrations, book i. part ii.

GLOSE.

For some said, he was a Samaritan, that he had a devil within him, a glouser, a drinker, a pot companion.
Latimer. Sermon, p. 42. The third Sermon preached before King Edward

Especially, to establish by law a thing wholly unlawful and dishonest, is an affirmation was never heard of before in any Law, Reason, Philosophy, or Religion, till it was ruin'd by inconsiderate glousters from the mistake of this text.

Milton. Of Nullities in Marriage.

There stood a hill not far whose grisly top
 Belch'd fire and rowling smook; the rest entire
 Shon with a glous scarf, undelimited sign
 That in his womb he had metallic ore,
 The work of sulphur.

Id. Paradise Lost, book i. l. 672.

It [Justice] was not subject to be imposed upon by a deluded fancy, nor yet to be bribed by a glousing appetite, for an Uolue, or Jucundum, to turn the balance to a false and dishonest sentence.

South. Sermon, vol. i. p. 59.

Flattering colliguings and glousings, servile crutchings and fawnings, and the like.

Burrow. Sermon 3, vol. i.

No written laws can be so plain, so pure,
 But wit, and glous, and malice may obscure;
 Not those induced by his first command,
 A prophet glous'd the text, as Angel held his hand.

Dryden. The Hind and the Panther.

But before I come to that I mainly design for my text, it is fit I should give you some explanation of it and vindicate it from such false glouses, as some amongst us are wont to put upon it.

Sharp. Works, vol. iv. Sermon 16.

If it be only criticism upon ancient authors and languages, he must be a conjurer that can make those moderns, with their comments, and glousures, and annotations, more learned than the authors themselves in their own languages, as well as in the subjects they treat.
Sir William Temple. Essay. Of ancient and Modern Learning, vol. iii. p. 367.

And if you ask how may we do it? courteous John Seneca, the learned glouser, will tell you.
Boyle. Works, vol. vi. p. 311. Letter from Thomas Lincoln to Mr. Boyle.

Their surfaces had a smoothness and glossiness much surpassing whatever I had observed in marine or common salt.

Id. The Productiveness of Chemical Principles, part i. sec. 3.

His gilded beam, speck'd with purple pride,
 And both his wings in glous purple dy'd.

Paradise. On Quern Aeneas's Power.

Ye nations hear! nor fondly deem
 Britannia's ancient spirit fled;
 Or glousing weep her setting beam—
 Whom fierce meridian rays her rivals sped—
 Her Genius slept—her Genius wakes—
 Noe strength deserts her, nor high heavens forsakes.
Wattshead. Ode 64. For the New Year, (1783.)

So glous'd 'th' eschequer, till he hath him brought
 To a huge rack, that climb so high in air,
 That from it he smother the marmoring verge might hear.
Winst. On the Abuse of Travelling. (A Canto in Imitation of Spenser.)

It is recorded in the books of heaven; and though every tongue on earth were silent, nay, though every tongue should join in glousing over, and even justifying all or any of those crimes, that sentence will assuredly be pronounced on all impatient offenders.

Forster. Sermon 16, vol. ii.

There is a sort of glous upon ingenious falsehoods that dazzles the imagination, which neither belongs to, nor becomes the sober aspect of truth.

Berk. A Foundation of National Society. Preface.

He spits them true by intuition's light
 And needs no glousery to set him right.

Cowper. The Nestlin Horn.

GLOSE.

GLUTTI-
DIUM.

Hence, as I said, the churchmen though Normans, were well instructed in the spirit and genius of the Saxon laws, and it was not easy for the King's glousers to interpret them to their own mind, whilst the bishops were at hand to relate and rectify their comments.

Hurd. Works, vol. iii. p. 351. On the Continuation of the English Government.

Observe yonder tall stem rising from the intestines of a craggy rock, covered with a rind white and glousy like silver, and dropping with ten thousand fine twigs as attenuated as to appear almost capillary.

Knox. Essay, No. 115.

GLOSSARRHEN, in Botany, a genus of the class Pentandria, order Monogynia, natural order Violaceae. Generic character: segments of the calyx very unequal, the base running into the foot-stalk; corolla, petals five, the two superior petals short; the two lateral longer, the inferior petal large; anthers conniving; capsule superior, three-valved, one-celled.

A genus allied to *Viola*, (from which it differs in the form of the calyx,) containing two species, natives of Brazil.

GLOSSODIA, in Botany, a genus of the class Gynandria, order Monogynia, natural order Orchideae. Generic character: calyx and corolla equal; nectary short, without glands, with a two-cleft appendage at the base; style expanded on each side; another terminal.

Two species, *G. major* and *G. minor*, natives of New South Wales.

GLOSSOMA, in Botany, a genus of the class Tetrandria, order Monogynia, natural order Rhamni. Generic character: calyx four-toothed; corolla, petals four; anthers cohering by a membrane; stigma four-cleft; seed-vessel a drupe with a furrowed nut, one-seeded.

One species, *G. arboreum*, native of the woods of Guiana. Aublet.

GLOSSOPETALUM, in Botany, a genus of the class Pentandria, order Pentagynia, natural order Rhamni. Generic character: calyx, half inferior, five-toothed; corolla, petals five, each bearing a linear inflexed appendage; berry five-seeded.

Two species, *G. glabrum* and *G. tomentosum*, trees; natives of Guiana.

GLOSSOSTEMON, in Botany, a genus of the class Polyandria, order Monogynia, natural order Hydnaceae, (Decandolle.) Generic character: calyx five-parted; corolla, petals five, acuminate, the central filament in each of the bundles of stamens strap-shaped, sterile; capsule five-celled.

One species, *G. Brugneri*, native of Persia.

GLOTTIDIUM, in Botany, a genus of the class Diadelphica, order Decandria, natural order Leguminosae. Generic character: calyx five-toothed, inferior teeth rather longer; standard of the pea-flowered corolla reniform, very broad and short; pod compressed, two-valved, two-seeded.

One species, *G. Floridanum*, native of Florida. Decandolle.

GLOUCESTERSHIRE.

GLOUCESTER-SHIRE.

GLOUCESTERSHIRE, a County of England so called from Prince Glou, who appears to have lived at the commencement of the Roman period of British History. Anterior to the Roman invasion the inhabitants of the chief parts of this County and of Oxfordshire were distinguished by the appellation of *Dobuni*, probably derived from the British *Durif*, denoting inhabitants of low or vale districts. On the division of the Island into *Britannia Prima* and *Secunda*, that part of this County lying South-East of the River Severn was included in the first Province; the remainder, of course, belonging to the other division. Subsequently to this period, under Constantine, the whole County was included in the Province named *Flavia Caesariensis*. Under the Anglo-Saxon dominion it formed a portion of the Kingdom of Mercia; Winchcomb and King's Stanley being the residences of the Anglo-Saxon Monarchs.

Extent. Gloucestershire is bounded on the North and North-East by Worestershire and Warwickshire; on the East by Oxfordshire; on the South-East by part of Berkshire and Wiltshire; on the South and South-West by Somersetshire and the Bristol Channel; and on the West and North-West by Monmouthshire and Herefordshire. It extends in length from the Parish of Clifford Chambers, near Stratford upon Avon, to Clifton beyond the City of Bristol, in a South-West direction, about 70 statute miles; and in breadth from Lechlade to Preston, about 40 miles. The superficial contents of the County are about 1,100,000 acres. The boundaries are chiefly artificial. For purposes of police, it has been separated into the Knifsgate, the Seven Hundreds, the Forest and the Berkeley divisions; these are subdivided into 28 Hundreds, containing 320 Parishes, one City, and 25 Market Towns. In 1821 the population was composed of 72,156 families. Of these there were employed

In agriculture	23,179
In trade and manufactures	35,907
Not included in the two preceding classes	13,079
Total	72,156
The number of persons was	
Male	169,451
Female	175,772
Total population	335,243

This account includes the City of Bristol, the population of which, at the same period, was 87,780. The whole County, with the exception of the Chapelry of Icomb and Caw-hoosborn, is included within the Diocese of Gloucester; which comprehends one Archdeaconry and 10 Deaneries. Gloucestershire returns to Parliament eight Members, viz. two for the Shire, two for the City, two for Tewksbury, and two for Cirencester.

Aspect and soil. The aspect of this County is greatly diversified, Nature having divided it into three districts of very dissimilar character; named respectively the Hill, the Vale, and the Forest. The Hill district may be regarded as a continuation of the central chain proceeding South from Derbyshire. The extent of the Cotswold Hills, from Broadway Hill to near Tetbury, is 30 miles; and from Birdlip Hill to Burford, about 20.

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Their surface is undulating; and the climate, considering the elevation of the ground, unusually mild. The sides of the Hills abound with springs, and every little valley has its brook. The soil, which is seldom more than five inches deep, is generally a calcareous loam; mostly mixed with gravel and small stones, provincially termed *stone brath*. The subsoil is a calcareous rubble.

The Vale district constitutes the middle tract of the County, situated between the Cotswold Hills on the East, and the River Severn on the West. It is usually subdivided into the Vales of Evesham and Gloucester, and the Vale of Berkeley; the latter of these is separated from the former by a natural intersection, and is different in produce as well as rural management. The Vale of Gloucester stretches from North to South along the left bank of the Severn about 15 miles, and from East to West about seven. The soil is a rich loam, with a subsoil in general very retentive of water. The seasons are a week or ten days later on the opposite side of the Severn; probably from the proximity of the Cotswolds, which render the air more cool and humid. The Vale of Evesham, which runs into Worestershire, resembles that of Gloucester in soil and climate.

The Forest district is separated from the rest of the County by the River Severn, and is principally comprehended in the Forest of Dean, which was formerly valuable for the excellence of its timber. In a survey made in the reign of Charles II. the Forest is estimated to have contained originally upwards of 43,000 acres; of which 14,000 were Woodland. Several thousand acres, however, have been granted away by the Crown, and disafforested; and it, probably, at this time does not contain more than half the number computed at the Restoration.

The Vale of Berkeley, called also the Lower Vale, is of a semicircular figure, comprehending about 50,000 acres in the South-Western part of the County. The surface is more diversified than in the Upper Vale; the margins of the hills are hung with beech, and the scenery in general is extremely fine. The soil is a deep fat loam, exceedingly fertile. The richness of this Vale has been celebrated by William of Malmesbury, who describes it as "rich in corn, productive of fruits, in some parts by the sole favour of Nature. Neither has any County in England more numerous or richer vineyards, or which yield grapes more abundantly, or of better flavour; as the wine is but little inferior to that of France in sweetness."

The grand objects of husbandry in the Vale of Gloucester are, the growth of corn, the fattening of cattle, and the making of cheese. The system of tillage has of late years been much improved, and the wheat is universally *hood*, an operation that may be regarded as one of the most valuable improvements in Agriculture. The ordinary course is fallow, barley, beans or clover, and wheat. The plantations in the Vale consist wholly of fruit trees; the hedge trees are principally elm and willow. Marl and calcareous clay are in some places used as manure. The grass lands are for the most part alluvial deposits of the River Severn, or its tributary streams; and derive much of their fertility from the

GLOUCESTER-SHIRE.

Vale district.

Forest district.

Husbandry

Hill district.

GLOUCESTER-SHIRE.

inundations to which they are subject. In the Vale of Berkeley the land is principally appropriated to grass, scarcely 1000 acres being in tillage. The cheese of Gloucestershire has been long celebrated, and the dairies of this County are well managed and numerous, though in few instances vary large. The number of cows kept on each is seldom more than 30, and more frequently below that number. In the Vale of Berkeley the cheese is of superior quality; the kind called double Gloucester, or, locally, double Berkeley, is chiefly made in it. The quantity of cheese made in this district is estimated from 1000 to 1200 tons annually. The butter of this County, as well as the cheese, enjoys a high reputation.

Cattle, &c.

The predominating kind of cattle in Gloucestershire is the indigenous breed, though the long-horned cattle of Staffordshire, the Welsh and Herefordshire breeds have been of late years introduced in great numbers, chiefly for the purpose of fattening for the London markets. Swine grow here to a great size. The prevailing species is a cross between the Berkshire and the tall Gloucestershire breeds. The swine market at Gloucester is supposed to be the largest in the Kingdom. In the Cotswold husbandry, sheep form the primary object. The Cotswold sheep have long been famous, and a tradition prevails, contradicted indeed by the best informed modern writers, that the Spaniards originally procured their breed of fine woolled sheep from these hills. The native breed has been much improved in weight of carcase by intermixture with other stocks; but the wool is coarser than it was formerly, though its quantity is increased.

Rivers.

The River Severn contributes much to the wealth of this County. Entering Gloucestershire at Tewksbury, it winds through a vale rich in pasturage, and in some places abundantly wooded. About one mile above Gloucester, it divides into two streams, which uniting again a little below the city, form what is called Alney Island. It is soon after much increased by numerous tributaries, and the scenery of its banks becomes more bold and picturesque. The Severn is navigable for vessels of 150 tons burden up to Gloucester, where the first bridge across it occurs. This river is remarkable for its tide, which rolls in with a head three or four feet high, foaming and roaring in its course, as it meets the strong current of fresh water. The Wye separates this County from Monmouthshire, and the Upper Avon forms part of its Northern boundary. The Frome or Stroud River rises at Brimsfield, and joins the Severn at Framilode. The Thames, the chief of British rivers, has its source in this County at a place called Thames-Head, about two miles South-West of Cirencester. It soon enters Wiltshire, and receives the waters of the Churn at Cricklade, where it becomes navigable for small barges. The canals of Gloucestershire are the Thamer and Severn Canal, the Stroudwater Canal, the Berkeley Canal, and the Hereford and Gloucester Canal.

Minerals.

Iron ore is found in abundance in Gloucestershire, particularly in the Forest of Dean, and numerous furnaces are employed in its reduction. Lead ore is also found, but not in sufficient quantity to merit attention. Coal is most abundant in the Forests of Kingswood and Dean; in the latter are upwards of 120 pits; the average depth of which is between 30 and 40 fathoms. Limestone and freestone are the principal rocks of this County; the latter occurs in the Cotswolds;

the former is the general substratum extending across the Channel to Monmouthshire and Glamorgan-shire. The mineral springs are well-known.

The manufactures of Gloucestershire are numerous. Woollen cloths of all kinds, carpets, and stockings, are made in every part of the County. Iron is the object of manufacture which stands next in importance. At Gloucester are considerable pin factories, and many others which follow in the train of the staple manufacture, that of woollen cloths.

The numerous ruins dug up in this County prove that it was much inhabited by Romans, or Romanized Britons. Gloucester appears to have been the military station, and Cirencester the metropolis of business and pleasure. The principal Roman roads were the *Ikenild Street*, the *Irming Street*, the *Foss Way*, and the *Via Julia*; the first three of these appear to have passed near Cirencester; the last may be traced with tolerable certainty from Bath to the banks of the Severn.

The City of GLOUCESTER stands in a Vale of the same name, rising into a gentle eminence on the Eastern bank of the Severn. It was the Roman *Glevum*, and abundance of antiquities have been discovered on the site of the ancient station. Many of them are described in the *Archæologia*, (vols. vii. x.) Under the Saxons it held the rank of a Royal City, and was frequently the residence of their Monarchs, especially of Edward the Confessor. Here also both the Williams often resided after the Conquest, and kept their Christmas Festivals with much splendour. Henry III. was crowned in the Cathedral of Gloucester. Parliaments were held in the City by Edward I. in 1279, at which many Laws were passed connected with the Statute of *Quo Warranto*, which have since been known technically as the Statute of Gloucester; by Richard II. in 1378; by Henry IV. in 1403 and 1407; and by Henry V. in 1420. During the Great Rebellion the City abandoned its loyalty, and declared for the Parliament. It was unsuccessfully besieged by the King, and its resistance proved of great detriment to the Royal cause.

A very high antiquity is claimed for the Bishopric of Gloucester, but on authority too questionable to be admitted. Lucius, the first Christian King of Britain, (whose life is so variously related as to occasion doubt whether he ever really lived at all; and who in death has had no less than three places of interment assigned to him, the Cathedral, and St. Mary de Lode in Gloucester, and St. Peter's, Cornhill, in London,) is the traditional founder in a. d. 169; and it has been supposed that the Bishopric, or as others have called it Archbiscopric, existed till the Saxons overran the Island, towards the close of the Vth century. But the first certain Ecclesiastical establishment was an Abbey, founded by Osric, King of Northumbria, a. d. 700. Of this splendid establishment three Queens of Mercia, Kineburga, Eadburga, and Eves, were successively the Abbesses. About 90 years after its foundation, this House was ravaged, and its inmates were dispersed by the Saxons; and it continued in ruins till Aldred, Archbishop of York, erected a magnificent church in a. d. 1060. It is this Abbey Church, with the various additions it received in the lapse of five centuries, which was advanced by Henry VIII., in 1541, to the dignity of a Cathedral, with a Chapter, consisting of a Dean and six Prebendaries.

The Central Tower, and the Southern Porch, are profusely ornamented specimens of the style of the

GLOUCESTER-SHIRE.

Manufactures.

Antiquities.

City of Gloucester.

Ecclesiastical Foundations.

The Cathedral.

GLOUCESTER-
SHIRE.

XVth century. The nave is Norman; it is divided from the choir by a modern screen, an unhappy example of the injudicious taste of Kent. The choir is richly decorated with stalls of tabernacle work, carved in oak. A high star of fine tracery is concealed by a Corinthian screen, in equally bad taste with that which supports the organ. Around part of the choir runs a gallery,—the *Whispering Gallery*,—which returns the voice with as much fidelity as that in St. Paul's. The Lady Chapel is of great beauty. Near the High Altar stands the tomb of Edward II., kept in repair by Oriel College, Oxford; and in the South Aisle is a figure, carved in Irish oak, supposed to represent Robert, eldest son of the Conqueror, who died in Cardiff Castle, after an imprisonment of 26 years, and was buried in the choir of this Church. The Cloisters, built in the XIVth century, are the most beautiful and perfect in England. On the Eastern side stands a Norman Chapter House, which in the reign of Mary was converted into a Library, not many years since greatly enlarged by a bequest of Dean Tucker. A Collegiate School, founded by Henry VIII., and originally intended for the instruction of the choristers, is held in an apartment over the audit room. The Episcopal Palace, a modernized building, is near the West entrance, and the College green is surrounded by the Deanery and Prebendal houses.

The following are the dimensions of the Cathedral :

	Feet.	Inches.
Extreme length from East to West.....	420	
Of the Nave	174	
Of the Choir	140	
Of the Lady Chapel	92	
Of the Transepts from North to South	144	
Breadth of the Nave	41	
Of the North Aisle.....	20	10
Of the South Aisle.....	22	
Of the Transepts	53	6
Of the Lady Chapel	24	6
Height of the Nave	67	6
Of the Aisle.....	40	6
Of the Choir	56	
Of the Lady Chapel	46	6
Of the great Tower including the pinnacles	225	
Dimensions of the Cloisters 148 feet by 144.		
Of the Chapter House 72 by 36.		

Walls.

The Walls of Gloucester were anciently of great strength, and their erection was attributed to Merlin, a sufficient voucher for their reputation. They were completely demolished soon after the Restoration, with the exception of the West Gate, which dates from the reign of Henry VIII., and leads to a bridge of five arches, built during the time of Henry II. The bridge is connected with a stone causeway, *Ower's Causeway*, which traverses the low meadows of the Isle of Alney for about half a mile. The remains of the Castle, of Norman structure, were entirely removed a few years since for the erection of a County Gaol on their site. Of the eleven Parish Churches which Gloucester once contained, are now remaining that of 1. St. Michael; 2. St. Mary de Crypte, near which are the ruins of two Monasteries, one of Grey, the other of Black Friars; and a Grammar School, which every four years sends an exhibitor to Pembroke College, Oxford. 3. St. Nicholas. 4. St. Mary de Lode, which presents many remains of Saxon architecture. 5. St. John, a modern building. 6. Trinity. Besides these Churches there is a Chapel of St. Aldate. St. Bartholomew's Hospital,

Churches.

for the maintenance of poor pensioners; that of St. Mary Magdalen, a House of Industry, and a County Infirmary, are among the buildings dedicated to charitable purposes.

Pin-making, hemp and flax dressing, and bell-founding, are the chief manufactures. The number of voters who return the two Members for Parliament is about 3000, and the City has in itself the privileges of a County. The streets are clean, well paved, and lighted. Distant 106 miles West by South from London. Population in 1821, 8974.

BERKELEY, CHELTENHAM, and CIRENCESTER, have been separately described. The village of *Clifton* is distinguished for the romantic beauties of its situation among the cliffs which surmount the Avon; and for its Hotwells, which since the close of the XVIIIth century have been much used in pulmonary diseases. Population in 1821, 6981. Distant from London 115 miles.

Minchin Hampton, originally *Monachyn*, from a Michin grant of it made by the Conqueror to the Nuns of Caen, is a considerable market Town, with large cloth manufactories. The Church is a fine Norman fabric. Population in 1821, 3246. Distant 98 miles West from London, 10 from Cirencester.

Painswick is a small market Town irregularly built on the Southern declivity of Sponed Hill. The Church has a fine tower and spire, but other parts of it have been grievously mended in a bastard Doric and Ionic taste. Sponed Hill is the site of a Roman camp, variously called *Kingsbury Castle*, *King's Barrow*, and *Castle Godwin*. The last name is derived from its traditional occupation by Earl Godwin, during an insurrection in the time of Edward the Confessor. The Population in 1821 was 3201, principally employed in the cloth manufacture. Distant 101 miles West by North from London, seven South-East from Gloucester.

Stroud, on the ridge of a declivity, near the confluence of the Frome and the Slade Water, is the central depot of the clothing district. The surrounding scenery is very pleasing, and the Town is respectably built. Population, 5321. Distant 11 miles South-East from Gloucester. 103 West from London.

Tetbury is a pleasant market Town near the source of the Avon. It once had the remains of a Castle and a Camp. The Church is a handsome building, the tower ancient, the body a modern imitation of the pointed style. The cloth manufactories flourish here as in the other towns of Gloucestershire. Population 2533. Distant 25 East from Bristol, 99 West from London.

Woodchester, a village two miles and a half West from Stroud, is celebrated for numerous Roman antiquities discovered in it. For these we may refer to the very elaborate *Account* published by Mr. Lyons. Population 845.

Sir R. Atkins, *Ancient and Present State of Gloucestershire*, fol. 1712, reprinted 1768; this work is extremely scarce; most of the copies of both editions having been burned; Rudler, *New History of Gloucestershire*, fol. 1779; Bigland, *Historical, Monumental, and Genealogical Collections relative to the County of Gloucestershire*, 1791, &c.; Lyons, *Collection of Gloucestershire Antiquities*, 1804; Rudge, *History of the County of Gloucester*, 1803; Yate and Fockbrooke, *History of Gloucestershire*, 1803; Marshall, *Rural Economy of Gloucestershire*, 1796. Besides many local Tracts.

GLOUCESTER-
SHIRE.

Cibon.

Michin
Hampton.

Painswick

Stroud.

Tetbury

Woodches.

181.

GLOVES.

GLOVE, s. } A. S. *glof*, which Hicet (*Gram.*
GLOVE, n. } *A. S. p. 214*), says, is so called, a *fa-*
GLOVE. } *maris vel intercapinae digitorum*, and
which will then be derived from the A. S. *cliof-an*, to
cleave, (Serenius, from the Sw. *klyf-va*, *fndere*.) Lye
observes, that in Danish *manica* are called *haand-*
glofuer, a word compounded of *hand*, and *klofue*,
fndere, to cleave. The Swed. *klof-va* denotes generally
every kind of cleft or fissure. *Ihre*.

Clothing for the hand; separating and covering each
finger.

For he sterliche leath the kapping of han [his hands] and neuer
but when he bereth haules, so veste he gloves.

R. Gloucestre, p. 492. note.
As if he merchant make his way over meane corans
And he bywardes happe with kyn for to mete
O' his hatt o' his hed o'pore elles bus gloves
The merchant not far go.

Piers Plouman. Finion, p. 217.
Upon his hoodes were his glove white.

Chaucer. The Knight's Tale, v. 2876.
But er thei gon, some advantage
There will thei have, and soon pillage
Of goodly wardes, or of behestes,
Or elles thei take at ryght
Out of his hounde a fygge or glove.

Gower. Confessio, book v. fol. 123.
What other thinges are theyns, shawls, gloves, mysters, and all the
whole pompe of thei's disguising, than false signes in which Paule
propheeted that they shoulde come.

Tyndall. Works, fol. 143. *The Obedience of a Christian Man*.
We saw among them leather dressed like gloves' leather, and
like things like white leather of a good length.

Holingsh. Voyages, 4^{to}. vol. iii. fol. 100. *Mr. John Davis*.
— Hence therefore thus vice cracke
A scallin gventell now, with joynts of steels
Must glove this hand.

Shakespeare. Henry IV. Second Part, fol. 76.

Thy' wouldst thus hurme to carill of loss,

And busy with hymens thy lance's glove.

Spenser. The Shepherd's Calendar. February.

It is not to be thought that he that makes a doublet shall ever
make three sleeves unless a man have three arms, or a glove with six
fingers for him that hath but five.

Taylor. Rule of Conscience, book ii. ch. i. fol. 182.

A hawk he [the upstart country gentleman] estimates the true
burden of nobility, and is exceeding ambitious to seem delighted in
the sport, and here his fist glove with his jewels.

Bishop Earle. Microcosmograph, Ed. 1611.

Physicians, lawyers, gloves on the stall,

The shopkeepers speak mathematics all.

Dr. Corbet. On the Occasion of a Blessing Star.

We daily see, that day's doing will have a version from gloves, that
make their wear of dog's skin; they will bark at and be churlish to
them, and not endure to come near them, though they never saw
them before.

Dryden. Of Bodes, ch. xxviii. fol. 419.

Him great Tydides opens to contend,
Warm'd with the hopes of conquest for his friend;
Officious with the cincture girls him round;
And on his wrist the gleams of death are bound.

Pope. Homer. Iliad, book xxiii.

Cleely, brisk maid, steps forth before the rout,
And kind' with smacking lip the snoring loud;
For custom says, 'where'er this venture proves,
For such a kiss demands a pair of gloves.'

Gay. Pastoral. Saturday.

It is certain that one Edward Horne suffered at Newgate, where this
Daylight had been, and spoke with one or two of the same parish,
that did see him there burnt and did testify that they knew the two
persons that made the fire to burn him: they were two gloves or
flemings, whose names he had in his note-book.

Strype. Memorials. Queen Mary, anno 1558.

It is remarkable that the priests (Kemp, Archbishop of York, and
afterwards of Canterbury) wear this yellow gloves, which are well
represented.

Walpole. Anecdotes of Painting, vol. i. p. 58. ch. ii.

VOL. XXII.

GLOVES.

If we follow a reading of the Targum, the invention
of GLOVES may be traced to a date of very remote an-
tiquity; more than 1300 years before the Christian
era. In *Ruth*, iv. 7. where the ceremony of conveying
over a title and estate among the Israelites is described;
in which the seller pulled off one of his shoes, (as is
generally believed) and delivered it to the purchaser,
the Hebrew reads *נָּתַן calcamentum*, a shoe; but the
Chaldaic version substitutes *פרט*. This in one transla-
tion is interpreted *excalceavit* *vir vaginam suam*, where
the verb *excalceavit* annexes the meaning of the Hebrew
to the ambiguous word *vagina*; but the Rabbi Solomon
Jarchi understands it of a Glove. Seiden (*de Jure*
Nat. vi. 5.) argues that it was a shoe, and particularly
specifies the kind.

That the Persians wore Gloves is plain from two
passages of the *Cyropædia* of Xenophon. To one, he
speaks of an occasion in which Cyrus went without
them, *ὅτι δὲ χεῖρας ἔειπεν τὸν χειρῶν ἔχειν* (viii. 3.)
in the other, of the general habit of the people, who
wore them (as we imagine) lined with fur during winter,
*ἀλλὰ παρ' αὐτοῖς τὸ τῶν χειρῶν οὐ πόρον περὶ αὐτῶν καὶ αὐτὰ καὶ
πολλοὶ ἀπὸ τοῦτον ἀποκαταβαίνουσιν, ἀλλὰ καὶ περὶ ἀκέραι τῶν
χερῶν χεῖρας ἐστέλει καὶ ἐκτεταλῶσθαι ἔχουσιν* (viii. 8.)

Athenæus (xii. 2, *ad fin.*) has cited this last pas-
sage, and Casaubon in commenting upon it has fallen
into a very singular error. He states, at first broadly,
that neither the Greeks nor Romans used Gloves.
*Neque Græci neque Romani habuisse in usu manuum
tegumenta quibus etiam rusticæ hodie utuntur*. It is in a
renewable instance of lapse of memory in this profound
scholar, that the very words which he uses should not
have reminded him of the rustic occupation in which
Laertes was employed at the time in which Homer
describes him *Gloved*.

Ἀερίπινος ἔχειν • • • • •

Χειρῶν οὐ τοὶ χεῖρας, ἄλλως τῶν.

Of. c. 223.

On his hands mittens lest they might grow red,

as honest Ogilby translates it, assuming the effect for
the cause; and they were probably Gloves of the same
rude kind as those still worn by modern hedgers.
Casaubon, a little onward, with equal faultiness, quali-
fies his statement, and says, that Gloves were unknown
to the older Greeks; we do not suppose that in search
of antiquity he intends to go beyond the Trojan war:
in after times, he adds, when luxury erect in, they
became used by the effeminate, but not without the re-
prehension of the Sages; and this he proves, by a pas-
sage of Musœonius (cited by Stobæus.) Again among
the Romans we find that Varro has mentioned Gloves;
*oliva quæ manu stricta melior est quæ digitis nudis
legitur, quam illa quæ cum digitalibus* (i. 55.) Per-
haps, however, Casaubon might intend to restrict his
assertion to Gloves as general articles of dress; and
among these, neither the *χεῖρας* of Homer, nor the
digitalis of Varro, can fairly be included; nor indeed the
Gloves of the Greek archers, of which Eustathius speaks,
when commenting on the above-cited passage in the
Odyssey, and which he says had no divisions for the
fingers. Casaubon soon after refers to a passage in
Pilo's *Letters*, to prove that in the days of Trojan the
Romans wore Gloves. The writer is describing the
stodious habits of his Uncle; *in itinere, quasi solutus
cæteris curis, huc uni vacabat ad latius notarius cum
libro et pugillaribus, cujus manus hylæ manibus munie-
bantur, ut nec cæli quidem asperitas illum studii tem-
pus*

4 M

GLOVES. *eripere*. (iii. 5.) This passage has been cited at length by the compilers of the *Encyclopédie Méthodique*, (*Antiq. Gaule*), who mistakenly apply it to the secretary of the younger Pliny himself, instead of that of his Uncle. The author of the *Curiosities of Literature*, (1st Series, i.) has referred to the passage as relating to the elder Pliny's journey to Vesuvius; but this agreeable writer has simply redeemed his slight inaccuracy by leading the way to many particulars, with which, otherwise, we should be unacquainted.

That *manice* is often to be interpreted sleeves, there can be little doubt. Of the three other mediæval words to which Mr. Fosbrooke, (*Enc. of Ant.* 854.) points as signifying Gloves, one, *mastigia*, has nothing to do with them. *Mastigia* is the strap which the Monks used as a girdle. *Manufolia*, and *Muffela*, are more correctly applied.

Strutt derives the use of Gloves in England from the Continent. He does not think that they were known among us before the close of the 14th century; and as a proof that even then they were far from common, he refers to a law of Æthelred II. (between 979 and 1016,) in which five pairs of Gloves make a considerable part of the duty paid to that Prince by a Society of German merchants for the protection of their trade. The Gloves of the Saxon Clergy in the 13th century appear to have been made of linen; but even in that century, and in the next, although mentioned as parts of Regal and Pontifical habits, they appear to have belonged to State dresses rather than to have been worn for comfort or convenience. In the 13th century they were adopted by the Nobility, who wore them richly embroidered, and reaching to the elbows. The ladies occasionally wore them; but as they concealed their rings, they were far from being generally used. The sleeves of their gowns were long enough to be let down as mittens for pleasure, and such we believe to have been the Roman *manice*.

Gloves were given as marks of solemn investiture, a custom probably derived from that of the Hebrews, to which we have before alluded. They were sent also as a token of challenge, or thrown down and taken up severally by the challenger and him who accepted the defiance. A remarkable instance of both these customs may be found in the account of the death of Conradin of Swabia, who was murdered on the scaffold in A. D. 1268, by Charles of Anjou, his successful competitor for the Crown of Naples. Conradin, before submitting to the executioner, threw his Glove among the pitying spectators, as a pledge of future vengeance. The Glove was carried to his brother-in-law, Peter of Aragon, who accepted it as a token of investiture with the rights of his murdered kinsman. (Sismondi, *Rep. Ital.* xvi. ad fin. where the original authorities are given.) The Knight also wore his lady's Glove in his helmet. The Gloves of the time of Elizabeth were richly perfumed, and a pair presented to the Queen by the Vice-Chancellor, on her Majesty's visit to the University of Cambridge, in 1578, are reported in one of her *Progresses*, to have cost sixty shillings. Sometimes the contents of the Glove materially increased its value, for it was filled with coin.

To the Belgic form of marriage given by Selden, (*Uxor Ebraica*, 25.) the bridegroom presents the bride with a pair of red Gloves, in which are placed three silver coins, (*loco arree rpono danda*;) these, at a proper season, the Priest draws on the Bride's hands. Gloves of old

were given to those present at English marriages. The custom is now more common at Funerals; although, within a very few years, we remember to have seen a richly fringed pair of Gloves presented to a Bishop, who solemnized the nuptials between two parties of distinguished rank. At Maidene awizes, i. e. those at which no prisoner is capitally convicted, the Judges are presented by the Sheriff with white Gloves.

GLOW, v. A. S. *glow-an*; D. *gloeyen*; Ger. *gleuen*; Sw. *gloa*, *candere*, *incandescere*, *ignescere*, *incandescere*, to heat or kindle, to burn, to shine with heat or flame. And thus, says Skinner, the Glow-worm, i. e. *vermis candens*, called by the Greeks *λάρυρ*, (from *λάρω*, to shine.)

To warm, to heat, to burn, to shine with heat or flame; to have the colour or hue of any thing burning, of a warm countenance or complexion.

Till ye Holy Ghost, glowy hote as a glede.
Piers Plowman. Fison, p. 331.

With gay glittering glas, glowyng as the sonne.
Id. Cress, sig. B.3.

The circles of his eyes he his had
They glowden betwixen yee and red.
Chaucer. The Knight's Tale, v. 2134

She was a little amored, and glowyng with cruel lye.
Id. The first Booke of Boecius, fol. 211.

No yet the priory coales, of glowyng jellies
Could ever kinde candlelike face within my fantasia.
Gower. Heurba. An short Disme this complement.

Two thousand glow-worms shall attend,
And all their sparkling lights shall spend,
All to adorn and beautify
Your lodging with most majesty.

So Walter Raleigh. *Imitation of Marston*, in *Ellis*, vol. ii. p. 226.

And was to him beholding it most late
A little spark extinguish'd to the eye
That glows againe ere suddenly it die.

Drayton. The Legend of Mabilde the Fair

I feel my bosom glow with wanton fires,
Rais'd from the vulgar poems my mind inspires,
Wing'd with high thoughts, unto his praise to clime,
From deep eternity, who call'd forth mine.

Drummond. Flowers of Zion. An Hymn on the Fairest Fair.

If you will see a pageant truly glaid
Between the pale complexion of true love,
And the red glow of scorn and proud disdain,
Goe hence a little, and I shall conduct you.

Shakespeare. As You Like It, fol. 199.

Out he must break, glowingly againe and with a great lustre.
Beaumont and Fletcher. Wit without Money, act iv. sc. 1.

Now the signs common to them both, testifying as well the ripeness of the one as the seedness of the other, are the *glow-worm*, *circudela*, shining in the evening over the corn-fields; for as the rustic peasants and country clowns call certain flies or worms *glowing* and glittering star-like, and the Greeks name them *lampyrides*; wherein we may see the wonderful bountie and incredible goodness of Nature in teaching us by that little creature.

Hudon. Plow, vol. i. fol. 923.

There every bush is a wild beast, and every shadow is a ghost, and every glow-worm is a dead man's candle, and love.

Taylor. Rule of Conscience, book i. ch. 1.

And why not Marcella? Come, you arrive in vain
To hide your thoughts from one who knows too well
The inward glances of a heart in love.

Addison. Cato, act iv. sc. 1.

The light from heaven is strong, clear, and pure, carries its own demonstration with it; and we may as rationally take a glow-worm in quest of us to discover the sun, as to examine the celestial ray by our dim candle, reason.

Locke. Of Human Understanding, book iv. ch. xix. sec. 8.

But what will recommend the name of Jervin to inquisitive posterity was his intimacy with Pope, whom he instructed to draw and paint,

GLUM.
—
GLUT.

GLUM, n. } I. e. gloom, q. v. A *glum*; a gloomy
GLUM, adj. } look; a dark, dismal, sullen look. To
GLUMMISH, }
GLUMMY. } glombe, in Chaucer, to look gloomy.

It is of leue, as of fortune
That chaungech off, and all continue;
Which whilom wold of folke smile
And glombe on hem as oðer while.

Chaucer. *The Romance of the Rose*, fol. 136.

And that they should not take me up
with visage sad and glom
Although no letter vato thee
from me at all did com.

Draut. Horace. *Epistle to Julius Florus*.

These things while he did spake, she him beheld with looking glomous,
With rolling here and there her eyes, and still in silence dromous.
Phaer. *Virgil. Aeneid*, book iv.

— As ite true

With glomous darkish shade bespredes the same, that some may see.
Id. *Id.* book xi.

In her estate there sate the noble queene

Of Fame, perceyving howe that I was cum,

She wounded me with at my inward grene,

She loked haustily, and thus she glom,

Shelton. *The Crowne of Laurell*.

Though swain look glom and miss look fiery,

'Tis sothing but amorous ore.

Lloyd. *Epistle to J. B., Esq.*

GLUT, v.

GLUT, n.

GLUTTING,

GLUTTON,

GLUTTON, v.

GLUTTON, n.

GLUTTON, adj.

GLUTTONIZE,

GLUTTON-LIKE,

GLUTTONOUS,

GLUTTONOUSLY,

GLUTTONY.

of the same meaning.

To swallow; to swallow in abundance, to fill by
swallowing, to fill, to cram full; to satiate, to saturate,
to cloy.

Je Raygne al pe'xet byore vante byon to sngne,
And spende al je nyx in gletouge & idyngage.

R. Glouceter, p. 360.

Note in geteneus and in gletouge for gletouge here goodes.

And braky nat here bred to je poure, as je book botey.

Pierre Planchon. *Vence*, p. 166

Alas! the shorte throte, the lesse mouth,

Maketh that East and West, and North and South.

In ordie, in aie, in water, nere to swinke,

To geie a gletouge deintes mite and drinke.

Chaucer. *The Pardouners Tale*, v. 12429.

O Glotom, full of curiouseme;

O come first of our confusion,

O original of our damnation.

Till Christ had bought us with his blood again.

Id. *Id.* p. 12438.

But yet all were he wounder had,

Amonge the Grekes a name he had,

That cieped hyon the god of wine

And thus a gletom was diuine.

Greuer. *Conf. Am.* book v. fol. 69.

After the disposicion

Of gletomy, and dronkshyp,

That was a serie fellowship.

Id. *Id.* book vi. fol. 130.

For whiles he recoures for a double pay

He quite forgets the pay that payes for all,

Till leade (for golde) do glet his greedie gal.

Gauwanc. *The Fruits of Warre*, v. 68.

Let him drinke a lital alep made with cleen water and suger, or
a lital small biere or ale, so that he drinke not a great glut in a
lytel quantity.

Sir Thomas Elyot. *The Castel of Health*, book ii, ch. xviij.

And gletting of meate which weakeneth the body.

Sir John Cheker. *The Hart of Solidon*, sig. G 4.

Whene gletten chickens aloth feeds so fat, as scant their eyes be
seen.

Surrey. *Poems* 73.

Because they woulde not gletton-like,

Theyr whole pronoun eat.

Draut. Horace. *Satyr* 2.

Then sayde the monches. This request of oures is chiefly to re-
fresh the pure therby. No, (said the king) it is rather to pan
per your glettonous meues, which ouer are glettonous.

Dale. *English Vocabulary*, part ii, sig. R 4.

The Lord scooper seemeth not to bee the great matter, that is in
hand, such as he made with his disciples, but rather some unclean
clamorous feast, without equalitie, because eche eat riotously and
glettonously, not looking for other, begineth also to eate his owne
scooper.

Idol. 1 *Corinthians*, ch. xi.

Let the maide also learne cookery, not that slubbing and sacrowe
is meate to serue a great many, full of delicious pleasures and glet-
tony, which cookes meddle with; but sober and measurable.

Vico. *Instruction of a Christian Woman*, sig. B 7.

Therows glettony bene menyge one pyrrhied, that is that dyeth
himselfe temperately proletheth his life.

Balde. *Ann* 1551. *Jens Sprach*, ch. xviij.

Goxz. He'll be hang'd yet,

Though awry drop of water sweare against it,

And gape at widdit in glet him.

Shakespeare. *Tempest*, fol. 1.

The joy of the world resembles a torrent: as upon a glet of rain,
you shall have a torrent come rolling along with noise and violence,
overflowing its banks, and bearing all before it, yet is but muddy and
impure water, and 'tis soon gone and dried up.

Hopkins. *Sermons*, fol. 16.

Then the fat flesh-pots they so much desire,

Wherein in Egypt gluttony they fed.

When they came hungry home from cursing mine

Which only dulness and gross humours breed.

Draut. *Alceus his Birth and Miracles*, book iii.

On mote and pulse that feed, on beefe and mutton spare

So frugally they live, not glettonous as we are.

Draut. *Poliphilus*, song 20.

For what reason can you allege why you should glettonous and
devour as much as would honestly suffice so many of your brethren
that take pains in the word, like the great oster of *Kere*, when
they are either so unable, or so dull and lazy, that you do not see man's
labour.

Marvell. *Works*, vol. ii, p. 336. *The Rebeard Transport*.

Having owne framed their glettonous stomachs to have for food the
wild herbes of osters.

Sidney. *Arcadia*, book iv, p. 769.

The notish dott'rd, leigant and dull;

And next to him the max-craz'd glettonous gill.

Draut. *The Owl*.

And by his side rode lathome Glettony,

Deformed creature, on a filthy swine,

His belly was up-blowne with luxury,

And eke with fateneas swollen were his eyes.

Sprucer. *Pierre Queene*, ch. 4.

— For swinish gluttony

Ne'er looks to heu'n's smile his corpulent feast,

But with besotted base ingratulise

Crams, and blaphemes his feeder.

Milton. *Comus*, v. 776.

— Then too shalt see her bleed,

See her convulsive pangs, and hear her dying groans:

Go glet thy eyes with thy sister's lamens,

And laugh at dying Phaedra.

Smith. *Phaedra and Hippolytus*.

Thy must ye perish on a barbarous coast?

Is this your fate, to glet the dogs with gore

Far from your friends and from your native shore.

Pope. *Horace*. *Thud*, book ii

GLUT.
—
GLUTINING.
}

They were not deprived from ignorance in God's word, neither for not doing their duty, nor for glutting, nor swearing, nor dining, nor hunting.

Stryper. Memorials. Queen Mary. Anno 1556.

In pleasure some their gluttony souls would steep;
But found their line too short, the well too deep;
And lesty vessels which no bliss could keep.

Dryden. Religio Laici.

"Is this," returns the priest, "for mirth a time?

When lovest thou glutting and such a prime?

The lascivious wits, dishonour'd, lose their taste,

The song is noise, and impatient is the feast."

Pope. Homer. Odyssey, book ii.

And what we say of lust and uncleanness, the same is to be said of gluttony and drunkenness: for these are so noxious and offensive to the Holy Spirit as the other, and render the man who is guilty of them every whit as incapable of his divine inspirations.

Sharp. Works, vol. v. p. 62. Discourse 3.

The pelican soon found the convenience of rearing in its mouth, when its appetite was glutted, the remainder of its prey, which is fish.

Fahy. Natural Theology, th. xxiii.

The epicure, who places his supreme felicity in the pleasures of the table; and the glutton, whose chief enjoyment of life consists in the indulgence of his appetite, and who is seized by his excesses, the gifts of providence which were intended for the support of his animal frame in the discharge of its duties, and to invigorate the powers of the mind, after they have been exhausted in useful services, these characters are considered by common consent as upon a level with the lowest of the brute creation.

Cygnar. On the Passions, &c. vol. ii. ch. ii. sec. 1.

Gluttonous excess obscures the lustre, and blunts the acuteness of our intellectual nature. It weighs down our soul to the earth. It pollutes its purity, and degrades it to a level with the body.

Knox. Works, vol. vi. p. 32. Sermon 3. On Grace.

Rank abundance breeds,

In gross and pumper'd cities, sloth and lust

And wantonness, and gluttonous excess.

Comper. The Task, book i.

It is of small moment which of these brutalities, whether gluttony or the bottle, deprives us of our reason and our health, either of them is sure to do it; for the certain issue of both is a legion of follies, and an hospital of disease.

Warburton. Works, vol. x. p. 84. Sermon 22.

GLUTA, in Botany, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx bell-shaped, deciduous; corolla, petals five, the lower parts agglutinated to the column of the germen; filaments inserted into the apex of the column; germen seated on the column.

One species, *G. Benghas*, a tree, native of Java.

GLUTINING, } Lat. *gluten*. See *GLUE*, ante.
GLUTINOUS, } Fastening or holding together
GLUTINOUSNESS, } by some viscous or gelatinous substance: gluey.

These (the beans from the mace) clean contrary, refresh and moisten in a notable manner, leaving an aquatic and viscous glutinous kind of sweat upon the glass.

Dugly. Of the Sympathetic Powder.

As for the steeping in wine, water does altogether as well: others wash the seeds from their scutelage, by breaking and bruising the glutinous berries.

Evelyn. A Discourse of Forest Trees, ch. xxi.

We have an skiff of faces, no chaff tongues,

No soft and glutinous bodies, that can stick

Like snails, on painted walls; or, on our breasts,

Creepe up, to fall from that proud height, to which

We did by slavery, not by service climb.

Ben Jonson. Sejanus, act i. sc. 1.

Nor is it any portion but a playster, he [the touch] offendeth; viz. his natural mucous glutiniveness which quickly consolidates any green gash in any fish.

Fowler. Worthies. Dorsetshire.

By the former, (the broad skin on each side of the belly,) assisted with the glutinous slime emitted from the seal's body, they adhere

firmly and securely to all kinds of superficies, partly by the tenacity of their slime and partly by the pressure of the atmosphere.

Derham. Physico-Theology, book viii. ch. i. (note 4.)

In good spirit of wine, whose tenacity and glutiniveness is far less than that of water, bubbles rarely continue upon the surface of the liquor, but are presently broken and vanish.

Boyle. Works, vol. v. sec. 6. p. 205. A Free Inquiry into the reserved Nature of Nature.

All these threads, being newly spun, are glutinous, and therefore stick to each other wherever they happen to touch, and in those parts of the web most exposed to be torn, our naturalist [the spider] strengthens them by doubling the threads sometimes sixfold.

Goldsmith. Miscellaneous, vol. iii. p. 205. The Secrecy of some Insects.

GLYCERA, in Zoology, a genus of *Annelides*, established by Savigny, belonging to the family *Nereidæ*.

Generic character. Antennæ short, equal, of two joints, no antennæ, nor jaws, nor any tentacula at the orifice of the trunk; no beards, nor crested feet; all the cirrhi nipple-like, very short; gills distinct.

The type of the genus is *Nereis unicolor*, Cuvier. *Mus. Paris*; perhaps the *Nereis Alba*, Muller. *Zool. Dan.* ii. pl. lxxii. fig. 6, 7. The genus wants further examination.

GLYCIMERIS, in Zoology, a genus of *Bivalve* shells, belonging to the family *Solenida*, established by Lamarck in his System. Daudin proposed this genus under the name of *Serfordaria*, and it has been changed to *Cyrtodaria*. It has been placed with the *Mya* by Gmelin, but it differs by having an external cartilage.

Generic character. Shell long, gaping at each end; hinge toothless; fulcrum very large, callous; ligament and cartilage large, external. Living buried in the sand in the Northern seas.

The type, *Mya siliqua*, Chemnitz, pl. 198. fig. 1934; *G. siliqua* and *G. incrassata*, Lamarck.

GLYCINE, in Botany, a genus of the class *Dialophia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx inferior, two-lipped, standard of the corolla inversely heart-shaped, wings small, oblong, keel linear, falcate, pressing back the standard with its point.

A genus of elegant climbing shrubs, mostly natives of the Southern Hemisphere; many of the species are ornamental Green-house and stove plants.

GLYCOSMIS, in Botany, a genus of the class *Decandria*, order *Monogynia*, natural order *Aurantaceæ*. Generic character: calyx five-parted, corolla, petals five; berry five-celled; cells one-seeded.

A genus divided from *Limonia*, containing two species, natives of the coast of Comorand. Decandolle.

GLYCYRRHIZA, in Botany, a genus of the class *Diadelphica*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx two-lipped, standard of the corolla including the wings and keel; pod ovate, compressed, hairy, two-seeded.

Five species, natives of the Eastern parts of Europe, and one species, native of North America. *G. glabra* of Linnaeus, the Liquorice root, now forms a distinct genus.

GMELENA, in Botany, a genus of the class *Didynamia*, order *Angiospermia*. Generic character: calyx four-toothed; corolla four-lobed, bell-shaped; anthers, two two-parted, two simple; seed-vessel a berry, four-celled, cells one-seeded.

Two species, *G. Anatica* and *G. parviflora*, natives of the East Indies.

GLUTINING.
—
GMELENA
}

GNA-
THIUM.

GNAW.

Generic character. Lip transverse, lower lip very small, scarcely visible; mandibles extended, long, curved, toothless, very acute; jaws open, with a very long, very slender lobe; palpi filiform, joints cylindrical; chio trapezoidal; antennae enlarging towards the top, last joint long, conical; body linear; thorax campanulata. Nearly allied to *Mylabris*.

The type is *G. Francillonii* of Kirby from Georgia. GNATHOBOLUS, from the Greek γνάθος, a jaw, and βόλλω, to cast, Schneider; in Zoology, a genus of animals belonging to the family Clupeoides, order Malacopterygii Abdominales, class Pisces.

Generic character. Mouth vertical, closed by raising the lower jaw, opened by depressing it, at which time is protruded from the upper jaw a slightly-arched short lamina, which, when the mouth is closed, recedes and rests upon the gill covers; gill-covers scaly in front, transparent posteriorly and resplendent; head, body and tail compressed; thorax carinated and armed with eight spines, as is also the abdomen with a double row of twenty-eight; dorsal fin small, and placed far back; anal long, and reaching to near the root of the tail; no ventrals.

But one species of this genus is known, *G. spinifer*, Schneid.; *Odontognathus aiguilloné*, Lacépède. Remarkable for its fine silvery hue, and hence called by the French Colonists of Cayenne the *Sardine*, of which fish, properly so called, it is a rival in the estimation of Gourmands.

See Bloch, *Ichthyologia*, & Schneider.

GNATHOPHYLLUM, in Zoology, a genus of Long-tailed, Decapodous Crustacea, established by Latreille, and allied to *Hippolytus*.

Generic character. Outer jawlike feet foliaceous; the carpus of the two first pair of feet not divided into small joints, the inner antennae ending in two threads.

The type of the genus is *Alpheus elegans* of Risso, *Hist. Crust. Nice*, pl. ii. fig. 4, perhaps the *Cancer cardus* of Olivier, *Zool. Adriat.*

GNAW, n. } A. S. gnag-an; D. knag-arn, kna-
GNAW, n. } wen; Ger. nagen; Sw. gnaga, rodere.
GNAWING } Junius derives from the Gr. γνάω, car-
pere; but there is no need to travel out of the Northern
tongues.

To press and wear sounder, sc. by the teeth; to fret or eat into by continued biting or action of the teeth; to corrode, to eat into, to prey upon.

To be rude he starts, & by his to fret & gnaw

He smoothes, & by his my life is le.

R. Gloucester, p. 417.

His children wonder, that for hunger it was
That he his arms gnawed, and not for war,
And myden! fider, do not so, alas.

Chaucer. *The Monk's Tale*, v. 14798.

By dromes, by chinking of doors, or creaking of houses, by gnawing of rats, and such manner of wretchedness?

Id. *The Perceus Tale*, vol. ii. p. 335.

And for example of all loodes,
With horse the shoulde be to drawe,
Till houndes had hire bones gnawed,
Without any supellure.

Geoff. *Conf. Am.* book iii. fol. 59.

Thus you see that the young man being the scholar gave his master a boate to gnaw, and bet him with his owne red, which the master had made for his scholar's tale.

Wilson. *The Art of Logic*, fol. 55.

Perceyunge thus the tyrannye of sinne,

That with his weyght hath humbled and deprest

My prides - by gnawing of the worme within

That never dieth, I live withouten rest.

Hyat. *Psalm* 38.

When they felt the terrible gnawing of inward fearfulness, they shall seek up their stynging remedies, and require their dytys merites, which is cleane to dye from Chryste and to forsak his lyving water for his filthy puddles of hypocrysy and dewtylthness.

Boke. *Image*, part i. sig. M.4.

Nowe therefore let vs have rebreue, the contention of familiar thinges, the gnawing at the heartes, and the fretting of mindes & vices, promises and requaytes made of diuine persons.

Matt. Henry VII. *The sixteenth Yere*.

This composition is good for those that is troubled with the spleene, or have weak and feeble stomachs, or be troubled with gnawing and pain there.

Helford. *Phisic*, vol. ii. fol. 52.

So be, now subject to the victour's law,
Did not once more, nor upward cast his eye,
For vile dishaile and cancor, which did gnaw
His heart in twaine with sad melancholy:
As one that loathed life, and yet dreynd'to dye.

Spremer. *Poeticus Quere*, book ii. can. 2.

The man of sense his most deuout,
But only smells the peal and flowers;
And he must be an idle dreamer,
Who leaves the por, and gnawes the streamer.

Pror. *Alma*, can. 1.

There is no rest unless you can rest in chains and flames of fire, and under the gnawings of an eternal worm and the eviscerating wrath of God.

Burn. *Works*, vol. ii. p. 66. *The Everlasting Rest of the Saints in Heaven*, ch. 2.

O'er the wild waste the stupid ostrich strays
In devious search to pick her starchy meal,
Whom fierce digestion gnaws the tern's ped steel.

Michle. *The Laniar*, book v.

Nine days I struggled—think the cruel strife
The gnaw of anguish, and the waste of life.

Beyer. *Poema*, part i. *Written in the Palace of Falkland*.

GNETUM, in Botany, a genus of the class Monocotyledon, order Monadelphica. **Generic character:** calathis imbricated: male flower, calyx petalate; corolla none; filament one; anthers double: female flower, as the male, style three-cleft, drupe one-seeded.

One species, *G. gnemon*, natives of the East Indies.

GNIDIA, in Botany, a genus of the class Octandria, order Monogynia, natural order Thymelæa. **Generic character:** corolla funnel-shaped, four-cleft, with four to eight petal-formed scales at the opening.

This genus of elegant shrubs, with fragrant flowers, contains about twenty species, natives of the South of Africa; several of the species may be found in most collection of Green-house plants.

GNOFF, Mr. Tyrwhitt quotes from Urry. "An odd cuff, a miser," and adds, "I know not upon what authority." Skinner says, *Atarus*, I believe from the A. S. *gnafan*, to gnaw; because (truly) he through excessive covetousness gnaws the very bones, as dogs do.

Whilom ther was dwelling in Owerford
A rich gnaf, that pestes helds to bords,
And of his craft he was a carpenter.

Chaucer. *The Miller's Tale*, v. 3188.

The chabrybra gnaf, that toyles, and moyles,
and delueth in the downe,
If happely be a scortie be,
so neede for into towne, &c.

Drant. *Horne*, *Satyre* 1.

GNOME, } Gr. γνῶμη, sententia. Sententia—
GNO'MOLOGY. } quæ Græci γνῶμης, appellat; utrum-
que autem nomen ex eo acciperant, quod amiles sunt
constitutæ aut decretis. Quinct. lib. viii. c. 5. They (sen-
tentia and γνῶμης) have received their name from this—
that they are like counsels and decrees. See Menage.

Gnomas, (Fr. *gnomes*), a name given by the Cabalists to certain lovable people whom they suppose to dwell within the earth. Vigenere calls them *Gnomons*,

GNAW.

GNOME.

GNOME.
GNOS-
TICK.

and this is derived from the Gr. *γνωμον*, knowing, provident. See *GNOMON*, *infra*.

Which art of powerful reclaiming, wisest men have also taught in their ethical precepts and *gnomologies*, resembling it, as when we bend a crooked wand the contrary way; not that it should stand so bent, but that the overbending will reduce it to a straightness by its own resistance.

Milton. Of Nuthless in Marriage.

Gnome [is] a saying pertaining to the manners and common practices of men, which is imparted by an apte levity, what in this our life ought to be done or not done.

Proem. Garden of Epiphany, (1577), sig. v. 3.

The *Gnomes* or *Demonstrations* of earth, delight in unshining.

Pope. Epistle Dedicatory to Mrs. Arabella Fermor.

GNOMON,

GNOMONICAL,

GNOMONICK,

GNOMONICK,

GNOMONIST.

Fr. *gnomon*; Gr. *γνωμων*, one who knows, who judges or determines; one who, or that which, points out.

For the peculiar application in *Dialling*, see the *Quotations*.

The shadow of the style in the diall which they call the *gnomon*, in Egypt, at noontide, is the equinoctial day, is little more in length than half the *gnomon*.

Holland. Plinie, vol. i. fol. 35.

Under whose feet, you see the setting sun,

From the dark *gnomon*, o'er her volumes run

Drowns'd in eternal night, never to rise.

Crashaw. On the Frontispiece of Isaacus's Chronology.

They [mathematicians] can make that inexhausted fountain of light (the sun) at so immense a distance, by the shadow of a little *gnomon*, fitly placed, give us an exact account of all the *journeys* he performs in the zodiac.

Boyle. Works, vol. ii. p. 340. A Discourse touching Occasional Meditations, ch. ii. sec. 2.

Men have given him a dial furnished with a magnetic needle, rather than an ordinary *gnomon* dial.

Id. Works, vol. p. 477. A Description about the Final Causes of Natural Things.

The use enables the *gnomonist* to make accurate dials, to know exactly how the time passes.

Id. B. vol. c. p. 418.

Suppose that a countryman, in a clear day, brought into the garden of some famous mathematician, should see there one of those curious *gnomon* instruments, that show at once the place of the sun in the zodiac, his declination from the equator, the day of the month, the length of the day, &c.

Id. B. vol. v. p. 398.

Men may enjoy the world above him, by applying to his own creature, as he by vast measures out of his reach, as the sun, by making it afford him the elevations of the pole, and the azimuths, meridians of all sorts, enough to make up an artificial *gnomon*.

Id. Works, vol. vi. p. 776. The Second Part of the Christian Virtuoso. Aphorism 8.

GNOSTICK, Gr. *γνωστικος*; Lat. *gnosticus*; GNOSTICISM. } Fr. *gnostique*; that can or may know. See the first Quotation from Tillotson.

And I think that no man that reads it [the Epistle of John] with attention, can doubt but that it is particularly designed against the impious sect of the *Gnosticks*, who, as the Fathers tell us, sprang from Simon Magus, and pretended to extraordinary knowledge and illumination, from whence they had the name of *Gnosticks*.

Tillotson. Sermon 15.

This difference between the title of the Old and New Testament is so remarkable, that one of the greatest sects in the Primitive Church (I mean that of the *Gnosticks*) did upon this very ground found their heresy of two Gods; the one, evil, and fierce, and cruel, whom they called the God of the Old Testament, the other, good, and kind, and merciful, whom they called the God of the New.

Id. Sermon 5.

He [Dr. Zeuchler] pretended that the most primitive Christians acknowledged not Jesus Christ in any other capacity, but according to his human generation only, till Plotinus and Gnosticism crept into the church.

Newton. Life of Bishop Hall, sec. 69.

These objections were eagerly embraced, and as peevishly urged, by the vain science of the *gnosticks*.

Gibbon. Decline and Fall of the Roman Empire, ch. xii.

GO,

GO'ER,

GO'ING,

GO-BETWEEN,

GO-IV,

GO-EART.

A. S. *gan*; D. *ga-en*; Ger. *ge-hen*;

Sw. *ga*; Scotch and old English *ga*.

Go (see COME) is a compound term

expressing a particular species of

motion. We see a thing in motion,

the distance from us lessens, the thing

approaches, and (we say) it comes; but if the distance

increases, the thing departs, and (we say) it goes.

To go is usually interpreted in union with prepositions, or even with other words connected with it; and thus, improperly, the meaning of the whole phrase is ascribed to the single word.

To go aside, (*suh.* from the right way,) to deviate, to err.

To go between, (*suh.*) as mediator, intercessor; to mediate, to intercede, to interpose.

To go by, (*suh.*) as a rule; to act by, or in obedience to, to obey.

To go over, (*suh.*) from one party to another; to revolt.

To go (with prepositions, or by inference) is equivalent to the words

To advance, to return, to proceed, to recede; to succeed; to pass.

To go, is to move voluntarily or involuntarily; by the action of our own limbs, or by conveyance. Go is opposed by Chaucer to *ride*; to ride or go, *ac.* on foot; to walk.

þe see goþ bym al shoote, he start as a yle.

R. Glouceter, p. 1.

Now at his last goþing, when he to Gacyon went,

ge sette a certeyn þing, at your byke went.

R. Bruner, p. 258.

For perille of euill goþing þe kyng purposed to go.

Id. p. 318.

For as a man that goth in pilgrimage, cleide his hermitage, and bihook to him his goodie, and to on he gaf fyve talentis, to another twyne; and to an oþur oon, to schiþt his owne verna, and wente forth anon.

Wiclif. Matthew, ch. xxv.

Symont Petir seide to him, Lord, whider goth thou? I haue answered, whider I go thou mayst not see us now; but thou schalt see us aȝen.

Id. B. ch. xiii.

Simon Peter sayde unto him: Lord, whither goest thou? Jesus answered him: whither I go thou canst not follow me now, but thou shalt follow me afterwards.

Bible, John 1551.

Right by the hopper woi I stand,

(Quod John) and seen how that the corn gas in.

Chaucer. The Reeve Tale, s. 4035.

That oþer wher his last may rite or go,

But see his lady schiþ he never no.

Id. The Angles Tale, s. 1353.

Thy temple wil I worship aȝen;

On this altar, wher I rite or go,

I wol den sacrifice, and first beo.

Id. B. v. 2254.

And yet this is a wonder most of al,

Why thou thus anonest saidst thou wost nat yet

Touching her goþing, how that it shall fol.

Id. The fourth Boke of Troilus, fol. 182.

How oft time may see rede and see

The treason, that to women hath be don

Th what fine is such lose, I can not see

Or where becometh it, when it is go, (i. e. gone).

Id. The second Boke of Troilus, fol. 162.

To whom the Helians and their confederates had diverse times

tyres battel; wherein going by the wars, they had received great

donage.

Arthur Golding. Censor. Commentaries, fol. 23.

GNOS-
TICK.
GO.

GO.
GOAD.

For unto the place, where as at that season they foudle the Leeds
Aven, there resorted as innumerable multitude of people, so as it
seemed as it had been an chiding and blowing of cammors and gours.

Ullst. Mark, ch. v.

Compare the Pope's doctrine to the word of God, and thou shalt
hate that there hath ben, and yet is a great gony out of thy way.

Tyndal. *Works*, fol. 132. *The Obedience of a Christian Man.*

Saw. Let go slau, or thou dy't.

Eun. Good gentlemen, see your gate and let
Four volte passe.Shakespeare. *Leor*, fol. 304.

Might be a copie to these younger times;

Which, followed well, would demonstrate them now
But gorse backward.Id. *All's Well that Ends Well*, fol. 232.

Is the rough French horse brought to the dore?

They say he is a high gure, I shall soon try his mettle.

Bromont and Fletcher. *Cupid's Revenge*, act. ii. sc. 1.

Then comes the time, who lires to see't,

That gony shall be w'd with leet.

Shakespeare. *Leor*, fol. 297.

And they said, go to, let us build us a cite and a tower, whose top,
(may reach) unto the heauen that we may get vs a name, lest we be
scattered vpon the whole earth.

Bible. *Genes*, ch. xi. v. 4.

If force be not to be used in your case or mine, become unreasonable,
or unjust; you will, I hope, think fit that it should be forbore in all
others, where it will be equally unjust and unreasonable; as I
doubt not but to make it appear it will unreasonably be, wherever you
will go about to punish men for want of consideration.

Locke. *Works*, vol. ii. fol. 259. *A Second Letter Concerning Toleration.*

Eternal goodness manifestly still

Preserves my soul from each approach of ill;

Ends all my days, on all my days begin

And keeps my gony, and my conyng-in.

Parnell. *The Gift of Poetry.*

But when the year is at an end,

Comparing what I get and spend,

My gony out, and comings in,

I cannot find I lose or win.

Swift. *Riddle* 4.

My grandmother appears as if she stood in a large drum, whereas
the ladies now walk as if they were in a court.

Spectator, No. 109.

These good-fellowes influence the persons with whom they carry on
the intercourse, by stating their own sense to each of them as the
sense of the other; and thus they reciprocally master both sides.

Burke. *Appeal from the New to the Old Whigs.*

She [Mrs. Roundabout] puts me in mind of my Lord Bustom's
Indian sheep, which are obliged to have their monstrous tails trundled
in a gony.

Goldsmith. *The Bee*, No. 2.

GOAD, v. A. S. ga, goad, goad, cupia, stimula,

Goad, n. j. Lye; and Sonner, the point of a
weapon, a spear or arrow-head, a sting, prick or goad.
Perhaps that which god-eth, or causes to ga or go;
and thus, consequently, a prick or spur; and the
verb,

To prick or spur, to stimulate, to urge on, to excite.

For I do lodge these same goods and prickens wherewith their consciences
are prickt and wounded to be a greivous feeling of their same
injudgment.

Calaneo. *Four Goshie Sermons*, serm. 1.

And therefore goaded with most sharpe occasions,

Which by nice manners by, I put you in

The use of your own virtues, for the which

I shall continue thankfull.

Shakespeare. *All's Well that Ends Well*, fol. 252.

They three holly whips have been'd,

And tough barell goads have gon,

Soudly they your sides will laute,

If their courage fail them not.

Dryden. *The Shepherd's Sinner.*

At length by rage and goading darts compell'd,

Drovn he drags his load across the field;

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Nar once attempts to charge but drooping goes,
To bear his dying load amidst his foes.

Rour. *Lucan*, book iv.

A hind that stood beside

A rustic weapon for her rage supply'd,

A pointed goad he brought, with which he drew

From every limb the streams of sanguine hue.

Ibid. *Orlando Furioso*, book xxvii.

GOAL, Henshaw, (in Skinner) from the Fr. *gaulle*, a
pole, a stake; because a pole, stuck or fixed in the
ground, was used *pro meta*. The Fr. *gaulle*, Lye thinks,
is manifestly from the A. S. *ge-af*, which denotes the
same thing. Meunge, from the Lat. *radix*. By usage,
goal is

That to which our course is directed, and at which it
ends; also, from which it commences, and to which it
returns.

So that I saw the chauce as perfectly as I saw my true image in
a glasse, that there was no person (if I had ben greedy to attempt the
entrapme) could ever should have won the ryng or gott the pole
before me.

Hall. *Richard III.* The second Verc.

As in the reneyage, passing the gale is accounted but rubenese, no
reneyage halde way is reputed for slownesse.

Sir Thomas Elyot. *The Governour*, ch. xx.

Canas byrd, come in to bear the ball,

And goldfinches do hope to get the pole.

Gauguin. *The Complaints of Phylomene.*

Part carb-tair fiery steeds, or shun the goad

With rapid wheels, or foisted brigades form.

Milton. *Paradise Lost*, book ii. l. 531.

And the slope saw his upward beam

Shoots against the darky pole,

Purc toward the other goad

Of his chamber in the east.

M. Comus, l. 109.

O'er-aspent with heat, his breath he faintly drew,

Parch'd was his mouth, nor yet the goad in view,

And the first apple on the plain he threw.

Rusden. *Ovid. Metamorphoses*, book x.

So self starts nothing but what tends space

Home to the goad, where it began the race.

Cowper. *Cherity.*

GOANDWANA, or GONDWANA, signifies the country
of the Gonds, a low Tribe of Hindia, who occupied, at
no very remote period, the whole tract South-East of
the Nerbada, (Nerbudda,) which in modern times has
formed the territory of the Rājā of Nāgpur. (Sir J.
Malcolm's *Central India*, i. 31.) It is one of the
Northern Provinces of the Dekan, comprehended, for
the most part, between the 18th and 24th parallels of
North latitude, and adjoining to the Sūbhāddries of
Behar, Allah-ābid, Malwah, Khān-dēsh, and Berār;
within the latter of which it was formerly included. It
has nearly the shape of a lozenge, and measures about
420 Geographical miles in its greatest extent from
North to South, and 460 Geographical miles from East
to West. A great part of it is hilly and woody, and is
still possessed by petty Chiefs, almost in a state of in-
dependence. Its present subdivisions are

- | | | |
|-----------------|--------------------|---------------------|
| 1. Choudel. | 9. Serpūit. | 17. Wendah. |
| 2. Bog'hela. | 10. Uda-pūr. | 18. Ghārā or Garah. |
| 3. Būnah. | 11. Korā. | 19. Mehkribād. |
| 4. Sing'hrahit. | 12. Jash-pūr. | 20. Kharāh. |
| 5. Rāj Chōkhā. | 13. Gang-pūr. | 21. Gindwār Proper. |
| 6. Māwā. | 14. Sam'hel-pūr. | 22. Nig-pūr. |
| 7. Kārāli. | 15. Sin-pūr. | 23. Chāhā. |
| 8. Shūh-pūr. | 16. Ch'hatis-gurh. | 24. Bōst. |

To the South-West of the last there is a large tract,
almost unexplored, as far as the Bān Gangh, Werda,
and Gōdāverī. Though high and mountainous, it is

GOAD.
GOAND-
WANA.

GOAND-
WANA.

ill-watered. The large rivers (Nerbudda and Són) to which it gives rise, are hemmed in by lofty banks, and do not attain any great size before they quit this Province; and the Mahā-nadi, Karun, Hātā, Silār, and Bān Gangā (erroneously called Bain, Baum, and Waia River), its other large streams, are not navigable within its limits. A chain of low hills, inhabited by Karnas, extends from the frontier of Bengal to the neighbourhood of the Gōddāverī, and separates the Eastern from the Western part of the Nāg-pūr Dominions. Besides the Karnas or Karnis, whose Rājās are nearly independent, a considerable part of the Province is occupied by the Gōdās, a very low and impure Tribe, who mix many heterodox superstitions with the doctrine taught by the Brāhmins. Few parts of the British territory in India are so backward in culture and civilisation as this, which is in many places covered with forests, the retreat of wild beasts, or of men scarcely less savage, who live by plundering their more civilized and industrious neighbours. Nāg-pūr (the City of Serpents) in 21° 9' North and 79° 11' East, the Capital of this Province, is the residence of the Rājā of Berār; though the Gōndwārā is no longer considered as a part of that Sōbā, the Capital of which is Ellīch-pūr. Rāg'hōjī B'hōnsālā, the founder of the Eastern branch of the Mahrattās, having been appointed Makāddār (Collector) of Berār, about A. D. 1757, (*As. Misc.* ii. 107.) fixed his abode at this place, then a mere village, and it has since been the favourite residence of his successors: it has, therefore, gradually increased in extent and population, though it is neither adorned by handsome buildings, clean, wide, and straight streets; nor was ever regularly fortified. Standing in an elevated, but fertile plain, bounded to the North-West and South by hills of a moderate height, and watered by the Nāg-nadi, (Serpent River,) whence it takes its name, it possesses many advantages, and under a better government would have become a considerable emporium. The Rājā's Palace is a strong building of stone, within the fort, near the Western gate of the City. The walls, which are flanked with round towers at intervals, and ill built, are three miles in circumference; but the circuit of the suburbs is said to be more than seven; and the population has been estimated at 100,000 souls. The jamā (i. e. public) tank, a reservoir nearly three quarters of a mile long, and 400 yards broad, extends from the City to the British Residency, beyond a low ridge of hills on its Western side, running North and South.

Nag-pore.

1. Chandāl.

Burde

Boparee.

2. Boghālā.

1. Chandāl, a small District on the North-Western boundary, separated from Chund-gar'h by the River Bōker, is a wild, hilly tract, thinly inhabited by the K'herwārs, a very savage race of mountaineers, and the Chandēls, a tribe of Rāj-pūts, whose Chief resides at Rāj-gar'h, 20 miles West of Bijay-gar'h. Berdāl, on the Southern side of the Sōn, in 24° 36' North and 82° 27' East, has a fort on the edge of a precipice, washed by the Gōpātī, and another not far off, named B'hōpārī, which long served as a refuge for parties of marauders, who enriched themselves by plundering the country near Mirzā-pūr. In 1815, however, the Rājā was prevailed upon by negotiation to demolish his fortification, and give security for the future good conduct of his subjects.

2. Boghālā, annexed to Allāh-ābād by Aurēng-zēb, though never conquered, is productive of grain and pulse, and maintains considerable herds of cattle, but is little cultivated. It is on the North-Western frontier,

to the West of the Sōn, and its principal Town, Bādū-hā-gar'h, in 25° 50' North and 81° East, derives its name from Bādūhā, which, as well as B'hātā, was in the XVIIIth century the appellation of all the Northern part of Gōndwārā.

GOAND-
WANA.

Bansdoo

3. Bīlōnjā, on the North-Eastern frontier, is bounded to the East by Palāmō, and is under the protection of the British Government. Its chief Towns are Untārī and Rānkā.

4. Sing'hraūlā, to the South of the last, and also on the Eastern boundary of Gōndwārā, is a woody and hilly district, very thinly peopled, and subject to various petty, independent Chiefs. Its hills abound in iron, and its valleys are fertile, but seldom cultivated. There are many sacred and sculptured caverns in its mountains, but none of much splendour. Its principal Town, Shāh-pūr, stands in the midst of a tolerably fertile plain on the banks of the Rēr, a river of some magnitude, which flows rapidly over a rocky bed.

Shawpore

5. The Chōhāns give their name to one of the most rugged districts in the whole Province. It presents an uninterrupted succession of narrow defiles, and abrupt ravines, covered with thickets, except in the few spots where the mountaineers raise a little rice, millet, or other grain, such as their soil will produce. Game and beasts of prey abound in the woods; and to the South of Sōmpet, the Capital, if not the only town, the villages become more numerous, but seldom consist of more than four or five wretched hovels. The Corē Rājās, who reside in that town, appear to have maintained their independence till conquered by the Mahrattās in 1790. This small district lies between Sōhāj-pūr, and Sing'hraūlā, and is among the least explored, as well as the least civilized tracts in the Province.

5. Rān
Coches.

Sompot.

6. Mānwās to the West of the Chōhāns, and 7. Kān-6, rūdī on the banks of the Sōn, both to the North of Sōhāj-pūr, are small, and thinly peopled, and pay only an occasional tribute to the Mahrattās.

6. Mānwās.
7. Cānroo-
des.

8. Sōhāj-pūr, annexed by Aurēng-zēb to Allāh-ābād, reaches nearly to the sources of the Sōn, and anciently formed a part of the Hindū Principality of G'hārā; it is now comprehended within the British Territory. Not far from the Capital of this District, Sōhāj-pūr, in 23° 23' North and 81° 40' East, is the sacred tract of Amarakantak, the elevated table-land which gives rise to the Nerbudda, Sōn, and Hātā, some of the largest rivers of Hindūstān and the Dekan. Mr. Colebrooke found the mercury in January, 1800, to descend as low as 22° of Fahrenheit's scale. (*As. Ann. Register*, 1806, p. 14.) Retna-pūr, about 28 miles South South-East, is the nearest town to this desolate tract, which is rarely visited by any but Hindū pilgrims. It is now comprehended within the part of the Gōndwārā ceded to Great Britain.

8. Sakage-
pore.Omer-cau-
inc.

9. Sergūjā, on the Western confines, between Sōhāj-pūr, Sing'hraūlā, Palāmō, and Retna-pūr, is a large District, supposed to contain about 8000 villages, notwithstanding three-fourths of the whole is wood and rock. After suffering grievously from the oppression of usurpers, this Principality was placed under the protection of Great Britain, but little seems to have been done for its improvement.

9. Sirgowa.

10. Udai-pūr, a small District to the South of Ser. 10, O day-gūjā, is also under the British Government. Its chief Town, bearing the same name, is in 22° 31' North and 83° 21' East.

11. Kurā, or Kuravā, on the Hātā, is 22° 23' N. Kurba.

GOAND-
WANA.
12 Jesh-
poor.

North and 82° 56' East, is the Capital of a small, almost unexplored, District of this Province.

12. Jesh-pūr, to the West of the Zemindār of Ch'hōdā Nāg-pūr, and South of Sergūjā, on which it depends, is a barren, hilly, and woody District, little known.

13. Gang-
poor.

13. Gang-pūr, or Padā, to the South of the same Zemindār, is another small District, which now forms a part of the British Territory.

14. Sumb-
hul-poor, or Sumb-
poor.

14. Sumb'hul-pūr, to the South of the preceding District and Chhattis-garh, and West of Orisah, is called At'hārāh-garh, i. e. the Eighteen forts, by the Natives. Its valleys are fertile; but the abundance of wood, and sudden transitions from one extreme of heat or cold to another, render it very unhealthy. Gold dust is washed down by the mountain torrents, near the Mahā-nadi; at about 13 miles from the Capital, in 21° 8' North and 83° 37' East, there is a stratum of brick-red clay, containing diamonds. This District formerly belonged to G'hārā. In settling the transfer of this District to the Rājā of Berār, the British Government had a difficult part to perform, and it may be doubted whether strict justice was done to all parties. The Sovereignty, at first refused, was in 1818 finally accepted, but whether the result has been beneficial to the natives, has not yet appeared.

15. Sōn-
poor.

15. Sōn-pūr, or Sōhā-pūr, on the West side of the Mahā-nadi, in 20° 29' North and 83° 42' East, has been released from the Mahārāthā exactions ever since 1803.

16. Chāte-
gur, or Ras-
tāzpoor.

16. Ch'hattis-garh, (the 36 Forts), or Retna-pūr, (the City of Gems), is a large District in the most central and fertile part of Gōndwārā. Its mountains, covered with unprofitable woods, have obtained for it the name of J'hār-khand, (Bramble District). Grain is produced, and horses and cattle are bred in considerable numbers; but it is thinly inhabited. It formed a part of G'hārā, but was added to the Mahārāthā Dominions by Rag'hōjī B'hōnsālā, in 1752, and has ever since been subject to the Rājā of Nāg-pūr. Retna-pūr, its Capital, in 22° 21' North and 82° 25' East, is little more than a large straggling village, with 3000 or 4000 inhabitants, though surrounded by a well cultivated country. A large idol of bluish granite, pools, tanks, and ruins, in the immediate neighbourhood, show that it once was splendid as well as extensive. Ral-pūr, in 21° 15' North and 82° 18' East, contains about 12,000 inhabitants, and is one of the most flourishing towns in this District. The stone fort on its North-East side is almost in ruins. Benjārig'hāt, in 21° 16' North and 81° 22' East, is a defile in one of the lofty ridges, which form a natural boundary, whence the streams flow in opposite directions.

17. Mend-
lāh.

17. Mendālā, on the Nerbedā, and principally on its North side, extending nearly to its source at Amerikantak, is one of the Districts ceded to Great Britain in 1818. Its Capital, bearing the same name, and situated in 22° 42' North and 81° 3' East, is an ancient Hindū metropolis, and was one of the principal fortresses in Nāg-pūr.

18. Gurrah.

18. G'hārā is a large District watered by the Nerbedā and its affluents. Its Capital, bearing the same name, and standing in 25° 9' North and 90° 16' East, was the residence of a Hindū Prince, whose dominions, extending from B'hāttā, or Bāndhū, to Jesh-pūr, were annexed by Adreng-zeb to the Sūbāh (Province) of Allāh-ābād. This District is fertile, but little cultivated. G'hārā, which had formerly a Mint, at which the Bāilā-

shāhī rupees were coined, stands in a singular defile in the mountains, and its houses are scattered over the precipitous side of the mountains for nearly two miles. Jebel-pūr, the present Capital of the District to the North of the Nerbedā, is in 28° 11' North and 80° 16' East, and has a better appearance than most of the Towns in that part of India. It is a place of considerable trade, and has many wealthy inhabitants. Pānā-garh, in 23° 19' North and 80° 17' East, has a magnificent tank, and many Hindū Temples, being a place of considerable antiquity. Ch'hēpār, in 22° 24' North and 79° 58' East, famous for its iron manufactures, is chiefly inhabited by Afghāns. It is large and populous, and the Bān Gūnā passes through the middle of it.

19. Mehkur,¹ or Meikur-dādā, was in the time of Akbar a populous District, lying between two of the Southern ranges of the Hindū (Vindhya) mountains, on one of the ridges of which are the hill-forts of Kāwīl, Narmāshāh, Mīl-garh, Berishāh, and Rām-garh. (Ayer's *Albany*, ii. 56.) According to the *Defter Amfiyyah*, it contained 12 Parganahs (Townships), and yielded a revenue of 1,006,723 rupees, (£155,540).

20. K'hālra, on the Western extremity of Gōndwārā, is a series of valleys, each watered by its parent stream, between nearly parallel ranges of hills. Its Capital, Shāh-pūr, in 22° 10' North and 78° 15' East, is, together with the rest of the District, little known. The Kāl-gōng, or Kāl'hīt Hills, which separate Berār from Khān-dēsh, lie between the Tapti and the Nerbedā Rivers. Chāudr-garh, a strong fortress at the Northern extremity of the Mahā-dēō Hills, belongs to this District.

21. Gōndwārā, or Gōndwānāh Proper, is a large District, the boundaries and extent of which are little known. The fortress of Jūpī Amnir, in 21° 28' North and 76° 56' East, is one of its strongholds. On the beautiful table-land of Pachmanā, about 30 miles in circumference, is the sacred spring of Mahā-dēō (Siva), whence the hills take their name. It issues from a cavern in a rocky valley, and is two feet deep near the source. Bettāl, in 21° 55' North and 78° 4' East, near the ruins of Karīm, is a large fortified town, in a well cultivated table-land; near Barūll-g'hāt and Multāī, is a large town with a fort, in 21° 45' North and 77° 22' East, near the sources of the Tapti.

22. The District of Nāg-pūr is a large tract in the immediate vicinity of the Capital. Its revenue is now collected by British officers, under the direction of the Resident at the Rājā's Court.

23. Chāndā, a large part of the Nāg-pūr territory to the South of the Capital, is bounded on the West by the Werda and Gōdāverī. It is comparatively level, sandy, and sensibly hotter than the mountainous tracts.† Grain, sugar, cotton, sheep, and goats, are the principal articles of its produce. Its chief Town, called Tūrk Chāndā, in 20° 4' North and 79° 22' East, is well fortified and populous. It is near the township of Dēō-garh, a fertile tract watered by the Bān Gūnā, and formerly a separate District, but now included in Chāndā.

* This place is called Mehkur, by Mr. Hamilton, (*Hindustan*, i. 5, 26.) Meikur, in the *Ayer's Memoirs*, (ii. 55.) Meur-dādā in Telford's Translation of that work, (Baroncelli's *Becker*, vol. *Hindustan*, i. 238.) J'hakar, or J'hakar-dādā, in a MS. now before us; and Meikur in the *Defter Amfiyyah*. (Scott Waring's *Hist. of Mahr.* 233.)

† The mercury stood at 145° in Fahrenheit's thermometer, during the month of Chāndā, on the 20th of May, 1818.

GOAND
WANA.
Jesh-
poor.

Panagar.

Chuppah.

19. Meh-
kur.

20. K'hāl-
lah.

Shawpore, or Shal-
poor, or Caligee, or Calybeas hills, Chaur-garh.

21. Gōnd-
wānā
Proper, Jūpī Amnir.

Pachmanā, Bettāl, Multāyā.

22. Nag-
poor.

23. Chāndā.

Doo-gur.

GOAND-
WANA.
GOAT.

24. Bastar,
or Wastar-
Buddrachal-
Jain.

24. Bastar, or (Vasatéri) which gives its name to a District, stands in 19° 31' North and 75° 28' East. That country is peculiarly difficult of access, and unhealthy, and the Gonds inhabiting it are among the wildest of the Indian Mountaineers; both men and women are said to go completely naked. At B'hadra-chalam, (the Sacred Mountain,) in 17° 57' North, and 81° 17' East, there is a celebrated temple of Sitá, and according to the natives, a hot spring in the bed of the Gódáveri.

History.

The Góandwána appears never to have been completely subdued by the Moghuls. In the early part of the XVIIIth century it became a part of the Mahrattah Dominions, and was assigned to Rag'hóji B'hónsala, the Mir-bakhshi, or Paymaster-General of Rám Rájá, for the payment of his army. Under the title of Rájás of Berár, his descendants still possess his territory, except a large part of it now occupied by Great Britain, in consequence of the treachery and utter faithlessness of Aph Sáhíh, who was deposed by the Resident at his Court, in May, 1818.

See Hamilton's *East India Gazetteer*, and *Description of Hindostan*, ii. 5; Scott Waring's *History of the Mahrattas*; *Asiatic Annual Register*, 1806, part ii. p. 1; *Miscel. Tracts*, for an excellent Paper by Mr. Colebrook, rendered almost unintelligible by errors of the Press; Bernouilli's *Bechreibung von Hindustan*, i. 254; *Ayzen Abbey*, ii. 56, 931; *Asiatic Miscellany*, i. 212, ii. 87; *Asiatic Researches*, vii. 57.

GOAR. } Gure, in Chausser, Mr. Tyrwhitt says
Gua'riah } he does not understand in either of the
places cited below. A correspondent suggested to him that *gore* is a common name for a slip of cloth or linen, (*g. dit or rent* from the whole breadth,) which is inserted in order to widen a garment in any particular place. This sense, he adds, will suit very well with the context of verse 3237, but hardly with v. 13719. *Gore-cool*, (Grose, Supplement,) A gown or petticoat gored, or so cut as to be broad at the bottom, and narrower at the upper end, such as may be seen in some ancient pictures, particularly of Queen Elizabeth. See GORE.

Goarish, in Besumont and Fletcher, is, metaphorically, pieced or patched.

A saint she wore, barred all of silk,
A barm-cloth eke as white as snows milk
Upon her leaders, fall of many a pore.
Chaucer. *The Miller's Tale*, v. 3237.

Me dreamed all this night garde,
An elf-queene shall my leman be,
And slape under my gerre.
Id. *The Rise of Sir Thopas*, v. 13719.

May they know no language but that gibberish they prattle to their parents, unless it be the goarish Latine they write in their books, and may they write false, and loose their debts.

Besumont and Fletcher. *Philaster*, act v. sc. 1.

GOAT, }
GOATISH, }
GOAT-FEET, }
GOAT-FOOTED, }
GOAT-HEAD, }
GOAT-HORNED, }
GOAT-LIKE, }
Goth. *gaitel*; A. S. *gat*, *gat*;
D. *geyt*; Ger. *geiz*; Sw. *gat*;
which Junius thinks may be from
the Gr. *γαίρ*, *comā*, *judo*; the
animal receiving its name in the
Northern Languages from a Gr.
word which expresses a quality
peculiar to it, viz. its length of *hair*. Wachter thinks
that *geiz*, *geiz*, *animal aridum*, might be formed from
the A. S. *gyf-svan*, *cupre*, *concupiscere*; and the animal
be so called *quia appetit non appetenda*, ac. leaves
the bark, shoots of trees, especially of vines; (more

probably so called from its lascivious appency.) See GOAT.
GAT-TOOTH.

This wooten abouts in brook skynnes and in skynnes of gort.
Wyclif. *Hebrews*, ch. xi.
[They] walked up a downe in shepes skynnes, & in goates skynnes.
Bible. *Ann* 1551.

But Crist bringe a bishop of goode to conynge entrede bi a
largere and purfure tabernacle not made bi hond, that is to seie not
of this makynge neither bi blood of goat-hous or of calyve.
Id. *Hebrews*, ch. ix.

Whereof, if that I shall confesse
The figure vnde that it is,
These wile clerkes telle this:
That it is like a goat skynne;
And for that it is such a cewe,
It is hote capre salles.

Geoff. *Conf. Ann*, book vii. fol. 163.

To kepe him from pkygry it was a grante paine,
He gazed on me with his goate-like beane,
When I looked on him me pursue was half afeare.

Shelton. *The Booge of Court*.

Goates bring forth foure kids other whiles, but that is very seldom.
They goe with young fire smokes as ewes do.

Holland. *Plinie*, vi. fol. 229.

Oe's shield the goatish Satires dance around,
(Their heads much lighter then their simble haire)
Silence old, in wine (as ever) doth him
Clea'd with the ring, in midia (though sitting) resta.

P. Fletcher. *The Purple Island*, c. 7.

Nymphs of the forests, Nymphs who on this mountain
Ate wont to dance, showing your beauty's treasure
To goat-footed Bvlyans.

Drummond. *Sonnets*, 8th. part i. certain 54.

But this is hummerd Horace, that goat-footed envious slave; hee
hurd fawne now, an informer, the regny hee has betrod us all.
Ben Jonson. *Poetaster*, act iii. sc. 7.

Is not thilke sama a goat-herd provide,
That sithes on yonder bancke;
Whose straying heard them with both shrowde
Knowing the bushes racket?

Spremer. *Shepherds' Calendar*. July.

The goat-herd of Hyrcania hold
Their orgies unto me,
And there was I, vnoce of them,
Tha festial to see.

Warner. *Africa's England*, book vi. ch. xxii.

He said, and, seconding the kind request
With friendly step precedes his unknown guest,
A shaggy goat's soft hide beneath him spread,
And with fresh rushes heap'd an ample bed.

Pope. *Hamlet*. *Odegy*, book xiv.

Others (*antroms*) enormously long, such as those of the *caprivi*
or *goat-chee*, the culen fly, and divers others, both beetles and
flies.

Derham. *Physico-Theology*, ch. iv. note 2.

But all alone the hoary king be found;
His habili coarse, but warmly wrapt around;
His head, that bare'd with many a pensive care,
Fenc'd with a double cap of goat-skin hair.

Pope. *Hamlet*. *Odegy*, book xiv.

Temper'd is this the Nymph of form divine,
Pours a large portion of the Parnassian vine;
With goat-skins choies a flavoured taste bestows,
And last with linen the smiling surface stows.

Id. *Id.*, book xi.

The goat-herd, let him judge the vocal lay;
Our dog barks at him—call—the man is near;
The shepherds call'd, the goat-herd came to hear;
The last decided, while the former sung.

Foster. *The Iphigenia of Theophrastus*.

The *goat* is the most local of any of our domestic animals, confining
itself to the most insalubrious parts of those islands; his most beloved food
are the tops of the boughs or the tender bark of young trees, on which
account he is so prejudicial to plantations, that it would be imprudent
to draw him from his native rocks, except some method could be
devised to obviate this evil.

Fennell. *British Zoology*. The Goat.

GOAT.

GOB.

A herd of goats, each shining more,
Midst acrid myrtle, pointed thorn,
Quick glancing to the sun, display'd
Their spotted sides, and pierc'd the shade:
Their goat-herds still, like those of old,
Flee to the struggles of the field.

Whitehead, Variety.

These are better'd on goat-herd's sheep, of fleeces
Hairy and coarse, of long and nimble shank;
Who rove o'er bog and heath, and graze or browse
Alternate, to collect, with due dispatch,
O'er the bleak wild the thirty-winter's meal.

Dyer, The Fleets, book i.

With goat-like feet no more he mark'd the ground,
But braided flowers his silken candle bound.

Sir W. Jones, Caisa; or the Game of Chess.

The sting of a bee will pierce through a goat-skin glove.

Fairy, Natural Theology, ch. xiz.

GOB, } "Fr. gob, gobbeau, and the verb goder,
Go'BRET, } to ravine, to devour; feed greedily; swai-
Go'BBLE, } low great morsels, let down whole gob-
bets." Cotgrave. Skinner thinks it is not very absurd
to derive the Fr. gob from the verb couper, to cleave.

In the Glossary to *Horæ momenta Crænae*, Gob is
said to be "The mouth; also a copious expectation;
lumps, as gods of suet." See also Brockett, and Moor.

"A gob; an open or wide mouth. Hence, to gobble,
to swallow greedily or with open mouth. Gob, in the
South, signifies a large morsel or bit: so we say a
good gob, i. e. a good segment or part. The diminutive
whereof is gobbet, cut into goblets, perhaps from the
Greek word *κόβη*, *κόβη*." Catalogue of North Coun-
try Words, by Tomlinson, to Ray.

Gob is more probably from the A. S. *ge-openian*, to
gape, to open. *Gop-ean*, (and dropping the ter-
mination) *gop*, *gob* or *gub*; and applied consequently
to the quantity received or ejected at one opening of the
mouth.

The more common word, gob-*et*, is applied to

A part or portion, a fragment, a piece; to a piece
swallowed at one gulp.

To gobble, to devour, to swallow large pieces; to
swallow greedily; to make a noise by so action of the
throat similar to that of swallowing greedily. "Gobble-
cock, Turkey cock."

And there his [lightning] passed in, and all to burst a grote beam,
and sparkled the music goblets all about the church.

R. Gloucester, p. 415.

So hope ech to have of him just his almighty

A goblet of his grace.

Piers Plowman, Vision, p. 80.

And alle eten and weren fullid, and thei taken the reliques of
broken goblets twelven cofyn ful.

Wiclif, Matthew, ch. xiv.

And they all ate, and were sufficed, and they gathered up of
the goblets that remained xii. baskets full.

Bible, Anno 1551.

He saide, he hadde a goblet of the seyl

That Saint Peter had, when that he went

Vpon the see, till Jesus Crist him heret.

Chaucer, The Friar, v. 698.

The herde of natus, foudren in seces

With bey gobet, prick thou, let gon, let gon.

Id. Of Dido, Queen of Carthage, l. 263.

Reioysce vpon this assaunte companie, Ladye Discretion, who
hath burst knowe frie the pat of bottomlesse helles, that she might haue
vpon the many gods of goblets.

Bale, Poyntes of Peper, fol. 104.

— He guping wide his threefold lawes

At hungry caught that gubbe.

Phaer, Virgil, Æneid, book vi.

And thee as well he maye, and so doth he some star, call the
bestlesse the church, and therein calleth he both twaine as properly, as

if ye would cut of a cattell or a goblet from an whole iole, and then
call the cattell a iole, and the iole a cattell.

*Sir Thomas More, Works, fol. 616. The Second Part of the Con-
futation of Tyndall.*

— That little land a gube

Throte the tower swallowed at one gob.

Ham Allie, act i. sc. 1.

He slew Hamon nere to a house of the sea and threw him goblet
meals therein, it is now called South-hampton.

Stow, The Remains, Anno 21.

But the califs that were present, rather of malice than of ignorance,
misconstruing his words, murdered the archbishop without further
delay, beheaded him and hacked him in goblets.

*Holmeist, Ireland, 1534. The Lord Butler, his Letter to Thomas
Fitzgerald.*

He [Shaxton, Bishop of Salisbury] complains of the practice of
putting false relics on the people, naming stinking boots, stinky
cumbs, ragged rockets, rotten girdles, locks of hair, goblets of wood
as parcels of the holy cross, of which he had perfect knowledge.

Burnet, History of the Reformation, Anno 1536.

The time too precious now to waste,

The supper gobbed up in haste;

Again a fresh to candle they run,

As if they had but just begun.

Serf, The Lady's Journal.

On such occasions, after he has made them scamper, he returns to
his female train, displays his plumage around, struts about the yard,
and goblets out a note of self-approbation.

*Goldsmith, History of Animated Nature, part iii. book iii. The
Turkey.*

Every body knows the strange antipathy the turkey cock has to a
red colour; how he bristles, and, with his peculiar gobbling sound,
flies to attack it. *Id. Ib.*

GOBIUS, from the Greek *κόβη*, a gudgeon, Linn.;
Goby, Pao.; in Zoology, a genus of animals belonging to
the family Gobioides, order Acanthopterygii, class Pisces.
Generic character. The ventral fins, which are
thoracic, united either throughout their whole length
or at their root, forming a disc or sucker; spines of
the dorsal fin flexible; the body rather long; braconial
opening narrow, and furnished with four rays, a little
appendage behind the enos of the male.

The fishes belonging to this genus are mostly of
small size, with a lengthened body, the head moderately
large, the cheeks prominent, and the eyes nearly ap-
proached to each other. The two genera of Laccpede,
viz. Gobioides and *Gobioides*, only differing in the distinction
of the dorsal fin in one and not in the other, can
scarcely be considered as sufficient. They live on rocky
shores, eod like the *Blenni* are many of them viviparous,
and all live sometimes out of water in consequence
of the narrowness of the braconial aperture.

■ Gobii, with the dorsal fins distinct.

G. Niger, Linn.; le Gobie Boulenger, Lacép.; *Sea
Gudgeon*, or *Rockfish*, Willug.; *Black Goby*, Penn.
Of slender form, and about six inches in length; the head
large, and jaws armed with a double row of small
teeth; colour deep olive, with darker streaks and spotted
with black; ventral fins united, and forming a kind of
funnel by which they fix themselves to the rocks, whence
the name of *Rockfish*; this union of the fins, together
with their colour, has been by some supposed to re-
semble a black beard, and hence is derived their Greek
name *σπυρ*. They are found in the Atlantic, on the
British coasts, and the Asiatic Seas.

G. Aphya, Linn.; le Gobie Aphye, Lacép.; *Spotted
Goby*, Penn. About three inches long, with the head
flat, the nose blunt, and eyes prominent and large;
body whitish, spotted with rust colour, which also bars
the dorsal fins and tail. Found on the British coasts

GOB

GOBIUS

GOBUS. and in the Mediterranean Sea. It is sometimes called the *Sea Loche*.

GOBLET.

G. lanceolatus, Bloch; *le Gobie lanceolé*, Lacep.; *lance-tailed Goby*. Upper jaw longer than the lower; anus nearer the throat than the caudal fin, which in shape resembles the head of a lance; rays of the first dorsal fin higher than the second; general colour pale yellow above, greyish white beneath; a bluish spot edged with red on each side of the head; and on either side of the junction of the dorsal fins a brown spot; pectoral and caudal fins greenish yellow edged with violet. Found at Martioque.

G. plumieri, Bloch; *Plumier's Goby*. About six inches long; the body covered with small scales; head large, upper jaw much longer than the lower; middle rays of the first dorsal fin very long and threadlike; caudal fin round, upper parts deep yellow tinged with gold, sides light yellow, with the lateral line straight, under parts white; fins bright yellow, the pectoral and caudal often edged with black. From the Antilles.

To these also belong the following species of Bloch and Schneider:

<i>G. Jozo.</i>	<i>G. Paganellus.</i>
<i>G. Branslicensis.</i>	<i>G. Cruentatus.</i>
<i>G. Electra.</i>	<i>G. Arabicus.</i>
<i>G. Pectinirostris.</i>	<i>G. Nubolus.</i>
<i>G. Barbarus.</i>	<i>G. Flavescens.</i>
<i>G. Rutenparii.</i>	<i>G. Vagina.</i>
<i>G. Mediterraneus.</i>	<i>G. Patella.</i>
<i>G. Striatus.</i>	

β Gobii, with the dorsal fins connected. (*Gobioides*, Lacépède.)

G. Anguillaris, Gmel.; *le Gobioides Anguilliforme*, Lacép.; *Eel-like Goby*. Although resembling the *Gobius* in form, its single dorsal fin distinguishes it; the length of its dorsal and anal fin has a similarity to those of the Eel, to which it is more like by its small rounded pectoral fins and the slipperiness of its skin. Native of the Indian Seas.

G. Smyrnenensis, Lacép.
G. Browniellii, Lacép.
G. Melanurus, Lacép.

See Linnæi *Systema Naturæ*; & Gmelin; Lacépède, *Histoire des Poissons*; Pennant, *British Zoology*.

GOBLET, Mid. Lat. *gobel*, *gobellus*; Dutch and Fr. *gobelet*, which Junius and others (see Mease) think is akin to the Gr. *gobellus*; more probably to *gob*, *gobet*, *ac.* a cup containing a large quantity for one opening of the mouth, for one draught or swallow.

Ye that drinke wyne out of gobletes.

And the Frenchman kyng gave hym a goblet of sylver weyrage lill.
marks. Lord Berners. *Franswaert*, *Cronycle*, vol. ii. ch. 87.

Drunkes distemper in the goblet fowes.

Carver. *Carolan Britannicus*.

Best wits, while they possess with fury, think
They taste the Muses' amber well and drinke
Of Phœbus' goblet, (now a merry sign)
Mistake the cap, and write in heat of wine.

Bonmont. *Against abused Love*.

A goblet rich with roses, and rough with gold,
Of depth, and breadth, the precious pledge to hold,
With cruel care he chose: the hollow part
Racine's, the lid conceal'd the lover's heart.

Dryden. *Sylvander and Grisander*.

Two bowls white foaming with their milky store
Of generous oil, two brimming goblets more,
Each year we shall present before thy shrine,
And cheer the feast with liberal draughts of wine.

Beattie. *Pastoral 5*.

GOBLIN, Fr. *gobelin*; Ger. *kobold*; which Casaubon and other Etymologists (on the authority of the Scholiast upon Aristophanes) derive from the Gr. *goboloi*. Minshew, supported by Skinner, from the Fr. *gobier*; to gobble, to devour; because Nurses tell Infants that such Demons devour Children whole. See Ducange, Menage, and Warheit.

By their [the Pope's] charming they stirred up walking spirits,
bucc, goblines, fiery nighties, he doers terrible poasts & shapes
of things, with howlings and groanings about dead mens' graves,
persuading the simple people y^e they were dead mens' souls.

Bate. *Pope's of Popes*, fol. 74.

By sight affrighted in his fearful dreams,

Of raging fiends and goblins that he meets,

Of falling down from steep rocks into streams;

Of deaths, of burials, and of winding sheets.

Dryden. *The Rovers' Wars*, book v.

From this ignorance of how to distinguish dreams, and other strong fancies, from vision and sense, did arise the greatest part of the religion of the Gentiles in times past, that worshipp'd Satyræ, Fauns, Nymphs, and the like; and now-a-days the opinion that rule people have of Faeries, Ghosts, and Goblins.

Bibbs. *Of Man*, part I. ch. ii. fol. 103.

The ideas of goblins and spirits have really so more to do with darkness than light; yet let but a foolish maid incalcitate these ideas on the mind of a child, and raise them there together, possibly he shall ever be able to separate them again so long as he lives.

Locke. *Of Human Understanding*, book ii. ch. xxvii.

Merrins the village rouses up the fire;

While wall attesteth, and as well believ'd,

Heard scolden, gives the goblin-story round;

Till superstitious horror creeps o'er all.

Thomson. *Winter*.

Every one will be sensible of this, who consider how greatly night adds to our dread; in all cases of danger, and how much the notions of ghosts and goblins, of which none can form clear ideas, affect minds which give credit to the popular tales concerning such sorts of beings.

Burke. *On the Sublime and Beautiful*.

GOD, v.

GOD, n.

Go'DDESS,

Go'DDIE,

Go'DHEAD,

Go'DHOOD,

Go'DLESS,

Go'DLESSNESS,

Go'DLIKE,

Go'DLY, adj.

Go'DLY, adv.

Go'DLILY,

Go'DLINES,

Go'DSHIP,

Go'D-BROUGHTEN,

Go'D-BUILT,

Go'D-CHILD,

Go'D-DAUGHTER,

Go'D-FATHER,

Go'D-MOTHER,

Go'D-SON,

Go'D-SMITH,

Go'D-WARD,

Go'D-WARDS,

Go'D-YIELD,

Go'DDESS-BORN,

Go'DDESS-LIKE,

Go'DDESS-MOTHER,

Go'D'S-BREAD,

Go'D'S-LID,

Go'D'S-ME,

Go'D'S-WILL.

Goth. *Goth*; A. S. *God*; D.

Good; Ger. *Gott*; Sw. *Gud*.

This word (says Junius) is very

clearly derived from the Goth.

Goth; A. S. *God*, *good*; in D.

Good, in Ger. *Gut*; and in Min-

shew, *God* quasi *good*, because

God is only *goodness*. The

A. S. *God*, from the verb *God-*

ian, *juvare*, *meliorare*; to aid

or assist, to improve or better.

See the Quotation from Wil-

kins.

The Author of all good.

God-father, A. S. *God-fader*,

so called, *quia coram Deo se*

ut *parocrem infanti illi, cuius*

et pater initialis fore promittit;

because he promised before

God that he would be as a

parent to that infant, whose *pater*

initialis (i. e. whose father at

Christ's Holy Church) he was.

See GOSPEL.

God, v. in Shakespeare;

Goddest me; acted towards

me as if I were a *God*.

G O D.

per fore y^e messengers mid gode leures he nom,
 but to the byre Godevener barthe he wende
 per he quik into y^e lond Crysdome hym sende,
 but he mygte seneus God, for he winde much for to,
 And be se schelde not be glad, for he dede were y^e do.

R. Gloucester, p. 73.

He was bope gode & wys in alle his dedes
 it right condescending, to help at alle needes,
 Mykile he worshipped God and served our Lady.

R. Brunne, p. 35.

Fehle was þe Godfader, after wane þe name was.

R. Gloucester, p. 69.

At þe begynnyng of þe worlde. God gaf þe dom hym solve
 þat Adam. Eve, and his issue alle
 Sholden deye doue ryht, and dwelle in payne evere
 If þei touchede þe tree, and of þe frut eten.

Piers Plowman. Finion, p. 349.

Crow and curlew Christ this begynnyng spede,
 For the Fader's frendshipe, y^e louned heven
 & through y^e special Spirit y^e sprig of hi tweyne
 And al in one Godked endles dwellen.

Id. Crude, sig. B. 1.

And it is impossible to please God without faith, for it behoveth
 that a man conveyns to God before that he be, and that he be re-
 warden to men that serve him.

Wyclif. Eternus, ch. xi.

Ye shuld first in alle your werkes meekly beseechen to the high
 God, that he wol be your counsellor; and allepeth you to swiche
 estate that he yere you conseil and comfort, as taught Tobie his
 sone.

Chaucer. The Tale of Mekeus, vol. ii. p. 85.

I n't wh't she be wome or Goddres.

Id. The Knight's Tale, v. 1103.

If so be that my youthe any deserve,
 And that my might be worthy for to serve
 Thy Goddres, that I may be on of thine,
 Then praye thee to rewe upon my paine.

Id. B. v. 2363.

And certes, parente in two maners: eyther gently or fleshly;
 gently, is for to deley with her Goddres; for right on as he that
 engendeth a child, is his fleshly father, right so is his Godfather, his
 father spiritual: for which a woman may in no huse sone assemble
 with hire Goddres, than with his own fleshly brother.

Id. The Parson's Tale, vol. ii. p. 369.

Lo these Goddes and well so
 And of Goddres had the
 And of Goddres may one
 Whose names thou shalt here sene:
 And in what wise thei deciden
 The folke, which her feith recoven.

Gower. Conf. am. book v. fol. 90.

And thus she, which was all honeste
 To Godward, after her intent,
 At eight went to the temple woe,
 Where that the fals priores were
 And thei recoven hir there
 With such a token of helynes,
 As though thei seen a Goddres.

Id. B. book i. fol. 13.

For men, as talles us the clerkes,
 Hath God above all earthly werkes
 Ordained to be principall,
 And eke of soote in speciall
 He is made like to the Goddres.

Id. B. book iii. fol. 61.

The Metaphisicall knowing of the orche of the Gods, thinkinge it
 good to work speedily in the pacifying of thei's ghostes, and in pacify-
 ing of the Gods, set up little images of stone to the yig men, and
 appeased the Goddes with bread sacrifices.

Arthur Golding. Junius, fol. 93.

Therefore after her death she was worshipped for a Goddres, and
 her image set up with a rocke as a token and a signe of chastite and
 laboure.

Froissart. Instruction of a Christian Woman, sig. B. 6.

The Jewes have a speciall malice agaynst Paule, partly for that,
 that he openly professed himselfe to be an apostle of y^e Heathen,
 whom the Jewes storred as heretigious and grette.

Udall. Argument of the Epistle to Hebraeus.

He decuseth himselfe, and maketh a mocks of himselfe vnto the
 goddes hypocrites & isidols.
 Tyndall. Works, fol. 99. Obedience of a Christian Man. Preface
 to the Reader.

A certaine young man, who liued godlyly here with vs in this
 cytie, when he was taken at Dorset was condemned with this sen-
 tence, that yf he wold deny the cōfession of his faith he shuld be
 beheaded, but yf he perscuered in his purposed opinion, he shuld be
 burned.

Caluine. Floure Godly Sermons, serm. 2.

Goodness is greater riches, if a man be content with that he hath.
 Bible, Amos 1561. 1 Tim. ch. vi.

For godly sorrow causeth repentance vnto saluation, not to be re-
 pented of; when worldly sorrow causeth death.

Id. 2 Corinthians, ch. vii.

In this text) kleges he taught to moderate thei's victories) and that
 it is their office to see thei's youthfull diligēcy & godly brought up and
 learned.

Joyce. Exposition of Daniel, ch. i.

Godmarney, seyde our hyng, of they serayne in days,
 Yells thou hale awt to do with me, or awt to saye,
 Thy frende schall y yeller be, he God that ys bet on.
 Ancient Popular Poetry, p. 64. The King and the Barber.

Theodatus the Firu was a Romane, the son of one Steven a Soh-
 dedon; he deuised a newe founde alliance betweene the Godfather
 and y^e Goddaughter, and betwene the Godmother and her Godson,
 calling it spirituall consanguinity: and therefore he commanded that
 neyther the Godfather nor his Goddame should not marrye the God-
 daughter, and to the Godmother likewise.

Bale. Poynt of Paper, fol. 40.

It is lawfull for them to take as many Godfathers and Godmothers
 as they will, the more the better.

Hakluyt. Voyages, 4to. vol. i. fol. 321. Description of Russia.

Nothing speake we for our own sake: but whether we speake of
 our great acts, and thereby seeme to be praiseworthy, peache are we in
 godward, to whose glory we reuerse such things, as we by his helpe
 did.

Udall. 2 Corinthians, ch. v.

But their hartes remoyued styll flythlesse to godward, and toward
 his office and truth.

Tyndall. Works, fol. 35. Prælogue upon Matthew.

Cosco. This last old man,
 Whom with a crack'd heart I heare set to Rome,
 Loe'd me, shewes the measure of a father,
 Nay, guided me indeed.

Shakespeare. Coriolanus, fol. 27.

I suppose, therefore, that to seek after any shape of God, and to
 aminge a forme and image to him, bewrayeth man's weakness. For
 God, whoeuer he be [if haply there be any other, but the very
 world] and in what part soeuer resident, all sense be in, all sight, all
 hearing: he is all life, all soule, all of himselfe.

Holland. Fluor, vol. i. book ii. ch. vii.

So little knowes
 Any, but God alone, to value right
 The good before him, but peruerses best things
 To worst abuse, or to their meanest use.

Milton. Paradise Lost, book iv.

But what car'd he for God or goddres?
 All his care was himselfe how to aduance,
 And to vphold his courtly countenance;
 Fly all the cunning meanes he could deuise;
 Were it by honest weyes, or otherwise,
 He made small choysce.

Spenser. Mother Hubbard's Tale.

The wood-borne people fall before her flat,
 And worship her as goddess of the wood,
 And old Syracus selle beethinks not, what
 To think of white so faire, but gazing stood
 In doubt to deeme her borne of earthly brood.

Id. Faerie Queene, book i. can. 6.

Proserpin her effence,
 Grooves, through mingled, venial perhaps,
 We creature in respect,
 And faire, lood, fear'd, Elizabeth
 Here goddres' sver since.

Warner. Ation's England, book i. ch. xlv.

G O D.

GOD.

When now these wizards with transfix'd hearts
To make his glory by the same the more,
Confess a godhead shining through their hearts
Which by their magics they drag'd before.

Drayton. Mores his Birth and Miracles.

If therefore we would advertise young men, that poets write thus, not as if they praised and allowed such speeches, but as they knew full well that they be lewd and naughty, as they do attribute them unto as wicked and godless persons, they should never take harm by any evil impugning from poets.

Holland. Pictarch, fol. 19.

— Stand early and behold
God's indignation on these godless post'd
By mee, not you but me they have despis'd,
Yet reviv'd.

Milnes. Paradise Lost, book vi. l. 811.

— Discard; whose small sparks once blowne,
None but a God, or godlike man can slake:
Such as was Orpheus, that when stills was given
Amongst those famous imps of Greece, did take
His silver harp in hand, and shortly friends there make.

Spearer. Fœnic Queene, book iv. can. 2.

Requiring of him [John Calvino] that by his grave counsell, and godly exhortation, he would animate her majesty constantly to follow that, which goddly she had begun.

Kins. History of the Reformation, Anno 1558.

Godlikeness being the chiefest top and well-spring of all true virtues, even as God is of all good things.

Hooker. Ecclesiastical Polity, book v. fol. 164.

St. Wynkbold again at Hyllamayne enjoy'd
The abbacy, in which his godly time employ'd
In their conversion there wock long time his withstood.

Drayton. Polyolion, song 24.

He [Duke Robert] was so well pleas'd with his entertainment, that in requital thereof and to do favour to the queen, that was his god-daughter, he re-nounc'd to King Henry the three thousand marks which he was yearly to pay him.

Baker. Henry F. Anno 1104.

And in the course, so godden-like a gait
Each step so full of majesty and state;
That with myself, I shew much'd that she,
Less then a godden, surely could not be.

Drayton. The Muses' Elysium. Nymphal 7.

Black indeed, whether Nature so made them [her eyes] that we might be the more able to behold and bear this wonderful shining, or that she, godden-like, would work this miracle with herself, in giving blackness the price above all beauty.

Sidney. Arcadia, book i. p. 85.

It is a custom of the Catholic Church, that at the baptizing of infants there be *godfathers* and *godmothers*. This custom is still of use in the Church of England: and although much of the reason for which they were first introduced is ceased, and the case altered; yet it is enough to every man, that is a subject, that is the custom.

Taylor. Rule of Conscience, book iii. ch. iv. fol. 16.

Accept my simple legacy, of godhead most divine,
Sayd Brenn. And with a self-wrought wound did perish, and his men
Departing, wove, and left the name to Gallo Grecis then.

Warner. Athol's England, book iii. ch. vi.

Anaxagoras, asserting one perfect mind ruling over all, (which is the true Deity,) effectually degraded all these other pagan Gods, the sun, moon, and stars, from their *godships*, by making the sun nothing but a globe of fire, and the moon earth and stones, and the like of the other stars and planets.

Cudworth. Intellectual System, book i. ch. iv. fol. 233.

La. You are too hot.

Pa. God's bread, it makes me mad.

Shakespeare. Romeo and Juliet, fol. 70.

By God's-soul, it does ones heart good.

Id. Troilus and Cressida, fol. 80.

We must have bloodie noses, and crack'd crowns,

And pass them current too. *Gods-poor*, my through the dark ages bright
Of my old Roman flame some sparks alive

Id. Henry IV. First Part, fol. 35.

Each man's his own god-suck; what he
Thanks good, is good to him; and we
First make, then adore, our duty.

Brome. Political Songs. Satisfaction.

May be some rascal coat parochian
Shall call these cousin, friend, or countryman,
And for thy hoped fast crossing the street
Shall in his father's name his *godson* greet.

Hall. Satire 2. book iv.

God. Be *God's-servant*, 'twill be a hard woe to his,
Shakespeare. Merchant of Venice, fol. 168.

Wast. *God's-will* my liege, would you and I alone,
Without more helpe, could fight this roval battail.

Id. Henry F. fol. 87.

If ever soules, pope-scooled so,
That sea to heaven sent,
If ever one, ill-tued, did dye,
A papist, *God-swords* bent,
Then haples she.

Warner. Athol's England, book x. ch. 16.

It is lawful for me being sick to goe to the phisition without breach of my faith in *Godhead*: but if I should go the phisition in despite of *God*, then this going were a wicked going.

Latimer. Sermons, fol. 150.

As the foundation of this [virtue] there ought very early to be imprinted on his mind a true notion of *God*, as of the independent Supreme Being, author and maker of all things, from whom we receive all our good, who loves us, and gives us all things.

Locke. Works, vol. ii. fol. 61. Of Education.

And his common title amongst the Latins, was *Deus Optimus Maximus*. And our forefathers in this nation, seem to have given this very name of *God* from *god*.

Wilkins. Natural Religion, book i. ch. 8.

Then, *godden* thee, the clouds and tempests fear
And of thy pleasing presence disappear;
For thee the land in fragrant flowers is drest;
For thee the ocean smiles, and smooths her wavy breast.

Drayton. Larcinius, book i.

She faints, she falls, and, scarce recovering strength,
Thou, with a faltering tongue she speaks at length:
Are you alive, O *godden-dora*! she said,
Or is a ghost, then where is Hector's shade.

Id. Virgil. Æneid, book iii.

Cent thou by reason more of godhead know,
Than Pictarch, Seneca, or Cicero.

Id. Religio Laici.

Vain wretched creature, how art thou misled
To think thy wit these *god-like* notions bred
These truths are not the product of thy mind,
But dropt from heaven, and of a nobler kind.

Id. B.

To each his rival yields the mark unknown,
Till *god-like* Ajax finds the lot his own;
Survey'd 't' inscription with rejecting eyes,
Then casts before him, and with transport cries.

Pope. Homer. Iliad, book vii.

He saith it not, as supposing *godliness* and contentedness to be separable; but rather, as implying *godliness*, therefore to be most gainful, because sufficiency and contentedness do ever attend it.

Burrow. Sermon 3. vol. i.

About this time one John Huntington, a zealous priest and poet, composed a poem, entitled, the genealogy of heretics: mentioning only the names of such godly men as had been no friends to the pope; and so other heretics were once touched at as if there were no heretics but such as opposed the pope.

Seymour. Memorials. Henry VIII. Anno 1540.

I'm come, o'er mountains steep, o'er dusty plains
Half-dropt with dust, half-dropt with rains;
Only your *godship* [Naptes] to inspire,
To let me kiss your other shere.

Swift. Epigrams on Windows, 8. At Holyhead.

— A reason
Inspir'd by me, through the dark ages bright
Of my old Roman flame some sparks alive

GOD.

The seeming God-built city; which my hand
Deep in the bosom hid of wandering sea.

Thomson, *Liberty*, part iv.

And elsewhere, he said, he could scarce speak without tears, that the worthy works of men guilty-minded, and lively memorials of our nation, should perish with those lazy letters and English belly-gods. *But.* Preface to *Labour's New Year's Gift*, in *Steeple's Life of Parker*, vol. ii. p. 521.

He gave legacies also to his son, to his grandchildren, God-children, cousins, relations and servants. *Steeple. Life of Archbishop Parker*, book iv. ch. xlv. Anno 1575.

Then female voices from the shore I heard;
A maid amidst them, *Gods-daughter* appear'd:
To her I said, the pity'd my distress,
Like thee in beauty, nor in virtue less.

Pope, *Hamlet*, book vii.

Far from the deep recesses of the main,
Where aged Ocean holds his wat'ry reign,
The *Gods-daughter* heard. The waves divide;
And like a mist she rose above the tide.

Id. *Ibid.*, book i.

I shall comprehend promiscuously the duty of parents, and, to ease of their death, of guardians and of *God-fathers* and *God-mothers*; though this for the most part signifies very little more than a good and charitable care and concernment for them, because the children for whom they are sureties are seldom under their power.

Tillemont. *Sermon* 51.

For *Æneas* was actually wounded, in the twelfth of the *Æneid*, though he himself made *God-mother* to forge his arms as had *Achilles*. *Dryden. Instructions to the Æneid.*

Happy the man, who sees a *God* employ'd
In all the good, and in all the better life!
Revolving all events with their effects
And manifold results, into the will
And arbitration wins of the Supreme.

Couper. *The Task*, book ii.

Thy form benign, oh *Gods-daughter*, weest,
Thy mildness induces me, part,
The philosophic truth be there
To sooth, not to wound my heart.

Gray. *Hymn to Adversity*.

Have then list the difficulty: These sects removed all passions from the *Gods-kind*, especially anger; and so that account, rejected a future state of rewards and punishments; while yet they believed a Providence, which was administered by the exercise of those very passions.

Workeston. *The Divine Legation*, book iii. sec. 4.

It was easy to foresee what would follow from this rampant and able divinity, when his lordship's [Bolingbroke's] *Gods-kind* volumes should come forth; and the dread of it seems to have kept them back for the remainder of his life. *Hard. Life of Workeston*.

They now are deem'd the faithful, and are prais'd
Who, content only in rejecting thee,
Deny thy *Gods-kind* with a martyr's zeal,
And quit their office for their error's sake.

Couper. *The Task*, book vi.

Here the mind,
Lull'd by the sacred silence of the place,
Dreams with exultantapture of the groves
Of Arcady, and the solemn walks
As oft frequented by the *God-fair* band
Of Grecian sages.

Couper. *The Power of Harmony*, book ii.

Each *God* of eminent degree
To some vast beam compar'd might be;
Each *Godling* with a martyr's zeal,
A cramp, to keep the beams together.

Chatterbox. *The Ghost*, book ii.

He finds the puny mission fallen to earth,
His *Godlings* moulder on the 'abandon'd' hearth:
And starts, where small white bones are spread around,
Or little footprints lightly print the ground.

Boate. *Boats of the Pygmies and Carians*.

By the means of this man, [Dr. Barrow], and some few others in that University, [Cambridge], many became goodly learned.

Steeple. *Memoirs*, vol. i. p. 589

VOL. XXI.

GOD.

GOOGLE

While Bigotry, with well-disssembled fears
His eyes shot flat, his fingers in his ears,
Mighty to parry and push by *God's* word
With seamless noise, his argument the sword,
Pretends a ze 1 for godliness and grace,
And spits abhorrence in the Christian's face.

Couper. *Hope*.

In the next place, his feet person,
Wings grew again from both his shoes;
Design'd as a docket, their part to bear,
And with his *God-ship* through the air.

Goldsmith. *Miscellaneous*, vol. ii. p. 11. *A New Simile in the manner of Swift*.

Then substituting wisdom, Jove, profuse
Of his own blood no longer, gave us more
In discipline and manner, which can form
A hero like *Leonidas*, than all
The *God-legation* progeny before.

Glover. *Leonidas*, book vii.

The colony has cost the nation very great sums of money; whereas the colonies which have had the fortune of not being *God-fathered* by the Board of Trade, have never cost the nation a shilling, except what has been so properly spent in loving them.

Barke. *On the Economical Reform*.

An assembly at Quercy, at which the Pope was present, forbids the marriage of those who stood together as *God-fathers* and *God-mothers* at baptism, or at confirmation; and allows baptism by pouring water on the head, in case of necessity.

Arden. *Remarks on Ecclesiastical History*, vol. iii. p. 153.

A subscriber may justly say, If my subscription is to go in charity, I myself have many objects as deserving, and more connected with me than any *God-son* of Mr. Couper.

Archdeacon of Bishop Watson, vol. ii. p. 270.

GODOVIA, in Botany, a genus of the class *Decandria*, order *Monogynia*. Generic character: calyx five-leaved, enloured; nectaries formed of cilia in five series; capsule five-angled; seeds imbricated, winged.

Two species, *G. obovata* and *G. spathulata*, trees with hard wood, natives of South America.

GODWIT, Skimmer; from *God*, i. e. good, and *wit*, an animal; *g. d. avis bona, sapore grata*. Serenities; from the 1st, *God*, good, and *videre*, *preda venationis capta*; *vel, si maris, vist, victus*.

The poet, *godwit*, mist, the palate that allures,
The miser and doe make a wasteful epicure.

Dryden. *Poly-orion*, song 25.

Th' holier *godwit*, not the glycy bat
Could not goe downe my belly bat
More sweet than olives, that new gathered be
From fattest branches of the tree

Ben Jonson. *Praises of a Country Life*. From *Horace*.

GOFFISH, Fr. *goffe*, dull, sottish, lumpish, doltish, blockish. Mr. Grose says, *Goff*, a foolish clown. *North*, a foolish fellow. *North* and *South*. *Goff* appears to be *ogf*, with the common A. S. prefix, *ge*. See *Oaf*.

But catholico, yet gun she him beareth
For to beware of *goffish* peoples speech
That drowns things, which that cause were.

Chaucer. *The Third Booke of Troilus*, fol. 170.

GOG, from the A. S. *gun-gun*, to go. See *Aog*, and *Gto*.

Ltc. My ladies' closh; say, you have put me into such a *gog* of going, I would not stay for all the world.
Bonmont and Fletcher Wit without Money, act iii. sc. 1.

GO'GGLE, *r.* } *Wicli* renders *funxum*, i. e. un-
Go'NDLE, *n.* } *scutum*, *god-eye*; but it seems
Go'NDLE-EYED, } very probable that *goggl* is the diminutive of *gog*, *agog*, and means moving, a moving eye; applied to a prominent, restless eye. *Justus* thinks that the initial *s* being rejected, *god-eye* may be the A. S. *scgl-sged*; but *scgl* or *scod* is the English *scod*, and *scod-eyes* are *separated eyes*, or eyes looking different ways. See *Tooke*, ii. 241. To *goggle*, is
4 o

GOOGLE.
—
GOLD.

To move the eye, as a prominent, restless eye, from one object to another.

That if this ygre schaunderth thee casta it eat, it is better for thee to enter *gygul-ryghel* (*laurem*) into the rewe of God than haue twyete yghes and be sent into helis of der.

Wiclf. Mark, ch. ix.

Let the *gygul-ryghel* Gardiner of Winchester gyre at it till his ryghes ake and an hundred digging deuils span his side, yet shal not one lode of the Lorde's promise be vnsuffilled at the tymes appoynted for that blasphemous wares of his coynthrowe, has most holy mother.

Bull. English Pilgrims, part 3, sig. G. 4.

Such sight haue they that use with *gygling* eyes.

Aldry. Ardenbo, book ii. p. 408.

They *gygle* with their eyes hither and thither.

Holmesd. Description of Ireland, ch. i.

Give him warning, aduise him, to forsake his sawy glauering grace; and his *gyggle-eyes*: it does not become him, sirrah; tell him so.

Ben Jonson. Poetaster, act ii. sc. 4.

He was of personage tall and of body strong, broad chested, and vned both his hands alike, faw complexion; but great and *gyggle-eyed*, whereby he saw so clearly, as is incredible to report.

Spens. The Ruines, book vi. ch. ix, sec. 6.

She [Pythia, or Priestess of Apollo] came out foaming at the mouth, her eyes *gygling*, her breast heaving, her voice audibly gaspable and shrill, as if she had an earthquake within her labouring for vent.

Dryden. Life of Plutarch.

Which made him bang his head and scowl,

And wink and *gyggle* like an owl.

Baile. Hudibras, part ii. can. 1.

It [the sea-lion] has a great *gyggle-eye*, the teeth 3 inches long, about the largeness of a man's thumb.

Dampier. Voyage, anno 1683.

Palmated feet might have been joined with *gygul-eyes*; or small eyes might have been joined with feet of any other form.

Paley. Natural Theology, ch. xv.

Those manders, in English, herewith a man ogles,

When on a fair lady he fancies *gyggle*,

We found 'em much woen

Byron. Don Juan, a Bride's Heart.

GOLD, } SEE GILD, ante. Golden;
GOLDEN, } Made of gold; having the qualities
GOLDENLY, } of gold; applied to colour; having the colour of flame; a flame colour; a yellow colour. And further, bright or glaring; brilliant or splendid; having the value of gold; valuable, highly to be prized or valued.

Myd her gold & silver & myd her tressour he mygis

Sautenij gode wyle hyis out vorto fyge.

R. Gloucester, p. 121.

Greta tressure þat rike of þis kinde here.

þe þousand pounds of gold to paye ilk a þere.

R. Branne, p. 7.

Thaues gae Mede make [meekes] here, and Mercy bysoughts And profunde Pore a penceit all þere.

Piers Plowman. Vision, p. 68.

In which ye scholares make iora though it hitherto new a lile to be sort in dysuene tempestis, that the pruyng of yore feith be mych more precious than gold that is preard by fire, and be fowerton into helying and glyrie and coour in the reuelacione of Iesus Christ.

Wiclf. 1 Peter, ch. i.

la which time ye shall reioyce, though now for a season (if neide requyre) ye are in heauenes, throue manifold temptacion, yf from fawth once tryed, beyng much more precious than gold that peribeth (though it be tried wch fire) might be found vato laude, glory and honour, at the apperaynce of Iesus Christ.

Bible, anno 1551.

And after the veil the seconde tabernacle that is said *sancta sanctorum*, that is boole of boole things, hangyng a *guldene* cymmer and the ark of the testament lacerat aboute on eith side with gold.

Wiclf. 1 Kierue, ch. ix.

But with in yf second vail was ther a tabernacle, which is called helyest of al, which had the *guldene* seuer, & the arke of the testamēt ouerlayed couerle about with gold.

Bible, anno 1551.

GOLD

This marchant which that was ful was and wise,

Counselled both, and paid oþe to a hery.

To certia Lamberthes rely in hir hond

The sum of gold and gais of hem his bond.

Chaucer. The Shipman's Tale, v. 19208.

He renishid apples for the waking dragon; and his hande was the more heauie, for the *guldren* metal.

Id. The Fifth Booke of Boecius, fol. 237.

Oh that the use of gold were cleyn gone: would God it could be possible be quite abolished among men, seeing then as it doth lase such a curbed and excessive thirst after it, if I may use the words of most renowned writers: a thing that the best men haue always re- pected and relied at, and the only means found out for the ruine and overthrow of mankind.

Holland. Plinius, vol. ii. fol. 454.

I saw Phobus thrust out his *guldren* heau,

Upon her gaze;

But when he saw, howe broad her beames did sprede

It did him amaze.

Spenser. Shepheard's Calendar. May

My brother Jaques be keeper at scholae, and report speake *guldrenly* of his profit.

Shakespeare. As You Like It, fol. 185.

Two metals, as gold and silver, cannot be the measure of commerce both together, in any country: because the measure of commerce must be perpetually the same, invariable and keeping the same proportion of value to all its parts. But so only one metal does, or can do itself: so silver is to silver, and gold to gold.

Locke. Works, vol. ii. fol. 72. *Of Raising the Value of Money*

The *guldren* age was first, when man, yet new,

No rule but uncorrupted Reason knew;

And, with a native bent, did gold pursue.

Unguet. The Golden Age.

The proportion between the quantities of gold and silver annually imported into Europe, according to Mr. Maguen's account, is as one to twenty-two nearly; that is, for one ounce of gold there are imported a little more than twenty-two ounces of silver.

Smith. Wealth of Nations, book i. ch. xii.

If then I say—a gold ring, a brass tale, a silk-string: is the substitutional adjective possible, yet names of things, and denoting substances. If again I say—a golden ring, a brazen tale, a silken string; do gold, and brass, and silk, cease to be the names of things, and cease to denote substances; because, instead of coupling them with ring, tale, and string, by a hyphen that —, I couple them in the same words by adding the termination *re* to each of them.

Tuck. Dictionnaire of Parley, part ii. ch. vi. *Of Adjectives*.

Still had she gar'd; but midst the tide

Two angel forms were seen to glide,

The Genii of the stream;

Their scaly armour's Tyrian hue,

Through richest purple to the view,

Be tray'd a golden gleam.

Gray. On the Death of a Favourite Cat.

GOLD, in Composition.

Goulden he was, as gold-fleck in the shawe.

Chaucer. The Cook's Tale, v. 4365.

Ther maynt thou use deuising of harounis

So uncooth and so riche, and wrought so well

Of gold-smithy, of hawking, and of steele;

The chelidre brighte, leuys and trapperys;

Gold-bearers helms, braueries, cote-armours.

Id. The Knight's Tale, v. 2500.

Where stonde a wonder strange image:

His head with all the necks alo

They were of fine golde both two.

Gower. Conf. Am. Priguing, fol. 3.

The *guldren*-kne made full merry chere

When the was lante upon a hery.

The Spurge of Love Dreyer, in Ruten, Met. Rom. vol. iii. p. 147.

Where when they arrived they found such plenty of black ore of the same sort which was brought into England this last year, that if the goodness might answer the great plenty thereof, it was to be thought that it might reasonably suffice all the *gold glutten* of the world.

Hakluyt. Voyag. lib. ii. fol. 88. *M. Frobenius*

When the King apparel of new to the elite, Edmunds Shew *guld* under then Mayre, with Willyam Wyllie and John Mathewes Sheriffs, and all the other Aldermen in a state, with four hundred horse of the citie in velleit, receiued him magnificently at Hamsey.

See Thomas More. Works, fol. 44. *Kyng Richard III.*

GOLD.

Thou misste as well above
The sluggish use a saddle coache,
With gold and perle before,
And streyn his tawny; with byrle beuse
With gold-anther yel.

Dram. Horace. Satire 1.

The suffering plough share or the flint may waste,
But less evil Fortune on death can feast;
Kings shall give place to it, and kingly shewes,
The backs o' which gold-bearing Tapers flowes.

Ben Jonson. Poeneter, act i. sc. 1.

Thy crowne do'st name mine eye-balls; and thy hairs,
Thou oost gold-bound brow, is like the first;
A third, is like the former.

Shakespeare. Macbeth, fel. 144.

All enigmas of a warre, are not yet dead,
Nor marks of wealth so from our nation fled,
But they may see gold-channes, and perles worn then.
Ben Jonson. Underwounds. Speech according to Horace.
Fools gaze at painted courts, to th' country let me go
To climb the easy hill, then walk the valley low;
No gold-coloured roads to me are like the woods;
No bed like to the grass; no liquor like the floods.

Drayton. Polyolion, song 19.

Doc. I know him not. Hee looks like a gold-end-man.
Ben Jonson. The Alchemist, act ii. sc. 4.

— A smoking boar worthy of rare

Golden-lock'd Malagoe's spear.

Halliday. Journal. Satire 5.

It seems it [the Lician plateau] was no glorious a free both in
body and head, that Lucian Nidaxus (three times consul and govern-
ment of that province) w'd to feast his whole retinue in it, choosing
rather to lodge in it, than in his golden-roofed palace.

Reynolds. Of Forest Trees, ch. xiv.

And of these cheating fowls, the gold-flock not behind,
That hath so many wits descending from her kind.

Drayton. Polyolion, song 13.

But they did urge her still so far; that she
Without disgrace could not have it refused;
Wherefore she caught the golden-headed lance,
And from her saddles made them all to dance.

Marston. Orlando Furioso, book xxxiii. st. 63.

Behind the gold-hair'd I have descending here,
That keeps the gate of heaven, and turns the year,
Alas! with her sight how she doth cheer,
And makes another face of things appear.

Ben Jonson. Marston. The Vision of Delight.

On their heads they wore Perick crowns, that were with scrolles
of gold-plate turned outward and wreathed about with a carven
and silver set lewis. *Id. H. Hymens.*

Aur. This is most strange; art thou gold-proof? there's for thee;
help me to him.

Beaumont and Fletcher. The Maid's Tragedy, act v.

From whence [from the Greeks] came up the first stage of these
gold-hung, however yet at this day in Lacedaemon there be none
worse bot of yron. *Holland. Plaut. vol. ii. fol. 453.*

Yet gold-smiths casing could not understand
To frame such subtle wits, so shrewd clear;
For it did glitter like the golden-sound

The which Pectolus with his waters shew
Threw forth upon the rivage round about him nere,
Spanner. Florio Queen, book li. can. 6.

Who by his all-commanding might
Did fill the new-made world with light
And caus'd the golden-traced sun,
All the day long his course to run.

Milton. Psalm 136. l. 29.

I married to a wilen set of sentences?
To one that weighs her words and her behaviour
In the gold-weight of discretion? I'll be hang'd first.
Beaumont and Fletcher. The Wild-Goose Chase, act i. sc. 3.

O wert thou of the golden-wreath'd host,
Who having clad thyself in human weed,
To earth from thy precinct and did post,
And after short should fly back with speed.

Milton. Ode on the Death of a Fair Infant.

Sec. What's become of the Dane?

Id. Who, gold-flocks?

Beaumont and Fletcher. The Custom of the Country, act iii. sc. 3.

You tell your mistress, her beauty is all compos'd of theft; her
beire stole from Apollo's gold-flocks.

Ben Jonson. Cynthia's Revels.

But it is certain, that some of our gold-brothers in London, and per-
haps not there only, do, by cloathing and adorning preparing the
shew mentioned nasty gut of an ox, obtain exceeding fine manures.
*Boyle. Works, vol. iii. p. 457. Of Men's great Ignorance of the
Uses of Natural Things.*

The said Tornadoes usually come in the beginning of April, and
seldom relinquish the gold-coast till July commences, and with fre-
quent visits make us sensible of their qualities.

*Shamper. Voyages, vol. ii. part iii. p. 52. Of Winds peculiar to
some Coasts, &c.*

A considerable quantity of gold will be elevated to the upper part
of the retort, and either fall down in a golden-coloured liquor into the
receiver, or, which is more usual, fasten itself to the top and orck in the
form of a yellow and reddish sublimite.

*Boyle. Works, vol. ii. p. 58. Considerations and Experiments
touching the Origin of Quicksilver and Furna.*

Thy chief delight is to defeat those arts,
By which he kindles mutual flames in hearts;
While the blind lusting God is at his play,
Thou stealst his golden-pointed darts away.

Swift. To Love.

A gold-flock there I saw with gaudy grins
Of painted planes, that hop'd from side to side,
Still pecking at the paw'd and still she drew
The sweets from every flower, and suck'd the dew.

Dryden. The Flower and the Leaf

Were the stars only made to light
Robbers and burglars by night?
To wait on drunkards, thieves, gold-finders.
Butler. Hudibras, can. 3 part ii.

However the place I suppose is free for any body, and free for all their
silver and gold-flocks, perhaps I had as much money in my pocket as
the best of 'em.

Taylor. No. 297.

I afterwards met with a learned traveller, that had carefully visited
the famous gold-mine of Cremnitz in Hungary.

*Boyle. Works, vol. ii. p. 82. Observations about the Growth of
Gold.*

So that I would not say that any thing can immediately be made
of every thing, as a gold-ring of a wedge of gold; or soil as fire
of water.

*Id. Works, vol. ii. p. 35. An Excursion about the Relative Nature
of Physical Qualities.*

Many will find it more easy to procure a good pair of gold scales,
or a bubble or two, than a long cane sealed, a quantity of quick-
silver, and all the other requisites of the mineral baroque.

Id. Works, vol. v. p. 651. The General History of the Air.

One book working against another, and the golden-mine against
both, put us to great trials.

Barnet. Own Times. William III. Anno 1699.

He that is a slave and fears God servility, his fear prompts him but
to such a degree of good as he judgeth to be absolutely necessary
for his own peace; such a person will give God but gold-weight;
he will not perform those duties to which natural conscience by some
seer or good doth not excite him.

Bates. On the Fear of God, ch. iii.

This face of thine, with the colour of a gold-coin, is better pale,
than if it were red to a whorl of blood.

Sir William Jones. Works, vol. iv. p. 426. On Scroopy.

Then, glowing with immortal rage,
The gold-coloured empress of the Gods,
Her eager thirst of vengeance to assuage,
Straight to her hated rival's cur'd abodes
Bade her vindictive serpents haste.

Ward. The First Nemean Ode.

He sigh'd, and cast around his eye
O'er all the pleasing scene;
New to wards the golden-circled sky,
Now on the fields of green.

Scott. The Evening Walk, ode 2.

GOLD.
GOLDRACHIA.

But with thrones immortal grac'd,
 And by Pythian Phœbus plac'd,
 Ordering through the latest shades
 All the splendid works of Gods,
 Sit the sisters (the Graces) in a ring,
 Round the golden-wreath'd knee.

Mist. The fourteenth Olympic Ode
 Ye gay satyrs, ye golden-vested halls,
 Scenes of high trests, and heart-bevitching balls,
 Dress, figure, splendour, charms of play, fireworks,
 And all the talier's sciences to excel.

Langens. The Dutches of Meaurion.
 From the white of an egg, would any one look for the feather of a
 gold-finch?

Paley. Natural Theology, ch. xviii.
 Once, ere the gold-hair'd dawn shot the new ray,
 Through the gray twilight of the dubious morn,
 To woodlands, lawns and hills, I took my way
 And listen'd to the echoes of the burn.

Chatterton. Elogy from the Mæcurius, February, 1770.
 The wages of gold-smiths and jewellers are every where superior to
 those of many other workmen, not only of equal, but of much superior
 industry, on account of the precious materials with which they are
 entrusted.

Smith. Wealth of Nations, book i. ch. 3.
 Amph. with a smooth body; color, of the various prismatic tints;
 feelers, fourteen on each side, gold-colored; feet, pencil-like, four-
 teen on each side, also gold-colored.

Forsman. British Zoology. Amphibie.
 Yellow is made of calico skin, and goldbeater's skin is made of
 his vellum, or a thinner part of the ox's skin. *Id. R. The Or.*

On such a day as evening sing,
 A butterfly was on the wing;
 From bank to bank, from bloom to bloom
 He stretch'd the gold-tinged plume.

Hannibal. Man and the Butterfly.

GOLN is a yellow metal, found massive, granular, in
 scales, or in small branches; it is next in weight to
 platinum, and 19 times heavier than water, softer than
 silver, harder than tin, and more easily melted than
 copper. It abounds chiefly in hot climates. Brazil
 supplies Europe with it for the most part. Lima, Peru,
 India, and the sands of many African rivers produce it
 largely. In Europe itself the mines of Hungary are
 the richest; next, those of Saltzburgh, Spain, Sweden,
 Norway, and Ireland afford it; and in the County of
 Wicklow, in the last named Country, masses have occa-
 sionally been discovered weighing 22 oz. It has been
 found scantily in England, especially in Cornwall, and,
 as late as the reign of Elizabeth, extensive mines were
 worked in Lanarkshire in Scotland; the experiment
 was renewed a few years since, but it was conducted
 at much too great an expense to be profitable.

Gold is the universal circulating medium, chiefly on
 account of its scarcity, its weight, its resistance of rust,
 and its durability. In England *Sterling Gold*, used for
 coinage, contains 22 parts of Gold and two of copper.
Standard Gold, used by Goldsmiths, contains 18 parts
 of Gold and six of copper. Each of these is stamped
 at Goldsmiths' Hall, the former with a lion, a leopard's
 head, (the mark of the Goldsmiths' Company,) a letter
 denoting the year, the king's head, and the manufac-
 turer's initials; the latter with the king's head, a letter
 for the year, the number 18 denoting its quality, and the
 manufacturer's initials. The value of Gold to silver in
 the English coinage is nearly as 15½ to one.

GOLDBACCHIA, in Botany, a genus of the class
Tetradynamia, order *Silicquosa*, natural order *Crucifera*.
 Generic character: calyx erect, corolla, petals slightly
 unguiculate, oblong, obtuse; pod two-jointed, one
 seed in each joint; suture prominent; style almost
 obsolete; seeds ovate, oblong.

Two species, natives of the East. Decandolle.

GOLF, Goff, or Gouff. A Game supposed to be
 peculiar in Scotland; Skinner derives it from *colaphus*,
 because the ball with which it is played receives a blow.
 Pinkerton, with great gravity, and much to the reader's
 satisfaction, says it is not from *lsl. golf*, *permentum*,
 because it is played in level fields,—in which it is not
 played. Jamieson has suggested the Germ. *kölbe*,
 Belg. and Sw. *kolf*, *lsl. kyðla*, *kyffa*, *kylen*, *nll* a club.
 Wachter, the Germ. *Kloppen*, to strike.

Be this at it may, the Game is of great antiquity in
 Scotland, in which Country it was early forbidden by
 Royal authority, as detrimental to more martial sports:
 "that the futhall and Golf be utterly cryit downe and
 not be vit." James II. 1457. c. 71. and again, "that
 in no place of the realme thair be vit futhallis, Golf, or
 vther unprofitable sportes for the common gude of the
 realme and defense thairof, and that bowis and rebuting
 be haultit." James IV. 1491. c. 58.

Strutt (*Sports and Pastimes*, ii. § 3 § 14.) says that
 Goff answers to the ancient *Paganica*, and that it is
 known to the mediæval writers as *Cambuca*, and to the
 English as *Rimdy Hall*.

Goff, according to the present modification of the
 Game, is performed with a bat, not much unlike the
 handy, (figured in pl. vii.) the handle of this instrument
 is straight, and usually made of ash, about four feet and
 a half in length; the curvature is affixed to the bottom,
 faced with horn, and hacked with lead; the ball is a
 little one, but exceedingly hard, being made with leather
 and stuffed with feathers. There are generally two
 players, who have each of them his bat and ball. The
 game consists in driving the ball into certain holes made
 in the ground, which he who achieves soonest, or in
 the fewest number of strokes, attains the victory. The
 Goff lengths, or the spaces between the first and last
 holes, are sometimes extended to the distance of two or
 three miles; the number of intervening holes appears
 to be optional; but the balls must be struck into the
 holes, and not beyond them; when four persons play,
 two of them are sometimes partners, and have but one
 ball, which they strike alternately, but every man has
 his own bandy.

"It should seem that Goff was a fashionable game
 among the Nobility at the commencement of the XVIIIth
 century, and it was one of the exercises with which
 Prince Henry, son to James I., occasionally amused
 himself, as we learn from the following anecdote re-
 corded by a person who was present. (MS. Harl. 6391.)
 "At another time playing at Goff, a play not unlike to
 pall-maile, while his schoolmaster stood talking with
 another, and marked not his highness warning him to
 stand further off, the Prince thinking he had gone aside,
 lifted up his Goff club to strike the ball; when the
 one standing by said to him, beware that ye bit not
 Master Newton; wherewith he drawing back his head,
 said, *Had I done so, I had but paid my debts.*"

In Sir John Sinclair's *Statistical Account of Scotland*,
 (xvi. 28.) will be found in a note a minute account of
 a Dutch Game, *Kolf*, the object in which is somewhat
 similar to that of Goff, but it is played on a much more
 confined scale, in a level aren of about 60 feet by 25,
 enclosed by four walls. At the distance of 5 or 10
 feet from each end wall, and midway between those on
 the sides, stands a circular post, about five inches in
 diameter. The aim of the players is to hit these two
 posts in fewest strokes, and to make the ball retreat
 from the last, so as to lie nearest to the opposite wall.

GOLF.
—GOMPHIA.

It is said to combine the address jointly required in Golf and Billiards.

In Scotland, Golf is played on links, i. e. rugged broken ground, covered with long grass, near the sea shore. The ball will fly a distance of 300 yards at a single blow; and much dexterity is required in order to strike it so as to place it on proper ground for a second blow. A silver club is annually given by the City of Edinburgh as a prize to the Golf players, who have a house for their meetings in the South-West corner of Leith Links. The game is played in England on Blackheath.

GOLIATH, in Zoology, a genus of *Pentamerous*, *Coleopterous* insects, separated from the genus *Cetonia*, by Lamarck, belonging to the family *Scarabæidae*.

Generic character. Jaws entirely scale-like; chin very large, transverse, broad, cordate; hood much produced, two-lobed, and horn-shaped.

All the species are exotic, and peculiar to Africa and South America. They are of a large size. *Cetonia Goliath* of Fabricius is the type, figured by Olivier, *Entomol.* pl. v. fig. 33.

GOLLN, Skinner thinks from the A. S. *wealdan*, (*ge-waldan*,) to rule, to direct, (whence the Eng. *world*;) because we rule and direct all things by our hands; and he thinks it a truly elegant word.

The hands.

Gerr. The news hath reach'd

The ordinaries, and all the gumpsters are
Ambitious to shake the golden gub
Of weighty master Lark.

Mansueto. The City Madam, act iv. sc. 1.

Voss. Fy, Mr. Constable, what galls you have? is justice so bled?
Y' cannot see to wash your hands? I cry you mercy, sir;
Your gloves are on.

Bonmont and Fletcher. The Cuckoo, act i. sc. 1.

GOMARA, in Botany, a genus of the class *Didynamia*, order *Angiospermia*. **Generic character:** calyx four-cleft, corolla irregular, tube curved, contracted in the middle; nectary cymbiform membranaceous; stigma capitate; capsule two-celled, two-valved, many-seeded.

One species, *G. racemosa*, native of Peru.

GOME, A. S. *guma*, one who has the care of, from *gym-n*, to take care of, guard, attend to. Applied generally to

A man: corrupted into *grooms*, &c.

Thou gadest to her again, [against this] as gomas may reden.

Purra Phaulman. Faint, p. 178.

He sufferd more than God queth be, no game as ich lerve.

Id. B. p. 225.

This was be tyut twelvelike, ich take fool good game.

Id. B. p. 321.

Therene seyle alle and some,

The tryvoryschall be take,

And over syn horn come

Through be wey thyghlyer (doughty) gone,

Than Lancelot de Lake.

Lytton Dacorum, l. 1091, in *Ritson, Met. Rom.* vol. ii. p. 47.

At Londone be maile a yate,

And clepede left, after yn come,

Lodgate, al with gone.

Chronicle of England, in *Ritson, Met. Rom.* vol. ii. p. 277.

GOMPHIA, in Botany, a genus of the class *Decandria*, order *Monogynia*, natural order *Magnolias*. **Generic character:** calyx five-leaved; corolla, petals five; anthers nearly sessile; drupes two to five, one-seeded, inserted into the fleshy receptacle.

Five species, natives of the East and West Indies.

GOMPHOCARPUS, in Botany, a genus of the class *Pentandria*, order *Digynia*, natural order *Asclepiadeæ*.

Generic character. Corolla deeply five-cleft, reflected; nectary, five-hooded; leaves with a tooth on each side, crowning the filaments, anthers terminated by a membrane; stigma depressed; follicles inflated, prickly; seeds hairy.

Two species.

GOMPHOLOBIUM, in Botany, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. **Generic character:** calyx bell-shaped, deeply five-cleft; corolla pen-flowered; stigma simple; pod inflated, globular, oocelled, many-seeded.

Five species, natives of New South Wales. *Trana. Linn. Soc.*

GOMPHIRENA, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Amaranthi*. **Generic character:** calyx five-leaved, coloured, exterior three-leaved, two of the leaflets keeled; corolla, petals five, villous; nectary cylindrical, five-toothed; capsule oot round, ooc-seeded; style slightly two-cleft.

Ten species, natives of the East and West Indies, and South America. *G. globosa*, the Globe Amaranth, with flowers varying red and white, is a well known cultivated tender annual, native of the East Indies.

GONDELAY, } Menage, from *gondus*, formed
GONDOLA, } from *gavio*, which Hensychius inter-
GONDOLIER, } preters *τοπος* *ψαππιας*, *expliciter*,
a barbaric cup, a boat.

Wotting to pass, be saw whereas did swim

Along the shore, so swift as glance of eye,

A little gondoley, bedecked trim

With bougts and shewen wenes exulting

That like a little forest seemed outwardly.

Spenser. Faerie Queene, book ii. can. 6.

———— If you make haste you may apprehend him

Rowing upon the water in a gondole

With the most cunning carizos of Venice.

Ben Jonson. The Far, act iii. sc. 5.

H't be your pleasure, and most wise consent,

(As partly I had it in) that your fair daughter

At this odds care and dull watch e' th' night,

Transported with no worse nor better guard,

But with a hoave of common hire, a gondoleer—

Shakespeare. Othello, fol. 311

Or so, with gondolas and men, his

Good excellence the Duke of Venise,

(I wish for rhyme, 't had been the King.)

Sail out and give the gulph a ring

Prior. Epistle to Fleetwood Shepherd, Esq.

A gondole, with two oars, at Venice, is as magnificent as a coach

and six horses, with a large equipage in another country.

Aldrich. Travels in Italy. Venice.

Coryatt, who travelled in the beginning of the XVIIth century, has left in his *Cruities* (Ed. 1611) an account of the GONDOLAS of Venice, which we believe is still applicable to those of our own times. We have little to add, unless that their average length is somewhat more than 30 feet, the breadth about 4; and that the sharp beaks with which they terminate both at stem and stern, rise perpendicularly about six feet. They are usually rowed by two men, who push their oars forward; the oar of the foreman is on the left side, that of the hindman at the stern on the right, and by him the vessel receives its guidance.

There are in Venice thirteen ferries or passages, which

GOMPHO-
CARPUS.
—
GON-
DELAY.

GON-
DELAY.
—
GON.
FANON.

they commonly call *Traghetti*, where passengers may be transported in a Gondola to what part of the City they will. Of which 13, one is under the Rialto Bridge. But the boatmen that attend at this ferry are the most vicious and licentious varlets about all the City. For if a stranger entereth into one of their Gondolos and doth not presently tell them whither he will go, they will incontinently carry him of their owne accord to a religious house forsooth, where his plumes shall be well pulled before he cometh forth againe. Then he may afterwards, with Demosthenes, buy too dear repentance for seeing Lais, except he doth for that time either with Ulysses stop his eares, or, with Democritus, pull out his eyes. Therefore I counsaile all my countreimen whatsoever, Gentlemen or others, that determine hereafter to see Venice, to beware of the Circasso cups and the Syren melody. I meane these seducing and tempting Gondoleers of the Rialto Bridge, lest they afterwards cry *Peccasti*, when it is too late. For

*fœtus dæmonum dæmoni;
Necesse alique dies patiet atri janua Ditis.*

Besides they shall finde the iniquity of them to be such, that if the passenger commeth them to carry him to any place where his serious and urgent business lies, which he cannot but follow without some prejudice unto him, these impious miscreants will either strive to carry him, mauge his hart, to some irreligious place, whither he would not goe, or at least tempt him with their diabolical persuasions." (168.)

A little onward he describes the Venetian Gondolas themselves as the "flynest" he "ever saw in any place. For none of them are open above, but fairly covered, first with some siftened or sixteen little round pieces of timber, that reach from one end to the other, and make a pretty kinde of arch or vault to the Gondola; then with faire blacke cloth, which is turned up at both ends of the boate, to the end that if the passenger meanneth to be private, he may draw downe the same, and after row so secretly that no man can see him: in the inside the benches are finely covered with black leather, and the bottomes of many of them, together with the sides under the benches, are very neatly garnished with fine linnen cloth, the edge whereof is laced with bonelace: the ends are beautified with two pretty and ingenious devices. For each end hath a crooked thing made in the forme of a Dolphin's taile, with the fins very artfully represented, and it seemeth to be turned over. The Watermen that row these never sit as ours doe in London, but alwaies stand, and that at the farther end of the Gondola, sometimes one, but more commonly two; and in my opinion they are altogether as swift as our rowers about London. Of these Gondoleros they say there are 10,000 about the Citie, wherof 6000 are private, serving for the Gentlemen or others, and 4000 for mercenary men, which get their living by the trade of rowing." (170.)

GONFANON. Caseneuve says, A word, the origin of which it is difficult to determine. Skinner, from A. S. *gunn-a*, a man, and *fenn-a*, a sign or ensign.

"A little square flag, or pennon at the end of a lance; or (more particularly) an old fashioned banner, or square standard borne on the top of a lance; such as, even at this day, is used in the wars made by the Pope." Colgrave. It is applied generally to

A standard, banner or ensign.

Gouffanon, in Chaucer, is (as Skioner believes) incorrectly written for *gonfanon* or *gonfennon*.

Pro Charles kyng was fute fute broocht a *gonfayman*.
R. Branne, p. 30.

His body þri hewe on foure quarters,
To hang in foure tonnes, to mene of his maner
In stele of *gonfaymannes*, and of his banners.

Id. p. 330.

And that was he that bare the ensigne
Of worship, and the *gonfayman*.

Chaucer. *The Renown of the Rialto*, fol. 122.

And lord of so high renowne
I bare of lous the *gonfayman*.

Id. B. fol. 125.

Ten thousand thousand ensignes high advance'd,
Standards and *gonfaynes* (text van and reue
Serranus in the are, and for destruction serve
Of hierarchies, of orders, and degrees.

Aldrich. *Parnassus Lost*, book v. l. 589.

The Florentines in 1292 appointed a Chief Magistrate under the title of *GONFALONIERE DI GIUSTIZIA*. He was of plebeian extraction, and his great object appears to have been the depression of the Aristocracy. By a Code entitled *L'Ordinamento della Giustizia*, the Citizens were divided into 20 compagias, each containing 200 soldiers, and unitedly under the command of the *Gonfaloniere*; who was rather a Civil than a Military officer. Whenever he displayed his standard (*Gonfalone*) from the windows of the Palace, the companies assembled and placed themselves at his disposal. The office at first lasted for two months, afterwards it extended to a year. A single *Gonfaloniere*, Soderini, was invested with it for life in 1502, at a time of great public danger; and he was banished after nine years' possession. Machiavelli was his Secretary, and has not treated his political memory with any great respect. The office remained, with occasional interruptions, till the overthrow of the Republic.

We read also of *Gonfalonieri* in Lucca, Rome, and Siena. (Ducange, *Gonfalone*.)

Borel, in his *Recherches des Antiquitez de la langue Francoise*, (ad v.) treats the word *Gonfanon* very fully; he says it signifies en ancien langage un linge ou drapau: d'où vient qu'on appelle encore une envergure un drapau, parcequ'au commencement on les faisoit de drap; a little onwards he adds, Fanon étoit le moindre banniere ou extendard, ainsi dit parcequ'on le portoit estendu.

The *Gonfanon* has been revived in European armies of late years, by the small flag appended to the spears of the Lancer Regiments. The Greeks used them, as we learn from a *bon mot* of Epaminondas recorded by Frontinus. (*Strab.* l. 12. 5.) The troops of the Theban hero on one occasion were discouraged because his *Gonfanon* (*ex hastâ ejus ornamentum infusile more dependens*) had been blown away by the wind. He assured them that this omen prognosticated defeat to the Lacedæmonians, for that it was usual to deck Sepulchres when funerals were about to be performed. The *hastâ pura* of the Romans has been interpreted a spear without a *Gonfanon*.

In the following passage from Fvizanians, the Sacrist of the Apostolical Palace, who addressed a Trentine de *Ritu Sanctissime Crucis Romano Pontifici prefenda*, to Clement VIII., A. D. 1592, *Gonfanon* is applied to the canopy borne over the Pontifical Keys. Of this canopy a figure may be seen in the Plate of the unromal bearings of the Sfondrazzi, given by Imhoff to his *Genealogia XX. illustrium in Italia Familiarum*. (75.) The Sacrist of the Holy See plainly ascribes to it a very peculiar sanctity: *Nec mysterio vacat quid latum*

GON-
FANON.

GON.
FANON.
GONY.
LEPTUS.

illud et rotundum seu orbiculatum tentorium quod Confalonem vulgò appellamus, Clavibus, quas universalem Ecclesiam repræsentare dicimus, superimponi conspicimus: ampla enim omniumque capacissima sphaerica figura, latitudinem, amplitudinemque demonstrat universalem Ecclesiam, in qua omnes ex omni parte natione quæ sub cælo est, ad Fidei unitatem collectæ, speciales Ecclesie continentur. Ipsa vero forma tentorii, cum eorum qui in castris degunt domus quodam modo sit ac veluti tabernaculum, Ecclesiam in terris aduersus multiplices ac immanissimos hostes perpetuam pugnam gerentem, ab eodem in caelesti patris opulentiæ regie jam fruente quæ triumphans nuncupatur, discernit atque distinguit. (iii. 15.)

GONG, A. S. *gang*, latrine, a privy, a jakes. Sommer; from A. S. *gaggan*, (pron. *gan-gan*.) to go; because (says Skinner) all go thither for themselves and not by deputy; more probably because all that entereth into the belly goeth thither.

And namely those harlots, that hausten bordellens of thise feole women, that may be likened to common *gang*, whereas men purge hir ordure. Chaucer. *The Pervous Tale*, vol. ii. p. 366.

In this year also, fell that happe of the Jews of Tenskybury, which fell into a *gong* upon the Saturday, and wold not for reue of his sabbat day, be placid out; wherof harrig the Tale of Gloucester that the Jew dyd to great reverence to his sabbat day thought he wold doo as muche unto his holy day, which was Sunday, and so kept him tyll Monday, at which season he was fawnyen deced. *Fulgen*, vol. ii. *Anno 1259*. Henry III.

GONG, see the Quotation following, and CHINA, p. 579.

There is one that strikes on a small *gong*, or a wooden instrument, before every stroke of the oar, thro the rowers answer all at once with a sort of a hollow noise, through the throat, and a stamp on the deck with one foot, and immediately plunge their oars into the water. Thus the *gong* and the rowers alternately answer each other, making a sound that seems very pleasant and warlike to those who are at a small distance on the water or shore.

Dampier. *Voyage*. *Tongin*. *Anno 1688*.

GONIOCARPUS, in Botany, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Onagrea*. Generic character: calyx superior, deeply four-cleft; corolla, petals four; drupe dry, eight-angled; nut solitary, one-celled.

Three species, natives of Japan, China, and New South Wales.

GONTIUM, in Zoology, a genus of *Infusorial* animals, established by Muller, and generally adopted.

Generic character. Body very simple, flat and angular.

The type of the genus is *G. pectorale*, formed of many round bodies.

GONOLOBUS, in Botany, a genus of the class *Pentandria*, order *Digynia*, natural order *Arctepiadan*. Generic character: corolla wheel-shaped, deeply five-cleft; nectary a lobed shield-like crown; anthers bursting transversely; terminated by a membrane; stigma five-angled, depressed; pouches inflated, ribbed; seeds hairy.

Many species, climbing shrubs, natives of America within the Tropics.

GONUS, in Botany, a genus of the class *Polygama*, order *Dioecia*. Generic character: hermaphrodite flower; calyx four-leaved; corolla, petals four, ovate, spreading, longer than the calyx; stamens four; pistils four; drupes four: male flower; calyx four-leaved; corolla, petals four; stamens four.

One species, a shrub, native of China. Loureiro.

GONYLEPTUS, in Zoology, a genus of *Spiders*,

established by Mr. Kirby, and nearly allied to *Phalangia*.

Generic character. Jaws with pinners; the palpi clawed; and the tarsi of six or ten joints.

Mr. Kirby described three species, all coming from the Brazils. See *G. horridus*, *Lin. Trans.* xii. pl. xxii. fig. 16.

GONYPTES, in Zoology, a genus of *Dipterous* insects, established by Latreille.

Generic character. Antennæ shorter than the head, the lower pieces nearly equal, short, and thin, the last oval, with a bristle-bearing style; tarsus ending in three hooks without flaps; body linear.

Meigen has described this genus under the name of *Leptogaster*.

The type of the genus is *G. tipuloides*, the *Anilus cylindrus* of Degeer, vi. pl. xiv. fig. 13; the *Dasygona tipuloides* of Fabricius, and the *Leptogaster cylindrus* of Meigen. Found in Europe.

GONZALEA, in Botany, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: calyx bell-shaped, four-toothed; corolla funnel-shaped, seed-vessel a drupe, enclosing four many-seeded nuts.

Two species, natives of South America.

GOOD, n.	} Goth. gods; A. S. god; D. goed; Ger. gult; Sw. god. Juanius remarks, that (in the <i>Codex Argenteus</i>) goth passim est bonum, whence he infers that goth is taken e medio Gr. ἄγαθος. Skinner prefers the Lat. <i>gaudeo</i> . It is from the A. S. god-ian, jurari, prodere, meliorum facere, meliorescere, bene cedere, conducere, dilare; to serve or assist, to aid, to benefit, to profit, to prosper, to advance or confer an advantage, to promote, to forward the welfare or wellbeing. Good is very extensively and very variously applied.
GOOD, adj.	
GOOD, adv.	
GO'ODLESS, adj.	
GO'ODLY, adj.	
GO'ODLY, adv.	
GO'ODLY-HEAD, adj.	
GO'ODMAN, adj.	
GO'ODNESS, noun.	
GO'ODSHIP, noun.	
GO'ODY, noun.	
GO'ODSHIP, noun.	
GOOD-WOMAN, noun.	

Serving, conducting or convenient, generally to any end or purpose; serviceable, beneficial, profitable; useful, able; suitable, fit.

Serving or conducting to, health or happiness; salutary, salubrious, wholesome; cheering or cheerful, kindly, benevolent or beneficent; prosperous, happy.

Conducing to, or causing, any pleasing or agreeable sensations; pleasing or gratifying or agreeable to the taste.

Serving, aiding or assisting the completion or fulfillment, the validity or force, the virtue, the value; complete or full, valid, forceful, valuable; virtuous; worthy of credit or consideration, esteem or honour; creditable, considerable, estimable, honest or honourable.

For þe Kyng of France herde telle of hire godnesse,
And how hire fadir graet hym þe gode Coriellie.

R. Gloucester, p. 31.

Pleste me may in Engeland of alle gode y ce.

M. p. 1.

Hii putte hem vorþ byore þe oþere, as godnessen æta [ought].
Id. p. 459.

þe Monce doþ þat felle to be next after þe smelt day,
þe Kyng of France he be, at þe river of S. Rymot,
Held a Parliament, gode vikernes he make,
þat hope with on anow þe way said valentines.

R. Brune, p. 147.

GONY.
LEFTS.
GOOD.

GOOD

Alla þu wæstet gæitliþ & tins þu tæll fælle gæne
 But þu þat stæd with þer goode to þu ilde of Seowne
R. Bruner, p. 56.

For þat is Godes ewen good.

Piers Plouhman. Farn, p. 175.
 And in clerigie ich cam, as clerkes me seide
 And ich gret hym goodeliche.

Id. B. p. 190.

For þat God of his goodnesse. þat first was [man?] Adam.
 He set hym in solace fere, and in swete marhe.
 And sette adreffe hym to syngre [sin] so we to felle
 To white þer þow what wele was, and kyndliche to knowe.
Id. B. p. 351.

And he þat best labored, best was allowed

And leders for here laboringe, over al þu lordes goodes.

Id. B. p. 141.

And these it ben that þer sornen on good lene which heres
 the word and take, and maken fruyt, oon thirly fild, oon nyst fild, and
 oon an hundred fild.
Wolff. Monk, ch. iv.

And these that were sownen in good grounds are they that hear the
 word and receive it, and bring forth fruit, some thirly fild, some
 sixty fild, some an hundred fild.

Bible, Anno 1551.

Wher then distript the riches of his goodnesse, and the patience
 and the long abiding knowest thou that the benignite of God
 ledeth thee to freewillig.

Wolff. Ramones, ch. i.

Either distript thou the riches of his goodnesse, payence and
 long sufferance? And rememberest not howe that y^e Lucidens of
 God lemdeth the to repentance.

Wolff. Lube, ch. xvi.

He seide also to hise disciples, there was a riche man that hadde a
 heyfild; and this was defamed to him, so he hadde wanted hise
 goodes.

And he sayde also unto his disciples, There was a certein rythe
 nat, which had a stewards that was accusid unto him, that he had
 wasted his goodes.

Bible, Anno 1551.

He hath ymade an spenden morhel good,
 For sornen of whiche almost we wæxen wood,
 But that good hope crepeth in our herte
 Supposing ever, though we sere smerte
 To ben releved of him afterward.

Chaucer. The Chaucer Yermanow Tale, v. 16318.

We moun cravenen while we ha a name,
 But goodfor to þe be it is no game.

Id. The Shipman's Tale, v. 19220.

For ever this, to spake of goodliche
 She pænoth all that I can of rede.

Id. The Ploure of Curteis, fol. 249.

And therefore, dere and benigne lady, we prais you and beweeche
 you so mekely as we cowne and moun, that it like unti youre grete
 goodnesse to fulfille in dede youre goodly wordes.

Id. The Tale of Melibee, vol. ii. p. 135.

And for ther is gret poul in weche; therefore shoulde a man fere
 and encheve warre in so maner as a man may goodly.

Id. B. p. 121.

Til Christe's moder (blessed be she ay)
 Hath chaquen thurgh hire enteeles goodnesse
 To make an end of all here hevynesse.

Id. The Man of Lawes Tale, v. 5371.

The God of Love me beloved eye
 Right as an huster can abide
 The beest, till be seeth bridle
 To shoten at goodnes to the deere
 What that him nedeth go as nece.

Id. The Remour of the Rose, fol. 123.

Why hast thou drede of so good a ze
 Whens all vertue hath begone
 That in her is no violence,
 But goodliche and innocence,
 Withouth spote of any blame.

Id. Conf. Am. book iii. fol. 66.

The high wisdom which he saide
 With goodly wordes thou he praide,
 That he him wold tell his name.

Id. B. book iii. fol. 55.

The high God of his goodnes.

Geuer. Prologus, fol. 4.

GOOD.

And for the goodly of this dede,
 Ther grautes hym a laste mede,
 That every yere, for his tynage,
 To hym and in his heritinge,
 Of myddens fere he shall have thre.

Id. B. book iv. fol. 73.

Whens Plottes tale was done
 then Tallie grete in place
 Whose first tongue with sagred talke
 would god a simple case.

Turberville. Epynure, l. 40. Answer in Dispraise of Wit.

Syke sore, de as y the way,
 And tell her all thy gode y loke away,
 Thy setyp ys drowynid in the tem,
 And all thy gode ys loke the from.

Ritson's Ancient Popular Poetry, p. 72. How a Merchante dyd

Age Wyfe terryng.

Aristotle the most wys philosopher, hideth women was lem ap-
 prell than the law adfeth; & he hideth them consider, that
 neither the goodfines of apparel, nor the excellencie of beaute, nor
 the abondance of gold is of so gret estimation in a woman as in
 mensurable and diligens to live wel and honestly in all things.

Fiers. Instruction of a Christian Woman, sig. O. i.

And then shall hartie love continue long together goodly, in case
 both parties doe theyr deires accomite.

Uall. Ephesian, ch. vi.

Behold, viciales shalbe no good cheape upon earth, that they shall
 thinke thine to be in good case.

Bible, Anno 1583. 2 Cor. ch. xvi. v. 17.

— If then his Providence
 Out of our evil seek to bring forth good,
 Our labour must be to prevent that evil,
 And out of good will to find means of evil.

Milton. Paradise Lost, book i. l. 163.

Was I to have never parted from thy side,
 As good have growe there still a timeless rib;
 Being as I am, why didst not thou, the head,
 Command me absolutely set to go,
 Going into such danger as thou saidst?

Id. B. book i. l. 1154.

At last the trumpets, triumph sound on his,
 And rousing warlike humble homage made,
 Greeting him goodly with new victory,
 And to him brought the shield, the cause of emite.

Spenser. Faerie Queene, book i. can. 5.

Upon the way him fortun'd to meet
 (Fair matching underneath a shady bill)
 A goodly knight, all arm'd in harness met.
 That from his head so place appeared to his feet.

Id. B. book ii. can. 1.

While vnresolv'd he stood, the victor knight
 Arriv'd, and seem'd in quick newe, haste and speed,
 In boldness, greatness, goodfines and might,
 Above the prynces best of humes and

Spenser. Faerie Queene, book xi. st. 107.

The same one day, as me misfortune led,
 I in my father's wondrous mirror saw,
 And pleas'd with that seeming goodly-ard,
 Vnwares the hidden hookes with which I swallow'd.

Spenser. Faerie Queene, book ii. can. 2.

But thus hast promis'd from us two a man
 To fill the earth, who shall with us abide!
 Thy goodnes invite, both when we wake
 And when we seeth, as now thy gift of sleep.

Milton. Paradise Lost, book v. l. 734.

Where they in ydle pompe, or wonton play
 Consum'd had their goods and thrifflous hours,
 And lastly thrown themselves into these heavy sloures.

Spenser. Faerie Queene, book i. can. 3.

Soft goodlie Sheepe; y then said the Foxe, not soe:
 Usto the King so rash ye may not goe.

Id. Another Huldred's Tale.

Kyng. So, goodie agent? and you think there is no punishment
 due for your agentship?

Brouncker and Fletcher. The Lovers Progress, act v. sc. 1.

GOOD. First, a very excellent *good-natured* thing; after a wonderful sweet sin. *Shakespeare. Cymbeline, fol. 377.*

BART. My lord and brother, God save you.

PAUL. Goodness brother.

Shakespeare. Much ado about Nothing, fol. 111.

BART. Here comes the Prince and Claudia hastily,

Goodness, goodness.

CLAU. Good-day to both you. *Id. B. fol. 117.*

Let me rather be disliked for not being a beast, than be good-fellowed with a bug, for being one. *Poethom. Reader 84.*

All the name I desire in an honest *good-fellow*,

That man has no worth that won't sometimes be mellow.

Brown. Political Songs. The Levellers

PAN. And tell me, noble Diomed, faith tell me true,

E'en in the scale of sound *good-fellowship*,

Who in your thoughts merits here Helen true?

Shakespeare. Troilus and Cressida, fol. 95.

There eating is they found the goodman settle,

Full busily into his works ylent.

Spenser. Faerie Queene, book iv. can. 5.

These two *good-natured men* [Democritus and Epicurus] seeing the world thus oppressed under the grievous yoke of Religion, the fear of a Deity and punishment after death, and taking pity of this sad condition of mankind, did manfully encounter that frightful spectre or Empress of a providential Deity; and by clear philosophick reasons, chase it away, and banish it quite out of the world.

Cudworth. Intellectual System, fol. 84.

Did not *good-wif* Keeth the butcher's wife come in then, and call me Quack.

Shakespeare. Henry IV. Second Part, fol. 79.

That potogee was in such reputation, that she who neglected her kitchen-garden (for that was still the good woman's province) was never repeated a tolerable house wife.

Erigen. Miscellaneous Writings. Actarion, p. 796.

I see thee, lord and end of my desire,

Exalted high as virtue can require;

With power invested, and with pleasure cheer'd,

Sought by the good, by the oppressor fear'd.

Prior. Henry and Emma.

The idea thus made, and laid up for a pattern, must necessarily be adequate, being refer'd to nothing else but itself, nor made by any other original, but the good liking and will of him that first made this combination.

Locke. Of Human Understanding, book ii. ch. 221.

To match this monarch, with strong Arcite came

Emetria. King of Jude, a mighty name,

On a bay courier, gaudily in behalf,

The trappings of his horse adorn'd with barbarous gold.

Dryden. Palamon and Arcite.

The *goodness* to the right, the pleasantness to the taste, which is ever perceptible in those fruits which genuine piety beareth, the beauty men see in a calm mind and a sober conversation, the sweetness they taste from works of justice and charity, will certainly produce veneration to the doctrine which teacheth such things, and to the authority which enjoins them.

Burrow. Sermon 4. vol. i.

Laelius was the man who bravely bold

To Roman virtue did this mirror hold,

Protested humble goodness from reproach,

Show'd worth on foot, and rascals in the coach.

Dryden. The Art of Poetry, can. 2. Satire.

Amazilia, who has been in town but one winter, is extremely inspired with the arts of *good-breeding*, without leaving nature.

Spectator, No. 164.

He [Blake] was of a metaphysical and a subtle nature, and spent his time most with *good-fellows*, who liked his moroseness, and a freedom he used in veiling against the licence of the time, and the power of the court.

Clarendon. History of the Rebellion, vol. iii. book xv. p. 2.

You find, it may be, that the great sin of your life is intemperance, or that which we call too much *good-nature*.

Sharp. Works, vol. vi. p. 812. Sermon 11.

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I could therefore wish, for the honour of my country-women, that they had rais'd could it need money, which might have implied something of *good-humour*, and not have given the malicious world occasion to think that dress and trifles have always the appearance in a woman's thought.

Spectator, No. 295.

It is possible for any one to live in *good-humour*, and enjoy his present existence, who is apprehensive either of torment or of annihilation; of being miserable, or of not being at all.

Id. No. 82.

If the reader compares the description, which Adam here gives of his leading Eve to the nuptial bower, with that which Mr. Dryden has made on the same occasion in a scene of his Fall of man, he will be sensible of the great care which Milton took to avoid all thoughts on so delicate a subject that might be offensive to Religion and good manners.

Id. No. 345.

Good morrow, good captain. I'll wait on you down—

Yee sha'n't stir a foot—You'll think me a clown.

Swift. The Grand Question debated.

The rest of us went in and she (whose *good-nature* would not suffer her to forsake persons in trouble) desired leave to accompany us, that she might at least administer some small comfort or advice while we sail'd.

Spectator, No. 561.

The worst creature that a man ordinarily undergoes for [drunkenness] is, that he is a man of a free humour, an honest-hearted, *good-natured* companion, and one who is the greatest enemy to himself.

Sharp. Works, vol. v. p. 208. Discourse II.

Nay, Mrs. Mary, says she, if you are in a passion, (and indeed I was as red as fire), *good-night* to your *Good-night* to you, says I, and clasp'd the door after me.

Tatler, No. 368.

And I could name crowds who led miserable lives, for want of knowledge in their parents, that *good-sour* and *good-nature* always go together.

Spectator, No. 358.

Whether to pronounce so hardly of the book, merely upon surmises, is to be taken for a mark of *good-will* to the author, I must leave to your lordship.

Locke. Works, vol. i. fol. 428. Reply to the Bishop of Worcester.

Sworn foe to good and bad, to great and small,

Thy railing pen produces naught but gall;

Let Virtue struggle, or let Glory shine,

Thy verse affects not one approving line.

Southey. Preface, a Satire.

Fair is the bosom of the level lake

Runs a green island, cover'd with a spring

Of flow'rs perpetual, gently to the eye

And blossoming from air.

Logan. The Epistles of Levana.

So far as May doth other months exceed

So far in virtue and in goodness

Above all other symbols laitha bears the mead.

Thomson. Hymn to May.

But *goodness* is strictly, and eminently moral. It is in its nature of a boundless extent. If it be not universally operative it cannot exist as a perfection: it degenerates into partial attachments, and a partial fondness; and thus the idea of an exalted and amiable principle of action is destroyed. This attribute must be universally relative for *good*. It is, in the divinity, a pattern and prototype of the moral relation of man to man.

Cogan. On the Passions, vol. iv. p. 30. Disquisition I. On Natural Religion.

But not to understand a treasure's worth,

Till Time has stolen away the slightest good

In case of half the poverty we feel

And makes the world the wilderness it is.

Cowper. The Task, book vi.

These fashions shall not sanctify shame,

Not smooth *good-breeding* (supplemental grace)

With less performance show the work of love.

Id. Id. book vi.

The water here was of as foul a stream,

Against my stomach I a war proclaim,

And wait, though eat with much *good-humour* wait,

While with less appetites my comrades eat.

Francis. Horace. Satires, book i. sat. 5.

The midnight assembly and the leucisquet are often less sought for their own sake, than from *good-nature* and a social disposition.

Kear. Essay 109.

GOOD. I warrant you we shall prevail upon the Bishop, who is himself a good-natured man if you will but give over your foolish scruples, and sign the petition.

GOOD HOPE, CAPE OF.

In the summer of the year 1775 the Queen of France, being dressed in a light brown silk, the King good-naturedly observed, it was couleur de pain, the colour of bread; and instantly every lady in the land was uneasy till she had dressed herself in a silk gown of a fles colour.

Anon. Works, vol. v. p. 234. *The Spirit of Despotism.*

But I am sure the natural effect of fidelity, clemency, kindness in governments, is peace, good-will, order, and esteem, on the part of the governed.

Burke. On American Taxation.

GOODENIA, in Botany, a genus of the class Pentandria, order Monogynia, natural order Goodenioria. Brown. Generic character: corolla of one petal, with a longitudinal fissure at the back, border deeply five-lobed, directed one way; anthers separate; stigma with a cup-shaped fringed integument; capsule inferior, two or four celled; seeds numerous, imbricated.

More than thirty species, natives of New South Wales, Trans. Linn. Soc.

GOOD.

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CAPE OF GOOD HOPE.

As a supplement to the short account of the Colony at the Cape of Good Hope given in a former Volume, (xix. 265.) the reader will here find, I. An outline of the position and arrangement of the different levels by which a gradual ascent is made from the Coast to the Table Land in the interior of Southern Africa; II. An account of the principal Tribes on the borders of the Colony; and, III. A brief notice of those changes in its condition which have recently occurred.

I. Different levels.

Karoo.

I. Commencing from the Cape as the Southern extremity of the Peninsula, and taking the sea-beach as the lowest level, or first step in the ascent, we find a chain of hills running parallel with it, and separating the first from the second level, called the *Karró*, a native term signifying a broad tract of nearly flat land enclosed by chains of lofty hills or mountains. The greatest extent of this zone, which is raised considerably above the level of the sea, from Her Riviers Kloof (Watch River's Cleft, or Ravine) to Graff Reynet, is five degrees and a half of long. (= 274 geographical miles nearly*) and its average breadth is from 60 to 80 geographical miles. Several parallel chains of hills, sometimes only three or four miles asunder, containing elevated valleys, at a much higher level than the *Karró*, occasionally intersected by transverse ravines, form the Southern boundary of this terrace. The highest peaks of these mountains are 2500 feet above the level of the sea; and their sides, where the descent into the chasm below is not perpendicular, are clothed with lofty trees; for this border of the second terrace is watered by numerous streams, and its declivities and valleys are, in many places, among the most fertile spots in Southern Africa. The Northern boundary of the *Karró* is much higher than the Southern, and is a great untural boundary, the streams on the different sides of which run in opposite directions. It is nearly parallel with the Southern hills; but, like the arc of a concentric circle, forms a curve the chord of which is much shorter than that of the outer range. This Northern chain receives several different names in its course. From its Western extremity, in longitude 20° East, to longitude 22° East, it is called the Roggeveldt-bergen, (Rye-field Mountains,) from thence to about longitude 24° East, Nieuwveldt-bergen, (New-field Mountains,) or Kaap, the Hottentot appellation; from thence

to 25° 30' East, Sneeuwbergen, (Snow Mountains;) and its last ramification, where it gradually unites with another ridge running from South South-West to North North-East, nearly at right angles to it, is called Rhinosterberg, (Rhinosceros Mountain.) From this elevated land flow the Great Fish River, (Groote Visch Rivier,) the Nukokanna, or Sunday River, (Zondag River,) the Kámtós, or Great River, (Groote Rivier,) and the Gaurita, or Rio Formoso; formed by the confluence of many streams, several of which rise in the *Karró*, or intermediate plain. These are the principal rivers which fertilize the lowest level on the sea-coast; and wherever they cross the *Karró*, they preserve an appearance of vegetation, which, in other parts of those vast plains, entirely disappears during the greater part of the year. The mean height of the *Karró* is 3000 feet above the sea. At its Western extremity it has an almost imperceptible fall toward the South and the North-West. The Bokkeveldt-bergen (Goat-field Mountains) form its Western, and the Snowy Mountains (Sneeuwbergen) its Eastern boundaries; their Alpine pastures, (called Kamdebb by the Hottentots,) consisting of grassy, verdant plains and valleys, are intersected by lower chains of hills in various directions. To the East of the Snowy Mountains the lower land is more broken, and inferior ranges, such as Compas, Rhinoster, (Rhinosceros Mountain,) Waggenpad, (Waggon rut,) near the Western, Bamboes, (Bamboo,) Wintet and Katberg, (Cat Mountain,) on the Eastern heads of the Great Fish River, deviate more or less from the general direction of the range on the South-East and North-West. The highest ridges, Zoure, Taalbosch, and Stormbergen, (Sour, Tough Wood and Stormy Mountain,) still continue parallel with the coast, and send forth their waters in opposite directions.

The soil of these extensive plains consists of sand and clay more or less mingled with particles of iron. In the hot months it becomes almost as hard as brick; whence its name *Karró*, which signifies hard in the Hottentot language. Solid rock is found everywhere at the depth of a few feet below the surface. In many places, extensive areas occur without a single water-course; and all, except the larger streams, are nearly dry for nine months in the year. Here and there, where a perennial spring affords a permanent supply of water, these barren wastes are converted into fertile gardens, and are filled with corn-fields, vineyards, and orange-groves. During the whole of the dry season, except where these thinly scattered Oases break the dreary

* A farther acquaintance with the Country to the North and East of the Colony has shown that these nearly parallel chains are continued with many breaks and variations in height as far as De Laag's (Marsh) Bay in 26° North latitude, (Thompson, l. 361.)

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uniformity of the waste, hardly a trace of vegetation, or a living being, is seen; but as soon as the rainy season has set in, the hills and plains are covered with verdure, and with herds, tame and wild, with men civilized as well as savage. Myriads of inferior beings reanimate these desolate tracts. Where the eye was lately wearied with one uninterrupted brown or greyish tint, it is now cheered with the splendour and variety of our richest conservatories; and these deserts are metamorphosed into a garden of the most splendid of the lilaceous tribes, the flowers of which are so universally and justly admired. But a few weeks, or, perhaps, a single month, is sufficient to sweep away all this magnificence, and the naked *Karré* is again trodden only by ostriches and satelopes, skulking Bushmen and weary travellers, before whose straining eye the desert seems to lengthen as they advance.

Of the Mountains, the Roggevelds-bergen are remarkable for their isolated masses rising from the plains at wide intervals to nearly the same height, and crowned by conical or flat summits, marked by deep horizontal strata perpendicularly broken off on every side, and giving a peculiarly uniform outline to the whole. On passing through their Western defiles, the rugged one, for example, of Elands-Fontein, (Elk's Spring,) the wide and elevated plains of the Ouder and Middel Roggeveld, (Lower and Middle Rye-field,) are entered at an elevation above the lower level varying from 2000 to 2500 feet. (Lichtenstein, l. 165.) The most elevated point is the Komsberg, (Bowl Mountain,) 21° 30' East, 32° 30' South, above the Tondeldous-Fontein, (Tinder-box Spring,) 5390 feet above the sea. (Id. l. 176.) The horizontal strata of rock in the Pass below form natural steps, and are so nearly perpendicular that the oxen are obliged to slide down them.

A peak in the Nieuwveldsbergen, the next group of this range, separated from it only by the Komsberg defile, is the loftiest of all the mountains in South Africa. Mr. Barrow estimates its height at 10,000 feet, and says that its summit is covered with snow for five or six months in the year. Its Southern side is very precipitous, and it has not yet been explored.

In the Saccarbergen, the succeeding group Eastwards, the Compa-berg, its highest summit (25° 1/2' East, and 31° 30' South) was found by Colonel Gordon to be 5500 feet above the level of the sea. The Southern declivity is here much more gradual than further Westwards; and various ramifications of this chain on its Northern side give rise to the Southern affluents of the Garip, or Great Orange River; while the Olifants, Gaurits, Groote, Zonding, Groote visch, and Groote kei, (Elephant's, Gaurits, Large, Sunday, Great Fish, and Great Flint) Rivers, all flow into the sea from its Southern declivity; it is, therefore, the highest land in this part of the Continent, and forms the natural division between the maritime region and central table-land.

Table-land.

Within that tract four ranges of hills run nearly parallel with those already described, skirting in some places the bed of the Orange River. Of these the loftiest are the *Karré* Mountains, (31° South, 22° 30' East,) the broad flat summits of which are the highest points in Southern Africa, being estimated by Dr. Lichtenstein (ii. 336, 340, pl. 2) at 800 or 1000 feet above the level of the summit of the Komsberg, and consequently 9,000 feet above the level of the sea, even

after making a large deduction from the height assigned to the latter by Mr. Barrow.

The country to the North of the Great Orange River, though as yet very imperfectly known, has been sufficiently explored to ascertain that it is a high table-land, with few central eminences of any considerable magnitude South of the 26th parallel of Southern latitude. The most considerable ranges of hills are the Lange-berg, (Long Mountains,) and Asbestos Mountains, nearly parallel to each other, between 26° and 29° South latitude, and running nearly North and South, with some inclination to the East. Near the source of the river Maloppo, running in a North-Westerly direction, between 26° and 27° South latitude, and 25° and 26° East longitude, the ground, though neither rising abruptly nor much elevated above the neighbouring plains, is the culminating ridge of that part of Africa; as is proved not only by a corresponding change of climate and productions, but also by the opposite course of the rivers which rise near each other in that tract, and run some towards the Western Desert, others through ranges of mountains parallel with the coast, to the Indian Ocean. (Campbell, l. 212.) On approaching Karikheia, which is probably in 25° 20' South, and 27° East, and is the most Northern point reached by any European, large tracts of hard rock, "pavements of granite" according to Mr. Campbell, (i. 209,) replace the rich plains further South; lakes and copious springs, imbedded in rocks, or issuing from declivities, pour forth streams, said by the natives to run for Eastward, and being, no doubt, affluents to the Mapita, Mafime, and Manyisa, (Mashica,) which flow into Da Lagda Bay, nearly a degree further South. Steep ascents and descents over shelving rocks in narrow defiles between hills, which are in most places covered to their summits with trees,—bronze and yellow coloured rocks, yielding a rich iron ore,—streams winding through steep or precipitous banks, in an Easterly direction,—all distinguish the Marutai country from the lands of its less favoured neighbours further South, and promise a rich harvest to the naturalist, whoso that tract shall have become as accessible to Europeans, as the adjoining ones already are. "Here," says Mr. Campbell, (i. 216,) "we observed the waggon-tree, (*Protea Grandiflora*), which is said never to be found more than five or six days' journey from the sea." An evergreen laden with fruit of the size of cherries; some trees of the palm-kind, others resembling oranges and peaches, and a third kind, which "appeared as if sprinkled all over with flowers," (i. 220,) were among those which appeared new to that traveller, and would have enlarged the stores of Mr. Burchell, had he not given an unfortunate and unaccountable preference to the Desert.

The Western side of the Peninsula, between the Portuguese Settlements and the Garip, or Great Orange River, is little known. Scarcely any harbours occur between its mouth, the Angra das Voltas (Eddy Creek) of the Portuguese Navigators, and the Bay of St. Thomas, in 25° South. Two considerable streams, however, called Nourse and Somerset, the former entering the sea in 22° South, have lately been discovered. The coast is generally rugged and barren, deficient in water, and destitute of vegetation. At a moderate distance from the sea, the land rises into abrupt, rocky hills, thinly interspersed with valleys of small extent, and little fertility. This is the first terrace or step, in

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the ascent to the great central level. From about 21° 30' East longitude, to near the mouth of the Garip, its Northern bank is singularly precipitous. The country on that side, as far as it has yet been explored, is an assemblage of rocks, thrown together in the wildest confusion. (Campbell's *First Journey*, p. 361.) At this edge of this rugged tract, the Garip forces its way, replenished by a few streams from that side, some of which have ceased to flow within the memory of persons now living. (Campbell's *Second Journey*, ii. 3.) and one is salt; but the Westernmost, which joins the Garip in 17° 25' East, has a long course from the North-West, and is increased by several smaller streams on each side. The principal one is the Konop, called Fish River by Le Vaillant, and erroneously represented by him, and Mr. Burchell, on his authority, as discharging its waters into the Agoua Pequena, (Little Creek,) in 26° 40' South. This river, which enters the waters of many streams from the North-East and North-West, flows through an elevated valley of considerable extent, but, like most African rivers of moderate size, is, for the greatest part of the year, nothing more than a chain of pools. The soil near its banks is light and sandy, covered with short grass after the rains, and affording pasture for a season to large herds of cattle. To the North, springs are not so rare, the country is more level, and the pasture more abundant. (Thompson, ii. 61.) The space intervening between this rocky tract and the hills of the Bêthushanas, from 21° 30' to 23° 30' East, is an extensive table-land, completely desert, and called by Mr. Campbell, (ii. 104, 113.) not inaptly, "the Great Southern Sahra." "It is a complete plain, without a visible rise, and only bounded by the horizon:—a vast wilderness, extending more than a thousand miles to the North, and four or five hundred miles to the West." A desert covering an area of 400,000 square miles, would indeed be a counterpart to the Sahra of North Africa; but a large abatement must be made from this calculation, as it appears from the information collected by the Portuguese, (Bowditch, *Account of the Discoveries in Angola and Mozambique*), that the interior is inhabited quite across the Continent as low as 20° South latitude, which leaves only eight degrees, and, therefore, less than 500 miles, for the extent of this desert from North to South. From East to West the distance, where any probable calculation can be made, does not measure more than four degrees of longitude, and, therefore, cannot exceed 250 miles. A few stunted shrubs and tufts of grass are all the vegetation found in this desert, which, like its kindred tracts to North Africa, has a lake "containing salt as solid as stone." (Campbell, ii. 115.) probably natron, (carbonate of soda.) It also produces a kind of wild water melon, which, "though most nauseous to Europeans, is a precious morsel to the half-famished" wanderers in the desert. (Campbell, ii. 114.)

II. The various Tribes on the borders of the Cape Colony are all reducible to two distinct families; the Hottentots and the Bêthushanas. To the first belong also the Bosjesmans, Korânas, and Namâkwâs; to the other, the Kâfirs, Sichûanas, Murrilongs, Matkhillarâs, and mixed hordes of the Maotatis, (Invaders.) The Kâfirs (see CAPELAND) and Bêthushanas may be considered as subdivided into a great variety of families, differing in dialect, manners, and position. That they have a common origin with the nations on the Western side of the Peninsula, appears highly probable from the

coincidences in their languages pointed out by Mr. Marsden, (Tucker's *Congo*, p. 388, 389.) but a comparison of Mr. Salt's vocabularies with those of Dr. Lichtenstein, leaves no doubt as to the consanguinity of all the Tribes on the Eastern coast, almost as far as the frontiers of Abyssinia. (Salt's *Abyss.* p. 42. append. and note, p. 57.)

1. When the European Colony was first established at the Cape of Good Hope, the inhabitants of the whole Country between it and the Garip, or Orange River, were Hottentots, divided into various Tribes, such as the Kolbikwas, Soakwas, Henâkwâs, Attâkwâs, and Hantekwas, which have now been long extinct. Of moderate height, lean, with high cheek-bones, thick projecting lips, small half-shut eyes, short woolly hair, and a mild, inanimate, sleepy expression of countenance, nimble, but not possessing much strength of mind or body, and, therefore, indolent and unenterprising; these ill-fated people were despised and oppressed by the Colonists, to whom they could make no resistance. Their tractableness, fidelity, and self-command, are celebrated by Kolbe; (Astley, iii. 349.) their vices are those of all savages, idleness and drunkenness, to the former of which the hateful custom of exposing their decrepit parents and infant children may be ascribed. The share which the peculiar aridity of soil and irregularity of season, prevalent to South Africa, had in inducing these habits, was not sufficiently noticed by the early writers. Their mutual affection, willingness to oblige, integrity, chastity, (a rare virtue in Africa,) and hospitality, are highly commended by Kolbe; who not only saw them while yet comparatively independent, but, during his long residence at the Cape, neither wanted nor neglected opportunities of verifying the accounts he received from others. A closer acquaintance with the Korânas and other Tribes in the interior, has shown the injustices of those who have charged Kolbe with falsehood, because his accounts do not accord with the present condition and customs of the Hottentots living within the Colony. (Lichtenstein, ii. 254. Thompson, ii. 33.) His krôs or karôs, that is a sheep-skin, fastened on his breast, with the fleece inside, serves the Hottentot for a dress by day, a bed by night, and a winding-sheet in his grave. A thick plaster of dirt and grease to keep his head cool, an equally fragrant ointment over his whole body, a string round his neck, with pouches for knives, amulets, &c., ivory rings round his left arm, to which his wallet is hung, a *kul-karôs*, or small apron of cat-skin, and leather buskins, form the whole of his wardrobe; a *kirri*, or blunt javelin, three feet long, and an ioch in diameter, (called *amagaf* by the Europeans,) with a *rakkum*, or dart, were formerly his only weapons; and a bushy tail tied to a stick served for a fly-flapper or mop, an occasion required. The ladies' dress differs from this principally in their wearing a conical cap of cat or lamb skin, and a provender wallet at their breasts, with a larger apron in front, and a smaller one behind. Their legs are completely covered with rings of calf-skin, and large anklets of rushes. Heads, buttons, and any tinsel ornaments, are added in profusion whenever they can be obtained: smearing their faces with red chalk, and powdering themselves with shining or coloured dust, was also a fashion universally followed in Kolbe's time, as it is by the Bêthushanas now. (Astley, iii. 352.)

The Hottentots delight in animal food, and eat most voraciously but are often reduced to extraordi-

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uary abstinence. One of their most singular articles of diet is vermin, which they eat, according to the same writer, from a spirit of retaliation. Milk and water are their common beverage; but they are passionately fond of spirits, and intoxicate themselves by smoking *dakka*, (hemp,) when they cannot get arrack and tobacco. Their villages, called *Krds*, are a circular cluster of beehive-shaped huts, placed close together, with one small interval for an entrance; and a population of, at least, 100 persons. These hemispherical habitations are covered with mats woven by the women; an opening in front, three feet high and two broad, serves as door, window, and chimney. A fire is made in the centre, and the family sleep, each in his own place, around it. As they change their abode whenever pasture fails, the facility with which these huts can be removed, renders them peculiarly convenient. All memorable events are celebrated by a feast; a shed is erected in the middle of the *Krd*, an ox killed and eaten, and music and dancing continued till late at night. Their musical instruments are the *gongom*, a sort of Jew's harp,* and a kind of drum. Their dexterity and swiftness in the chase are great; they can outrun most of the Cape horses; and in Kolbe's time a troop of cavalry was kept by the Dutch Governor "in readiness to pursue them" on any emergency. (Astley, iii. 343.) The libations with which they honoured victors in battle, or heroes in the chase, as well as the bride and bridegroom at their marriage, so far surpassed in absurdity the follies of most savage nations, and have been so long abandoned by the Hottentots within the Colony, that Kolbe's unvarnished account of them has been often contradicted and mentioned as a proof of his credulity; but as similar customs are still found among the *Koráns*, there is no just reason for doubting his veracity. (Thompson, ii. 33.)

A belief in a Supreme Being, worship of the Moon, celebrated by shouts and dances, veneration for a large green beetle, respect for deceased heroes, dread of the God of Evil, whom they appeased by expiatory sacrifices, and a firm belief in the power of conjurers to bring on or avert evil, made up nearly the whole of their Religion. Of another state after death they had scarcely any notion; and their *Súries*, or Priests, were merely conjurers and directors of their Religious ceremonies. Circumcision does not appear to have prevailed among them, but they observed another rite which was, perhaps, derived from the same source. They had the same antipathy to twins as the *Beishúns*; and, like them, always destroyed one of the two at his birth, a practice still prevalent among the *Koráns* and Bushmeo. The Dutch, who had the merit of attending to the Religious instruction of the natives in most of their Colonies, seem to have been singularly negligent with respect to the Hottentots. Disgusted, perhaps, by their filth and indolence, and discouraged by the harshness and poverty of their language, they looked upon them as little better than brutes, and by severity and ill-usage almost reduced them to that condition; but a kinder treatment has shown the narrowness of such views. The small community of Hottentots established by a Moravian Missionary at Bavians

Kloof (Bahoon's Kleft) in 1750, still held together, notwithstanding the want of an European instructor, till it was taken charge of by fresh Missionaries in 1791. (Lichtenstein, i. 244.) and its members have since "given the most striking proofs of ingenuity, industry, and neatness." "Sir James Craig, who embodied a regiment of Hottentots, spoke in the highest terms of their activity, discipline, good order, and cleanliness." (*Quarterly Review*, xxv. 434.) With regard to the possibility of civilization even the wildest of these Tribes, a more unquestionable testimony can hardly be adduced than that of Mr. Thompson, who has "visited nearly the whole of the Missionary Stations in Southern Africa." "Let those," he says, (ii. 93.) "who consider Missions as idle, or unavailing, visit Gnadenhal, Bavians Kloof, Bethelsdorp, Theopolis, the Caffer stations, Griqua Town, Khamiesberg, &c. &c. &c. Let them view what has been effected at these Institutions for Tribes of the natives, oppressed, neglected, or despised by every other class of men of Christian name; and if they do not find all accomplished which the world had, perhaps, too sanguinely anticipated, let them fairly weigh the obstacles that have been encountered, before they venture to pronounce an unfavourable decision." Of the Moravian Mission at Groene Kloof (Green Kleft), he observes (ii. 108.) that, "though not so pleasing in its external appearance as Gnadenhal, nor so remarkable for the enterprise and improvement of its Hottentots, it is, nevertheless, a very praiseworthy establishment; and has proved, by the amelioration it has gradually introduced in both the character and circumstances of the natives under its superintendence, a great blessing to that part of the Colony." The numbers of the Colonial Hottentots amounted, in 1807, to 17,431 souls; in 1823, to 30,549; so well founded was the conjecture of Ritter,* as to their increase since they became British subjects.

2. The Tribe which in point of dialect differs most from the other Hottentots, is that of the *Bojesmans*, or Bushmeo, whose name is derived from their habit of skulking concealed in *bushes*, till they can spring upon their prey unawares. (Lichtenstein, ii. 78.) Their make, features, and expression of countenance, as well as the characteristic peculiarities of their language, afford the strongest evidence of their being of the Hottentot race, though they have so many words peculiar to themselves, as to be scarcely intelligible to any but their immediate neighbours. They seem to have come originally from the country between the Orange River and the mountains parallel with it on the South, a tract peculiarly distinguished by drought and barrenness, where ruin is almost as rare a phenomenon as in Egypt, and the soil is a coating of gravel, thinly spread over a bed of rock (Lichtenstein, ii. 315.) Close to the stream there is in many places a good deal of wood, but wherever the ground is low enough to derive moisture from the river, it is exposed to sudden and overwhelming inundations when the rains fall in the mountains, and is thus rendered uninhabitable. To these peculiarities of soil and climate, the wretched condition of the Bushmeo may be in the main ascribed. They are in the very lowest stage of uncivilized life, and in its strictest sense in the

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* Now called 't Gerish, learnedly described by Dr. Lichtenstein, (ii. 379.) and figured by Mr. Bourcille, (vol. I.)
† *Puerbus caucasiæ testiculos monstrosos*. (Kolbe, in Astley, iii. 358.)

* *Erkünde*, p. 126. "Die Hottentotten leben gegenwärtig innerhalb der Gebiete der Colonie zerstreut, nach einer Zählung vom Jahr 1807, an 17657 Seelen; ihre Zahl hat aber seitdem in dem Schutz der Britishischen Regierung gröszen, zugenommen." Though expressed affirmatively, this, as the context shows, is merely a conjecture.

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predatory state, depending for their subsistence solely on the wild animals they may chance to master. Where so little pasture is found, the supply of game must be very scanty; hence these people have found it necessary to live apart from each other, and by being thus isolated have lost all social feelings. Each family forms a Tribe by itself, and splits again into others, as soon as its numbers exceed its supply of subsistence. Hence it has arisen, that there are almost as many dialects among the Bushmen as there are families, though the vocabulary of each Kral contains a very small number of words. (Lichtenstein, ii. 82.) The difficulty of procuring food, the necessity of a perpetual change of place in quest of it, the eagerness with which it is devoured when found, the jealousy of others who might claim a part of it, the sense of weakness from want of numbers, and the habit of suffering the greatest privations, have all contributed to render this people the most dangerous neighbours, as well as the most despicable of the human race. As their subsistence depends upon their agility, watchfulness, and subtlety, they are active, crafty, and vigilant. The only law of which they have any notion is the law of force and inclination. Of Religion they have no idea whatever. Though partaking of the easy, dissipated character of the Hottentots, their habit of living by plunder, and the spirit of retaliation roused by the hostility of their neighbours, often leads them into excesses which appear inconsistent with their natural apathy. In dress, as well as in appearance, they nearly resemble the other Hottentots, whose vice they possess with few of their virtues. They live entirely in caverns and shallow pits scraped out of the ground, sometimes concealing and sheltering themselves with branches. The exact agreement between their habits and those of the Shangals, &c. on the borders of Abyssinia, (Bruce, ii. 539, 543, &c.) is in itself remarkable, but still more so is their close resemblance to the Barbarous Tribes who, according to the Ancients, (Agatharchides, in Hudson's *Geogr. Min.* i. p. 37. Diod. Sic. iii. 23, 24.) inhabited the shores of the Southern Ocean. The *Hylophagi*, living in trees, and having their wives in common, were genuine Bojesmans, whose beds in the Tarchonanthus trees on the banks of the Garip, are often found "stuffed with hay, leaves, and wool," and "have all the appearance of birds' nests." (Lichtenstein, ii. 78.) Most of Pliny's observations, (*Nat. Hist.* v. 8.) respecting the wild inhabitants of *Negritia*, are strictly applicable to the Bushmen: *Atlantes degeneres sunt humani ritus, ac credimus. Nam neque nomen ullorum inter eos appellatio est—neque innoxia vivunt, qualis reliqui mortales. Troglodyta specus cavocant. Ha illis domus, victus serpentium carnes, stridorque non vox: adeo sermonis commercium caret. Garamantibus matrimoniorum exortus, passim cum feminis degunt. Pompoles Mela addit, (i. 9.) Troglodyta, nullarum opum domini. The Bushmen have, in fact, no idea of property, live in caves as well as trees, feed on vermin, cohabit with their women promiscuously, have no proper names, either personal or national, and are noted for their hideous faces, shrill and hoarse voices, harsh, unutterable language, and those deep guttural and singular click of the tongue which is peculiar to the Hottentot race.*

3. Koranas. 3. "The Koranas," says Professor Lichtenstein, (ii. 411.) "a well-disposed and numerous people, speak nearly the same language, and retain the original manners of the Hottentots," dwelling in beehive-shaped

huts, well described and delineated by Kolbe, and tending the flocks and herds which provide them with food and clothing. "Some of their customs," says Mr. Thompson, (i. 251.) "indicate a very low state of both mental and physical refinement; much lower than that of the Caffers. They are, however, a good-natured and, on the whole, a good-looking race, having many of them fine formed heads and prominent features. They lead an indolent, wandering life, seldom roaming far from the banks of the Garip and its tributary branches. The Northern side of the upper part of that river appears to be peculiarly their abode; they are divided into a great number of *clans*, each of which has its proper appellation," indicative of some peculiarity in the materials of their dress or their mode of subsistence; (Thompson, ii. 30.) a circumstance which accounts for the use of such names as *Xylophagi*, *Spermatoophagi*, *Ichthyophagi*, *Struthophagi*, and *Acridophagi*, in the Ancient Writers. (Diod. Sic. iii. 28, 29.) Those nations were probably different Tribes of Ethiopians, whose peculiar position and habits gave rise to the denominations by which they were distinguished. The Koranas live under a sort of Patriarchal Government, the Elders of each Kral acting as counsellors to the Chief, who is generally the wealthiest among them. They have more cattle than sheep or goats, as the latter are more liable to be carried off by wild dogs,* and not so easily driven from place to place. They are hospitable, friendly, and obliging to all their neighbours, except the Bushmen, whose rancour, love of mischief, (for they destroy what they cannot carry off), and continued depredations, make them an object of detestation to their kindred Tribes, as well as to the Dutch Boors. The Koranas use the same weapons, and are as expert in poisoning their arrows as the Bojesmans. They manufacture some coarse earthenware, and carve bows out of solid blocks of wood. Their iron tools are obtained from the Colony, or from the *Béshuanas*. The libations or aspersions represented by Kolbe, (Astley, iii. 335, pl. 35.) are sometimes made on great occasions, but not at marriages, nor so frequently as in his days. An intoxicating liquor made of honey, and fermented by the juice of a root indigenous in their country, is a favourite beverage. Pulmonary consumption, and a fever attended by cutaneous eruptions, are the disorders most fatal to them. The latter is probably occasioned by the proximity of the river, and prevails in February and March, the Autumn of those latitudes. "All allow," says Mr. Thompson, (ii. 33.) "that until the Missionaries came among them, they had no clear idea of a supreme God, nor of a state of future rewards or punishments." They have great faith in sorcery, and their conjurors are said sometimes to bring their predictions to pass by the aid of poison. They bury their dead in a cavity on one side of the grave, and fill up the rest with stones, to secure the corpse from hyenas, (*H. corvuta*.)

4. The Namkwa was a Hottentot Tribe inhabiting a Namak country on each side of the Garip to the lower part of its course. They agree in all the leading features of their character and habits with the other Tribes of the same race, and are still in the same state as they were when seen near the Khamaberg by Mr. Barrow

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* The *Hyena crassica*, according to Mr. Burchell, says Mr. Thompson, (i. 408.) but if we form an opinion from his plate (ii. 28.) it must be the Cape Jackal, (*Canis Mesomelas*), which is so named.

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in the year 1796. To the South of the Garip, they extend no further than the Kuisi River. (1 Kousie River) and the Carlisle Mountains; to the North, their territory occupies an area supposed to be 200 miles square, from the Orange River to the country of the Dámmara, and from the sea to the Great Desert of the Khallahangah. "The Kuisi bordering on the Colony have been long ago extirpated," says Mr. Thompson, (ii. 63.) "or reduced into servitude by the boers." Those in Great Namakwa-land are numerous, and their names all end in map, just as those of the Colonial Hottentots did in kaa. Their habits closely resemble those of the latter a century ago, but they are in some respects more civilized. Their numbers have of late been much thinned by the continual incursions of a Bastard Hottentot named Affricaner, long the terror of his peaceful neighbours; but having in his latter days been converted by some of the Missionaries, the Namakwas continued unmolested as long as he lived; but since his death, his son, inheriting his name and ferocity, has resumed his old habits of plunder and devastation.

S. Bastard
Hottentots,
or Griquas.

5. The Griquas, or Bastard Hottentots, are derived from the spurious offspring of Boers and their slaves, at a time when the Hottentots were treated more like members of the family than they now are, and the children thus born were acknowledged by their parents and brought up as Christians. As the population of the Colony increased, and its boundaries were enlarged, the Boers on the frontiers, being less under the notice and control of the Government, made no scruple to appropriate to themselves such lands as afforded good pasture for their cattle. They were thus brought into contact with this mongrel race, then established in the Roggeveld and neighbouring districts, and almost as defenceless as the genuine Hottentots. Their European blood, therefore, afforded them no protection; and they were obliged, in 1795, to remove to the banks of the Garip. (Campbell, ii. 259.) Their own dissensions seem first to have driven one part of them across that river, but it was not till 1801, that the main body fixed itself on the North side of it, near the junction of its two great branches, the Nû and Kal Garip, in 29° South and 24° 30' East. When visited by Dr. Lichtenstein's party in 1804, their numbers had increased to nearly 1000 persons, (Lichtenstein, ii. 392.) and the country they occupied was supposed to be an area of about 200 square miles.* Considering themselves as Christians, they gave a willing ear to the Missionaries, who, by instructing their children and conducting their Religious services, contributed materially to prevent them from relapsing into Heathenism. Mr. Kiecherer, sent out by the London Missionary Society, established himself, in 1801, at a spring called Riet-Fontein, (Reed Spring,) within the territory of the Griquas; and the desire of profiting by his instruction soon brought most of their scattered families together. His successor, Mr. Anderson, in 1802, divided the whole population into six portions, and established them near one of the neighbouring springs, appointing the most considerable person in each Kral as a sort of Magistrate over the rest. He with great difficulty persuaded them to raise some grain; but, in 1803, one of the severe droughts so common in that country, compelled them for a time to change their abode. How-

ever, the good Missionary's exertions were not relaxed; he supplied them with fresh seed in the following season, and, in 1804, they had fine fields of corn in six different places. (Lichtenstein, ii. 377.) In 1812, many acres were cultivated, several cottages had been built, and gardens planted, especially at Liewenkul, (Lion's Den,) or Kiewurwa, since called by the Missionaries Griqua Town. The whole population of this petty community amounted to 1266 souls in 1812; in 1823 it had risen to 2600, besides nearly 2000 Karikas and Hottentots living under its protection. It had reclaimed most of its members from a wandering and savage life, made many of them sincere Christians, taught the surrounding hordes to esteem as well as respect their white neighbours, and contributed much to the security of the Colonists on the borders. "No slight improvement," says Mr. Thompson, (i. 151.) "has been wrought upon the manners and character of this wild horde by the labours of the Missionaries;" but internal feuds had already sown the seeds of dissension when that Traveller visited Griqua Town in June, 1823, and in about 14 months afterwards (August, 1824) their divisions had broken out into open war." (Thompson, ii. 74.) The disaffected had withdrawn to the mountains East of the Zeekoe (Sea-cow) River, and betaken themselves to their former lawless and predatory life; clandestinely supplied with arms and ammunition by the Boers on the frontier, who are blinded by the enormous profits arising from this illicit trade. For some time the Grikas were spreading desolation among the native Tribes from the sources to the mouth of the Garip, an extent of at least 700 miles; their numbers being estimated at nearly 5000 persons, of whom at least 700 had muskets. According to the latest accounts, (*Missionary Register*, 1828.) however, the most respectable of the community at Griqua Town never quitted that place, and have continued to listen to the Missionaries' counsels. (Thompson, ii. 76.) Three hundred Bétshuāns have also settled there; agriculture is more extensively carried on; the schools are more diligently attended; notwithstanding the mischief occasioned by the *Berge-naars* (Mountaineers) or *Seceders*. The neutrality observed by the Missionaries seems to have saved their flock from ruin; but in July, 1837, they were afflicted with a severe drought, in addition to their other calamities. On a representation from the Missionaries, the Government gave immediate assistance, and will perhaps, ere long, adopting the plan judiciously suggested by Mr. Thompson, (iii. 77.) extend the Colonial boundary to the Orange River, by which means protection will be afforded to all the Tribes living near its banks.

6. About 1795 or 1796, Cornelius Kok, Chief of the Bastard Hottentots, reached the Kuruman in one of his hunting expeditions, and fell in with the Matsbapis, or Bétshuāns, of whom he had never heard before. (Campbell, ii. 261.) they were then in great distress from having been robbed of every thing by Jan Blom,* an outlaw from the Colony, a wretch whose memory, says Dr. Lichtenstein, (ii. 448.) is execrated in that Country by Heathens as well as Christians. In 1801, Messrs. Somerville and Trister were deputed by the Government at the Cape to visit this people, in order

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6. Bosh-
manas,
Boshmanas,
Boshmanas,
or Bosh-
manas.

* 800 English miles; but this was, like most random guesses, greatly beyond the truth.

* John Blom, according to Mr. Campbell, who forgets that the spelling of proper names in foreign languages, should not be accommodated to our pronunciation and orthography.

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to ascertain whether supplies of bullocks (then much wanted) could not be obtained from them; and the substance of Mr. Trutter's *Journal*, published in 1806, as an appendix to Mr. Barrow's *Voyage to Cochinchina*, was the first account of the Betsishuanas which ever appeared in Europe. Since that period, they have been repeatedly visited by Europeans. A Mission from General Janssens, Governor of the Cape under the Batavian Republic, gave Dr. Lichtenberg an opportunity of seeing them in 1804. Missionaries were sent to them by the London Society in 1817, in consequence of Mr. Campbell's journey into their Country in 1813. His narrative, published in 1815, added considerably to the information conveyed by that of Dr. Lichtenstein, printed at Berlin in 1812. In 1822, Mr. Campbell's *Second Journey* appeared, and was followed in 1824 by Mr. Burchell's, who had also resided among these Tribes. From the publications of the London Missionary Society much may also be collected respecting the geography of these Countries and the condition of their inhabitants. But the latest and, in many respects, most valuable account is to be found in Mr. Thompson's *Travels in Southern Africa*, published in 1827.

Betsishuan, Batsishuan, Mutsishuan, or Sitsishuan, is the name of a people extending from 28° South to the Tropic of Capricorn, and from 23° East to the Indian Ocean, and subdivided into many Tribes or Clans. In make, complexion, character, and language, these Tribes approach so near to their neighbours the Kóas, (see CAPRIA), between the Eastern mountains and the Sea, that there can be no doubt of their having a common origin. "A Kóas and Betsishuan," says Professor Lichtenstein, (ii. 222.) "would certainly, though not without difficulty, understand each other. The Kóas are larger, more athletic, and less civilized; the Betsishuan, though less robust, have a more pleasing physiognomy and more engaging manners; their women also are handsomer. Mr. Thompson calls them (i. 172.) "a fine-looking race of men, superior in some respects to the more manly and martial Caffers;" but in the late invasion by the Nantatis they acted in a very dastardly manner, betraying much cruelty as well as cowardice. Their principal Tribes are: 1. The Matshapings, Batshapings, or Matshapis,* between 27° and 27° 30' South; estimated at 5000 souls by Professor Lichtenstein. 2. The Tammakhas, or Batammas, in 26° South and 26° East, ten days' journey (about 100 miles) North-East of the Matshapings. 3. The Khoys, Lukoyas, or Lehnys, on the largest branch of the Garip, in 25° 30' South and 25° East. 4. The Murlongs, or Barlongs, who once lived on the Tíkuna River, at Littukun, (Lattakoo,) in 27° South and 24° 40' East, and were then in close alliance with the Matshapings. The Chief of one of their Tribes is called Mashdo, a name erroneously supposed by Messrs. Campbell and Burchell to be that of his principal Town, in 25° 50' South. (Thompson, i. 210.) 5. The Murkudites, or Muruties, whose Capital, Karlkhefn, is supposed to be in 25° 20' South and 27° 10' East. Morrimutshan, one of their Towns, is said to be only

Class.

* Matshapings, according to Mr. Thompson, (i. 169.) who means to represent Matslap, according to the Dutch orthography, or Matslapij, according to that adopted in this Work. The articulation of the natives is indistinct and liping, and as the soft guttural *h* or *h* after *sh* approaches in sound to *sh*, *sh* or *sh*, when rapidly uttered, becomes *sh*. The Greek pronunciation *Chio* (Χίω) *Shio*, and *chione*, (*more*) *shio*.

four days' journey (80 miles) West of Da Lagó Bay. 6. The Wankesens, or Nunkesens, whose Capital is Melita, in 24° 50' South and 26° 40' East, to the North-West of the Muruties. 7. To the West of the Barlongs, on the borders of the Desert of Kallalshengah, are the Matskhas, (Matsáro-kwo of Lichtenstein,) or Matskhas, who separated from the Murutis about the latter end of the XVIIth century. (Campbell, ii. 110.) 8. The Maemagians, a large Tribe about 30 miles East of the Muruties, in 28° 30' East. 9. The Mukwos, or Mokwéas, inhabiting a mountainous tract two easy days' journey (40 miles) from the Sea. (Thompson, i. 210, Campbell, ii. 358.) From this Tribe, the rest of the Betsishuan obtain their iron and copper, spear-heads, knives, &c. The metal is said to be dug out of mountains in the territory of the Mkwos, a Tribe equally known to the Kóas and the Betsishuan. In the Country of the Bahachu, not far from the Morrimutshan, Mr. Campbell was told, (i. 212.) "There is a great river so broad that you can scarcely see to the other side. It runs into a great water that would frighten you to look at, and its course is to the rising-sun." It is doubtless one of the branches of the Malme, lately named by our Sailors English River. 10. The most Northern of the Betsishuan Tribes yet known, are the Mangwats, or Bomangwats, supposed to be in the 24° parallel of South latitude, and about 28° East longitude. When the many instances in which *x*, *s*, *b*, *p*, and *m*, are indiscriminately used for each other, in this language, are considered, and the frequent occurrence of *ke* or *pe* as a prefix or adjunct, the resemblance between Mangu-watu, or Mangu-mato and Mono-motap, will appear striking; but though no inference can be drawn from such an apparent coincidence alone, a comparison of the data afforded by Don Santos in his *Etiopia Oriental*, Solt in his *Vocabularies collected at Moambiqué*, and White in his *Voyage to Da Lagó Bay*, proves incontestably that the languages spoken in the Empire of Manomotaps, (so Don Santos spells the name,) are radically the same as those of the Kóas and Betsishuan. 11. To the North-West of the Barlongs, is the Country of the Bakkarri-kári, Karri-karri, or Kalli-harri, nearly in 25° South and 24° East, from whom the finest skins of the wild cat (*Felis jubata*) are obtained. (Campbell, ii. 116.) And 12. The Dám-mans between 24° and 25° South, to the West of the Great Desert.

Agriculture was already practised among these Tribes when they were first known to Europeans; and as on the one hand they all speak dialects of the same language, so, on the other, they do not very materially differ in habits and manners. The care of their cattle is their first business, the cultivation of their corn-fields the next. Milk, whey, and cheese are their ordinary diet; but they willingly eat animal food, especially game, and even beasts of prey. They have flocks of the short-horned, smooth-furred breed, and, besides their milk, use the meat of the kids for food. Fish and amphibious animals they hold in great abhorrence. Their fields are enclosed, and of late, in consequence of the example and exhortation of the Missionaries,

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* Professor Lichtenstein's derivation of this name from the Arabic phrase *Bani Matsbar*, and of *Mukwies*, (i. 496, ii. 494.) from *Mo-kwies*, (there cannot be any such word in Arabic as *Motwies*), are two unhappy instances of the danger incurred by an able man when he ventures upon a subject to which he is nearly a stranger.

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carefully irrigated. (Thompson, i. 194.) and besides Kafir-corn, (*Holcus Caffrorum*, or *Sorghum*.) beans, gourds, and water-melons (all of new species) are cultivated by the women, who are also their maons, while the care of the cattle is entirely in the hands of the men.

They dislike water, and are dirty in their persons, from their habit of anointing themselves with fat: they are, however, cleanly in their houses. Whether from the cold produced by it, from their antipathy for water, or from some other cause not so easily discovered, these Tribes have a peculiar dread of rain, and appear entirely to lose their natural cheerfulness while it continues. (Camp. ii. 20.) This cannot arise from want of shelter, for their huts are substantially built; but it may be connected with some notion of suffering in their health from the dampness of the air; for colds and coughs, and "a dangerous sore throat, peculiar to the climate, from which few recover," are often the consequence of heavy rains in the winter. (Campbell, ii. 48.)

Weather.

In that season they have dew as well as rain; in summer a hot Northerly wind blows from sun-rise till 5 P. M. when it dries away, and is succeeded by a cold wind from the South, during the night. (Id. ii. 59.) The heaviest rains in summer-time come from the North-West.* In the Morolong Country (in 25° South) the rains are extremely heavy, and frequently continue for whole days together. In winter they have sometimes rather severe cold, and no corn is allowed to be cut down till after the first frost or without a formal permission from the King. (Id. ii. 197.) nor can a milk-tree, (*Euphorbia*), or Hook-thorn, (*Azacia delinena*), be cut down while corn is on the ground, lest rain should in consequence be withheld. Though they liked potatoes, a scrupulous adherence to the customs of their forefathers made them very unwilling to plant them; it was a dangerous innovation. Many of these prejudices arise from superstition; for though they have scarcely any Religion, they are very superstitious. The Rain-maker, who is supposed by his incantations to bring or withhold rain, is the only person among them who performs any Priestly function. A foreigner is preferred to a native for this office; if successful he is much venerated; a black sheep is presented to him on his arrival in a Town, and every one pulls off his sandals before the seer enters his house. A present to the sooth-sayer, bathing in the river, (a grievous performance to the greasy *Bétsishámas*), the catching a live baboon, or owl, or some other feat difficult of achievement, is required by these pretenders, as the means of securing the boon desired, in order to save time and afford themselves a loophole to creep out of. The Missionaries seem astonished at fiding that an unsuccessful practitioner in this art, who condescended to converse with them, was possessed of more understanding than the rest of his countrymen. (Campbell, ii. 200.) Circumcision is invariably performed on boys of 12 years old and upwards, and they are prepared for it by severe floggings, a discipline which, at that time, the men also exercise on each other. (Id. ii. 201.) The girls likewise "go through certain ceremonies" on being admitted into the rank of women, whether similar to those practised in North and Central Africa. (Browne's *Travels*, p. 395) is not said. The girls, for this purpose, are all assembled in one house when the *Bogalla*,

Rain-makers.

Circumcision.

or ceremony of being made women, is performed, under the superintendence of several old women; a most absurd dress, with one half of their face painted white, singing and shouting and avoiding the sight of men and boys, seem to be the main points in the mysteries of the *Bogalla*. As that word is the name of a slightly fermented liquor formed from corn ground and boiled. (Campbell, i. 248. ii. 218.) it is probable that it is used in some peculiar manner in this ceremony. Shaving the head is considered as a purification; after the birth of a child the mother performs certain ceremonies, and the father is not allowed to enter the house for two months. If the King is ill and recovers, his illness is supposed to be transferred, by a sort of magical rite, to an ox, which is suffocated while he is seated upon it. *Cháu*, *Cháu*, *Cháu*, besides other lamentations, is uttered in various time and note over a deceased corpse. The poor and decrepit receive no compassion; and the old and infirm are left to be devoured by wild beasts. Their prisoners in war are cruelly and unmercifully treated. Their laws are rather customs than rules sanctioned by positive authority; but they have just ideas of property, and, by cultivating unappropriated land, a man acquires a right to the possession of it. Restitution in case of robbery, flagellation as well as restitution, and death in extraordinary cases, are the punishments inflicted. The King, or Chief, is treated with much deference, but his power is limited by the great Council, or *Pitsho*, which is assembled on all emergencies. It is held in a circular enclosure of wattled hedge in the centre of the Town. Each warrior attends armed with his javelins, target, bow, and quiver full of poisoned arrows. War-songs, dances, and sham-fights precede the debates in the assembly. The enclosure is about 450 feet in diameter. On one side sit the warriors, on the other the old men, women, and children. In the centre, those who have slain their foe in battle dance and sing in commendation of their prowess. Such an exhibition is heightened by the most frantic gestures, and cheered by the deafening plaudits of the spectators. Reports of two of these rude Councils are given by Mr. Campbell and Mr. Thompson; and the latter has added the substance of the harangues with his characteristic energy and brevity. (Campbell, i. 258. Thompson, i. 176.) The further the interior of Africa is explored the more civilized are the natives. The first of the Travellers just named found Karrikheib,* the Capital of the Marutás, in point of importance, greatly exceeding his expectations. The extent of their town, neatness of their houses, cleanliness and size of their enclosures, variety of their decorations, abundance of their utensils, skill in working metals, all indicated a considerable advancement in civilisation beyond their Southern neighbours. In dress, greasing and painting their bodies, plastering their hair with fat and *shilong*, (unctuous mangoeose from the Blink-klip, Glittering Cliff,) to the South of the River Kurúman, (Liebt. ii. 448.) and wearing fur caps and cloaks, they differ little from the Mátshapings, but in the Arts they are far their superiors. Iron and copper tools, rings, ivory whistles, leather caps, dishes and spoons of wood, pottery, baskets, and straw-pipes are all neatly manufactured by them. (Campbell, i. 276.) Cunning and duplicity, a cowardly and vindictive spirit, enmity to the weak and defenceless, selfishness

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Period, of Festivals.

Morotases. Korro-chane.

* Is not this a proof that the adjoining Desert does not extend so far Northward as Mr. Campbell supposes? (ii. 142.)

* Supposed to be in 25° 10' South, and 27° 5' East.

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and improvidence, harshness and indifference towards their women, abandonment of the decrepit, and the occasional destruction of their new-born children; are the unfavourable traits in the Bétshuana character; but good-nature and willingness to oblige, freedom from thieving, hospitality to strangers, industry, and a desire of improvement, are qualities which they equally possess, and such as give a reasonable hope that the Missionaries will not ultimately fail in reclaiming them from ignorance and barbarism.

Mantvoes.

Of all the advantages which civilisation confers, none perhaps is greater than the permanence and security which it ensures. The power and prosperity of the Murútses, which appeared so firmly established in 1820, were reduced to a very low ebb only three years afterwards, by one of those overwhelming invasions by a whole horde of savages, such as desolated Europe in the decline of the Roman Empire, and have frequently occurred among the native Tribes of Africa. While Mr. Thompson was at Grikwa-town in 1823, with Mr. Melvill, the Government Resident there, they were surprised by an unexpected visit from Mr. Moffat, Missionary among the Bétshuans, who came in order to urge the Grikwa people to muster all their force and march without delay to the Bétshuana Capital on the Kuriman, as it was threatened with invasion by a countless multitude of unknown savages from the North-East. Nothing certain was known, but that ruin and desolation followed the invaders wherever they went, and that none of the Northern Tribes had been able to arrest their progress. The Grikwa men armed with very little delay, but such was the supineness and bad management of the Bétshuans, that had not the invaders stopped to revel in the abundance they found in their way, the Mátshapings would have been attacked before the arrival of their allies, by a force which they had neither strength nor courage to resist. Impatient at hearing nothing, day after day, but incredible and contradictory rumours, Mr. Thompson resolved to engage Arend,* a slave who had fled from his master, and been long a wanderer about among the neighbouring Tribes, to go with him and fairly reconnoitre the enemy. Arend consented, and mounting their horses at daybreak on the 20th of June they soon reached Litkum, which they found entirely abandoned, a sure sign that the enemy was at hand. Arend wished to return, but his companion insisted on advancing till they saw the invaders. They proceeded a little further in a grove of Camel-thorn trees, and were just going down to slake their thirst in the adjoining river, when they descried a vast host marching onwards. They retreated, not without some risk, to an eminence in front of the invaders: the latter, however, again approached, and it was solely owing to their being mounted that the reconnoiters escaped. The enemy was too distant for their arms, accoutrements, or numbers, to be distinctly observed; but "they appeared to be a very numerous body, and covered a very extensive tract of ground." Nothing could exceed the pusillanimity of the Bétshuans when they heard Mr. Thompson's report next day, and had not the Grikwa arrived on the 22d, the Mátshapings would have fled without making one effort to defend themselves. On the 24th the whole army set off to meet the enemy,

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and came in sight of them near Litkum on the 25th. An unavailing attempt was made to bring them to a parley, and on that occasion Mr. Moffat, the Missionary, had a very narrow escape of falling by an unprovoked attack on the part of the savages, who, on the 26th, again attempted to surround a reconnoitring party of Grikwa. Even after the first fire was opened upon them they did not appear daunted, nor was it till all their bravest warriors had fallen, and the cattle, round which their women and children were collected, had broken loose and been captured by their enemies, that they began to fall back. They subsequently rallied more than once, and did not take a retrograde course till they had lost their two most distinguished leaders. Their whole body, notwithstanding their severe loss, formed "a dense mass about 500 yards broad," says Mr. Melvill, (Thompson, i. 299.) "by 100 yards deep, which, allowing a square yard for each individual, would make their numbers amount to 50,000." The cowardice and cruelty of the Mátshapings have been already noticed. It was with great difficulty, and by the most meritorious exertions, that Messrs. Moffat and Melvill succeeded in saving the lives of between 50 and 60 women and children. The invaders retreated in a South-Easterly direction, being still sufficiently numerous to do much mischief in their course. "This barbarous horde, called Mantati, i. e. Invader or Marauder, by the Mátshapings," could not, says Mr. Moffat, (Thompson, i. 305.) "amount to less than 40,000 souls. The men were tall and muscular, and their bodies being smeared over with grease and a mixture of charcoal, they appeared as black as pitch: but their natural colour is scarcely a shade darker than that of the Bétshuans, whom, in features also, they nearly resemble. Their language appears to be merely a dialect of the Bétshuana tongue, resembling that of the Mátshapings so nearly that I understood the prisoners almost as readily as the inhabitants of Kuriman." It appeared from the accounts given by the prisoners that they had often been reduced to the greatest extremities; and "that they were actually cannibals," though not from choice, but from dire necessity, was afterwards fully ascertained." (Thompson, i. 305.) The Grikwa, it should be observed, who thus succeeded in putting this mighty host to flight, did not exceed 80 men, and were neither well armed and accoutred, nor trained to military discipline: yet their arms, their horses, and their knowledge, however imperfect, of tactics, enabled them, small as their number was, to save the defenceless Bétshuans from destruction.

But who, it will be asked, were these invaders, and Zeala, &c. whence did they come? Mr. Thompson seems to have answered that question in such a manner as leaves little doubt of his being right. He thinks they were expelled from the country at the back of Porto do Natal, between 27° and 29° South, 29° and 31° East, by the Zulus or Vátuas, under their Chief, Khaka, who has in a few years conquered or dispossessed all the Tribes in his neighbourhood. The principal Tribes among those who attacked the Mátshapings were the Baklokoini, or Batshlokoini and Mahlokgoini, who inhabit the mountains which back the coast from 26° to 29° South. Driven from their country and joined by other Tribes equally displaced, they were compelled to

Batho-
queens.

* Called Aaron by Mr. Campbell, who delights in giving new names to men and places.

(A sort of cannibalism prevailed also among the Bétshuans. (Licht. ii. 540.)

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seek a new residence, and probably when they had crossed the mountains which give rise to the different branches of the Garip, they followed the course of its Southern and largest branch, overpowering the Lebeyas in their way. They then shaped their course Northward, and after sacking and burning Karriheien, encountered Makaba, the able and valiant Chief of the Wankeus, who falling upon them while divided, defeated them with great slaughter. Next moving Southward, they easily subdued the Barolongs and Tam-makhas, and, elated with their success, marched boldly against the Mátshapings, not foreseeing that they should have to encounter an enemy who had "thunder and lightning" in his hand to drive them back. (Thompson, i. 308.) After their retreat from Litákun, they divided, were again repulsed by Makaba, and one part of them settled among the Murúties, while the other returned towards their native country, and spread terror and desolation through many Tribes whom they had not before attacked; some of whom, driven to the utmost distress, made an irruption into the Colony in 1824. In July of that year, as well as in 1822, the Fikáni, or marauders attacked the Ama-timbis, or Tambókies, in 31° South, and Ama-pondas, or Ham-bonas, on the coast to the North of them. Other fugitives, calling themselves Ann-ziti, and living apparently on a branch of the Mapúte, which runs into Da Lagóa Bay, came among the Southern Káfris at the same period, one of whom acknowledged that his Tribe was with the invading army. (Thompson, i. 374.) Early in 1825, the Fikáni appeared again in Caffria, and established themselves on the Somo, a branch of the Great Kei (Flin) River, not far from the North-Eastern boundary of the Colony. "Not fewer than 100,000 people," says Mr. Thompson, (i. 388.) "are believed to have perished by war and famine" in consequence of the irruption of the Mantáfi hordes, and within the last two years (1824-5) upwards of 1000 fugitives, mostly in a state of extreme destitution, have taken refuge in the Colony.

III. Present
State of the
Colony.

III. All who have read with attention the different, and sometimes discordant, statements of Messrs. Barrow and Lichtenstein, must have suspected what has now been clearly shown to be the case, that "the truth lies between those conflicting accounts." "The Cape-Dutch Colonists," says Mr. Thompson, (ii. 114.) "to whose candid, amusing, and instructive, as well as unpretending work, a reference may safely be made, "judging from my own observation, which has been pretty extensive, are neither generally so brutal as they appear in the pages of Mr. Barrow, nor so refined as represented by Lichtenstein. In fact, these intelligent writers seem rather to have taken the two extremes, than the average character." "Even the *Fee-boers*, (Cattle Boors, Graziers,) in general, have many good and pleasing qualities, and their worst are, in my apprehension, clearly to be ascribed to the many disadvantageous circumstances under which they are placed." The correctness of these statements is strongly supported by facts subsequently adduced, (p. 119, 122.) With regard to the improvement of the Colony, it is satisfactory to learn that the Commission sent out in 1823, to "inquire into the laws, revenues, and usages of the Colony," was ably executed, and is likely to have very beneficial results. (Thompson, ii. 246.) The Governor is now aided, and we may add, checked in the exercise of his powers, by a Lieutenant-Governor and a Council, consisting of the chief Civil

and Military Officers serving there. (Id. 246.) The more immediate object to which the attention of the Lieutenant-Governor is to be directed, is the administration of the newly-settled territories; and as these settlements are of too recent a date to have allowed of any detail respecting them in our notice of the *Cape of Good Hope*, a few leading facts may be properly added here to complete our account of the present state and future prospects of that Colony.

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HOPE,
CAPE OF.

In 1820, some considerable tracts of land in the <sup>New set-
tlements.</sup> Zuurveld, (Sour-field,) near the North-East extremity of the Colony, were granted by Government, on very equitable terms, to settlers who carried out a sufficient number of labourers, the expense of whose passage was also defrayed by the Public. The result of this benevolent scheme has not, however, been such as was expected. The facility with which the agreements between the settlers and their labourers were cancelled, errors, oversights, and miscalculations with respect to the allotments, and a failure in the crops for three successive seasons, went far to ruin a large number of the settlers. Those of the higher and middling classes were the principal sufferers; the mere labourers and mechanics suffered little, and seem to have availed themselves of the rations issued by Government indiscriminately to all, as a source of maintenance, while needlessly unemployed, and waiting till they could raise the price of labour. (Id. 170.) Penury and distress were already increasing at a rate which no exertions within the Colony could meet, when a complete deluge of rain, in October, 1823, swept away a large portion of what little remained after the failure of the second crop. Happily at that period the Commissioners, sent out from England, arrived; the benefit, however, to be derived from their inspection could only be prospective. A third failure of the crops reduced most of the settlers to the utmost distress; and in 1824, subscriptions were solicited both in England and India, as well as at the Cape, for the relief of the sufferers. The distribution, early in 1825, of the sums collected, amounting altogether to about £10,000, loans granted to many of the settlers by the Colonial Government, a remission of claims for rations, and a full confirmation of the title deeds of the allotments, alleviated, as far as was then possible, the almost universal distress. A visit to Albany by the Governor and Colonial Secretary soon afterwards, tended still more to the redress of grievances; and "since that period, the Spring of 1825, the condition of the Settlement has gradually improved." (Id. ii. 176.)

Albany, the District in which grants of land have been made to the settlers, lies between 31° 30' and 34° South, 25° 30' and 27° East, on the banks of the Great Fish River and its affluent Missionary River, on Algoa Bay, near the well-known Missionary village of Betheldorp, the Westernmost of the new settlements. (Thompson, i. 22.) It is an irregularly built village, scattered along the beach, close below a small fort which protects the landing-place. It was still increasing in 1826, and a Church, to which a Clergyman of the Church of England had been appointed, was begun. Since that time, it has received the privileges of a regular port. The temporal concerns of Betheldorp have greatly improved by the vicinity of the new Colony; and the pretty village of *Uitenhage*, on the Zwartkops River, 15 miles from Port Elizabeth, though for the present no gainer by the Town arising around it, promises to become eventually one of the most populous and flour-

Albany.
Betheldorp.
Uitenhage.

GOOD
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CAPE OP.

Bathurst.

Graham's
Town.

Somerses.

Craddock.

Trade and
production.
Grain.

Wine

Currency.

rising places in that part of the Colony. *Bathurst*, founded by Sir Rufane Donkin, and designed to be the residence of the local Magistrate, is not far from the mouth of the Kowie, and, from its central position and local advantages, is better situated for that purpose than *Graham's Town*, to which Lord Charles Somerset subsequently gave the preference, from a desire, perhaps, to have the Civil and Military authorities on the same spot, and deeming the latter place better calculated for a military post. In the beginning of 1826, the population of that rapidly increasing Town amounted to about 2500 souls, while three years before it scarcely exceeded 1500, and a period of extreme distress had intervened. Its prosperity, however, seemed to Mr. Thompson, (i. 45.) in 1823, more the consequence of its being the head-quarters and residence of the Magistrate, than due to any natural advantages of soil or position. *Somerses*, about half-way between Graham's Town and Craddock, and to the North-West of the former, was merely a farm belonging to Government, till established as a separate *Drostdy* (District) in January, 1825. The allotments of land around it were eagerly purchased, but the projected Town has not advanced rapidly. Within this Township is comprehended the finest portion of the territory beyond the Fish River, lately ceded by the Kafirs. The village of *Craddock* contained, in 1823, about 20 houses, with gardens and orchards, in a bleak and desolate country, watered by irrigation from the Great Fish River. The Church was not yet finished, nor the Magistrate's House begun. About two miles from it there is a warm sulphurous spring. These are the principal Townships in the new settlements; and, notwithstanding the unexpected and overwhelming difficulties with which the emigrants had so long to struggle, "not a few," says Mr. Thompson, (ii. 218.) "who went out in 1820 as actual paupers, (their deposit-money being defrayed by their parishes,) are now (in 1826) among the most thriving settlers in Albany."

With respect to the agricultural and commercial interests of the Colony, corn and wine, its staple produce, would be furnished in greater abundance and of a better quality, but for the injudicious regulations by which the cultivation of both is unintentionally checked. In order to guard against the dearth produced by a bad year, no farmer is allowed to export more than a certain portion of the produce of a good one; no one, therefore, grows more than will supply the home-market, and, instead of a surplus to be kept at home by an increased demand in bad seasons, there is a deficiency, which must be supplied by ruinous importations. (*Id.* ii. 255.) For the Cape wines much was done by the Government, both at home and in the Colony, during the War; but when, on the return of Peace, the duties on foreign wines were lowered nearly one-half, no alteration was made in those on the Cape wines, the real price of which was, by that omission, virtually raised in the same proportion, and they were almost driven out of the English market. This mode of acting was not quite consistent with the encouragement held out in 1811 and 1813, and shows but too plainly how easily private interests at home are allowed to interfere with public interests abroad. (*Id.* ii. 250.) The state of the currency, the third great evil with which the Colony has had to struggle, is too intricate a question to be more than touched upon here. An excessive issue of paper, first by the Dutch Government

in 1804, and afterwards by our own between 1810 and 1814, gradually reduced the value of the six-dollar from 4s. to 1s. 5d. On the 6th June, 1825, the British silver coin was made "legal tender," at 1s. 6d. for one six-dollar. To those who vainly flattered themselves that the six-dollar in paper was really worth 4s., as well as to those who had for several years hoarded up sums which it was now requisite to exchange for the new currency, this exchange appeared, and in some cases was, a serious hardship. Mr. Thompson thinks that a gradual resumption of the old currency would have been as beneficial to the Government and less offensive to the subject, but he is "satisfied on the whole, that if an immediate settlement of the currency was necessary, the price at which the six-dollar was fixed, was practically the least injurious to the community at large." (ii. 273.)

For a favourable, but by no means overcharged, view of the commercial importance of the Colony, its capabilities of improvement, and future prospects, the reader must be referred to that writer's own statements. All that can be here added is, that among the additional exports already turned to account, are wool from the Eastern Districts, argol, (*Rocella Tinctoria*, or *Lichen Rocella*), and slaves. Copper and iron exist in abundance in Namakwa-land, and there is a rich vein of silver and sand from Van Stad's River, near Algoa Bay. Coal is also said to have been found on the Kromme (Crooked) River in the same neighbourhood.

The rapid increase of population in the Colony will be seen from the annexed Table, abridged and condensed from one given by Mr. Thompson.

Population of the Cape Colony from 1806 to 1823 inclusive.

	White Inhabitants.	Free Blacks.	Slaves.	Negro Apprentices.	Porten-tives.	Total.	Remarks.
A. D.							
1806	26,768	—	59,861	—	29,426	77,655	
1807	25,614	1,134	29,363	—	17,431	73,493	
1808	27,584	—	29,369	—	16,720	73,673	
1809	29,780	—	29,925	—	17,742	77,547	
1810	31,194	—	29,394	—	19,855	80,443	
1811	34,283	—	30,832	—	21,863	87,018	
1812	32,767	—	29,907	—	19,236	81,964	
1813	31,865	—	30,319	—	20,116	82,293	
1814	34,832	—	31,074	183	18,567	84,657	
1815	37,354	—	29,607	321	18,547	85,739	
1816	37,984	—	30,196	815	19,482	88,486	
1817	39,634	1,676	32,046	543	23,426	97,245	
1818	41,393	2,030	32,634	1,065	23,078	96,899	
1819	42,217	1,863	31,696	1,428	24,433	101,637	
1820	43,097	1,903	31,779	1,333	26,375	105,336	
1821	47,298	1,871	32,462	1,274	28,623	112,147	
1822	48,651	1,896	32,332	1,561	28,891	111,461	
1823	48,699	1,969	33,180	1,770	30,549	116,206	

Besides the works mentioned at the end of the Article on the Cape or Gion Hoop, (ix. 270.) see *State of the Cape of Good Hope in 1822*, for a complete account of the Town, its inhabitants, and of the Colony in general; Lieutenant Grant's *Tract On the Cape Currency*, Cape Town, 1824; (Pringle's) *Account of the Present State of the English Settlers in Albany, South Africa*, London, 1824; *Origin and Progress of the New Settlement in South Africa*, by a Civil Servant of Government at the Cape of Good Hope, London, 1825; *Report of the Commissioners of Inquiry into the State of the Cape Colony*, published by order of the House of Commons, 26th May, 1826; and Thompson's *Travels in Southern Africa*, London, 1827, 2d Ed. 2 vols.

GOOD
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GOOD
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—
GOOSE.

8vo.; Browne's *Travels in Africa*, London; Hudson's *Geographi Minores*; Diodori Siculi *Bibliotheca Historica*;

rica; Plinii *Naturalis Historia*; Pomponius Mela, *De Situ Orbis*.

GOOD
HOPE,
CAPE OF.
—
GOR-
BELLY

GOODIA, in *Botany*, a genus of the class *Diadelphica*, order *Decandria*, natural order *Leguminosae*. Generic character: calyx two-lipped, upper lip cleft; pod with a foot stalk, compressed, flat at the upper edge, one-celled; seeds two.

Two species, natives of New South Wales.

GOODYERA, in *Botany*, a genus of the class *Gynandria*, order *Monogynia*, natural order *Orchideae*. Generic character: corolla ringent, the two lower petals placed under the gibbous lip, which is undivided above; the column (or style) free; pollen angular.

Two species, natives of North America. Nuttall.

GOOSE,

GOOSE-CAP, } A. S. *gos*; D. *goes*, *gans*; Ger.
GOOSE-GREEN, } *gans*. (See **GANDEA**.) Applied met.
GOOSE-LIVER, } to
GOOSE-PEN, } Any thing silly.
GOOSE-QUILL, }

Wright he did make, hawke and chambers riche,
When Haruld or Ju king wild com pider ethon
In þu tyne of *gos*, to tak þen veynouse.

R. Brunne, p. 64.

Man gaf sueten schilliges for a *gos* or a heen,

Id. p. 174.

Beþu my *gos* and my gyf, and my gras he takeþ.

Piers Plouman, Fison, p. 65.

Op, swyne ap, *gos* dryue.

Id. B. p. 75.

This miller to the toum his daughter send

For ale and bred, and mastid hem a *gos*;

And boad his horn, he shuld no more go los.

Chaucer. *The Reeve's Tale*, v. 4135.

Yet when the raine raileth and the *gos* winketh

Liell woteth the *gawing* what the *gos* thinketh.

Skelton. *The Crooner of Laurell*.

The *gos* likewise is very vigilant and watchful. Witness the Capitall of Rome, which by the means of *gos* was defended and saved; whereas at the same time, through the default of dogs, (who should have given warning) all had like to have been lost.

Holland. *Florie*, book x. ch. xlii.

There will not want divers plain and solid men, that have learnt by the experience of a good conscience, what it is to be well taught, who will soon look through and through both the lofty awkwardness of your latinating barbarian, and the formal *goosey* of your most serious actor.

Milfon. *Apology for Snootyness*.

Hec. Why what a *goose-cap* would't thou make me.

Do not I know that men in misery will promise

Any thing, more than their lives can reach at?

Bromont and Fletcher. *The Beggar's Bush*, act iv. sc. 4.

Thy lord his great *goose-liver* hat.

Holiday. *Juvenal*. Satire 5. fol. 78.

Let there bee gawle enough in thy iake, though thou write with a *goose-pen* no matter.

Shakespeare. *Twelfth Night*, fol. 256.

Hear for your Love, and buy for your money,

A delicate ballad of the Parrot and the Goose;

A goosey-goose the Pungues sell;

Another of *goose-green* starch, and the Dwell.

Ben Jonson. *Bartholomew Fayre*, act ii. sc. 4.

Many waring rapiers, are affaide of *goose-quill*.

Shakespeare. *Hamlet*, fol. 263.

Shall I, like Curtius, desperste in my zeal,

O'er head and ears plunge for the common weal

Or rob Rome's ancient *goose* of all their glories,
And exclaiming save the monarchy of totes?

Pope. *The Dunciad*, book i. v. 212.

O'er you dank, rusty marsh
The sly *goose-footed* prowler bends his course,
And seeks the distant shallows.

Smecton. *The Chase*, book iv.

Ous day poor Bob, puff'd up with pride,

Thinking the combat to abide,

A *goose-quill* on her weapon ty'd

Knowing by see, that now and then,

A sword less hurt does than a pen.

King. *The Eagle and the Raven*.

I dare not hope to please a Cicer's ear,

Or sing what Varus might worthwile to hear.

Harsh are the sweetest lays that I can bring,

So screams a *goose* where swans melodious sing.

Beattie. *Pastoral 9*.

Upon the flat ground, a sort of *goose-grass*, and another small plant much like it.

Coch. *Figures*, vol. v. ch. v. p. 145.

Roast and boiled *goose*, *goose-pye*, &c. was a treat little known to us.

Id. B. vol. iv. book iii. ch. ii.

In order to keep the eye moist and clear, (which quality is necessary to its brightness and its use,) a wash is constantly applied by a secretin for the purpose; and the superfluous brine is conveyed to the nose through a perforation in the bone as large as a *goose-quill*.

Paley. *Natural Theology*, ch. iii.

A person, called a *goosard*, i. e. *goose-herd*, attends the flock, and twice a day drives the whole to water; then brings them back again to their habitations, helping those that live in the upper stories to their nests without ever misplacing a single bird.

Fremant. *British Zoology*. *The grey lag Goose*.

GOOSE-BERRY. Skinner thinks no called, because the juice of these berries, when half ripe, are the best sauce to a *goose*. Junius suspects that the name was originally *groisberrie*, corrupted from the Fr. *groiselle*, and that by a further corruption, our *gooseberry* was formed. Our English gardeners say, so called from its *gross* or thick skin. The French, from the resemblance of the berries to those of the *grossus* or unripe fig.

There was also great store of *gooseberries*, strawberries, damask roses, pears, with other very sweet and pleasant herbes.

Hakluyt. *Figures*, fol. vii. fol. 205. *Jasper Cartier*.

All the other girls appertinent to max (as the malice of this age shapes them) are not worth a *gooseberry*.

Shakespeare. *Henry IV*. Second Part, fol. 77.

Very well, cried I, that's a good girl, I find you are perfectly qualified for making coverts, and so, go help your mother to make a *gooseberry* pye.

Goldsmith. *Flour of Wit*, fol. vii.

A cottage and a slip of ground for a cabbage and a *gooseberry*-bush such as we see by the side of a common, were in all probability the earliest seats and gardens.

Walsley. *Annals of Painting*, ch. vii.

He [Mr. Barchin] sat down to supper among us, and my wife was not sparing of her *gooseberry* wine.

Goldsmith. *Fleur of Wit*, fol. vi.

GORBELLY, } See **GORE**, *infra*.
GO'BELLIED, }

And what betwixteth this vale vs? What els towe you, but that
likewise as a greave garb'd ghino; so corpulent and fatte that
he canse scantlye goe.

Sir Thomas More. *Worke*, fol. 1402. *A Treatise upon the Fumie*.

GOR-
BELLY.
—
GORDIUS.

And then the head sketh, & the stomach knoweth, and the next
meals is eaten wth out appetite, with gorge upon gorge & grief upon
grief, till the *gordius* be compelled to cast up at again, and then falls
to a rare supper.

Sir Thomas More. Works, fol. 90. *A Treatise vppon Wordes of
Holy Scripture*.

TRA. O, we are valiant, both we and ours for ever.
FAL. Hang ye *gordelied* knaves, are you valiant?
Shakespeare. Henry IV., First Part, fol. 54.

— Nere did not take
A noble cloth-foot-stripling: he's contract
With one throat-worm, *gordelied*, or crump-back'd.
Hudibras. Joviall. Satyre 10. fol. 191.

They called him Phreas and Grypon: as ye would say, *gordelied*,
and hook-rood.

Sir Thomas North. Plutarch. Coriolanus, fol. 189.

GORCROW, see GOAR, *infra*.

Now, now, my clients
Begin their visitation I culture, like,
Raven, *gor-crow*, all my birds of prey,
That think me having cawed, now they come.
Ben Jonson. Fox, act. i. sc. 2.

It will also eat grain and insects, and like the raven will pick out
the eyes of young lambs when just dropped, for which reason it was
formerly distinguished from the rook, which feeds entirely on grain
and insects, by the name of the *gor* or *gor-crow*.

Fennel. British Zoology. The Carrion Crow.

GORDIAN. Gordian knots, so called from Gordius, a
ploughman, and afterwards King of Phrygia, who
"folded and knitt a rope with many knots, one so
wreathed within another, that no man could perceive the
manner of it, neither where the knot began, nor
where they ended." And as there was a prophecy
"that He should be lord of all Asia that could undo the
entire knot," Alexander, fearful of the consequences
of failing to undo it, "cut of hands cut with his sword
the cordes asunder, thereby either illuding or else ful-
filling the effect of the prophecy." *Brende's Q. Curtius*,
fol. 20.

Whatever it was, I must be fain to leave it as a Gordian knot,
which no writer helps me to untie.

Baker. King Stephen. Anno 1154.

If once you let the Gordian knot be ty'd,
Which turns the name of virgin into bride,
That one find act your life's best scene foregoes,
And leads you in a labyrinth of woes,
Whose strange meanders you may search about,
But never find the clue to let you out.

Wals. An Epistle to a Lady who had refused against Marriage.

GORDONIA, in Botany, a genus of the class *Monocladia*,
order *Polyandria*, natural order *Malvaceae*.
Generic character: calyx simple, five-leaved; corolla,
petals five, connected at the base; style five-angled;
stigma five-cleft; capsule five-celled; receptacle colum-
nar: seeds in pairs, winged.

Four species, natives of Carolina and Jamaica.

GORDIUS, in Zoology, a genus of *Annelides*, ac-
cording to Cuvier, and of *Intestinal Worms* of Rudolphi,
established by Linnaeus, but placed with the genus
Filaria by Rudolphi.

Generic character. Body very thin, filiform, very
long, cylindrical; mouth anterior, forming a small slit,
vent terminal.

Small, living in stagnant waters and slow rivers,
especially those of mountainous countries, where it is
accused of causing the *goitre* in those inhabitants which
drink of the waters. It is also found surrounding the
bodies of insects. The species of the genus are scat-
tered over various parts of the world, being common
in Europe and Africa; and a species has been recently
received at the British Museum from Chili

Linnaeus and Brugiere united the Gordii with the
Guinea Worm; but Gmelin placed the latter in the
genus *Filaria*, which genus has been arranged with
the external worms, while the Gordii are placed with
the *Annelides*. They certainly have much the ap-
pearance of the latter, and possess their curious metal-
lic skin.

The type of the genus is *G. aquaticus*, Linn.

GORE, *n.*
GORE, *n.*
GORE,
GORE-BELLY,
GORE-BELLIED,
GORE-BLOOD,
GORE-CROW,
GORE-DROWNED,
GORE-VISAGED.

Gore-bellied, (says Skinner,) either from *gor*, sanguis, tabum, or *gor*, cernum;—*Gor* and *gore* are the same word differently applied. Sommer has *ge-hor*, *strigend*, *sordidus*, unclean, corrupt, vile, sordid, growing hoary or sinewy; and this is from the A. S. verb *harian*, (with the usual prefix *ge*.) *ge-harian*, by contraction *gar*, (pronounced broad *gaur*.) *ian*, *cannecere*, *mucescere*; to wax gray or hoary, to grow musty, mouldy, or hoary. The adjective *ge-hor* (by contraction *gor*, or *gor*) might be first extended in its application to the filth arising from mouldiness, and thence to any filth, corruption, or pollution, and more particularly to that occasioned by the slaughter of animals; as *gory blood*, *gore-blood*, a mixture of blood and filth. Hence *gor*, without the affix, blood, carnage; and *gordelied*, a belly filled with or greedy of meat; *gor-crow*, a crow feeding on flesh or carrion. (Skinner.) To *gor*, Skinner thinks may be contracted from the A. S. *gobrian*, to bore, to perforate. Junius observes more wisely, "Anglis quoque is dicitur *gor*, *cujus illa perforata graveolentem excrementorum spurcitum egerunt*." And thus, to *gor*.

To cause *gor*, to expel or emit, to discharge, to shed *gor*; and generally, to stick or stab, to pierce or penetrate. And hence probably a *goar* or *gor*, a slit. See GOAR.

Myrrhon shall come basquett with Priam's blood,
That gored the son before the father's face
And slew the father at the altar stake.

Shurry. Virgil. Aeneid, book ii.

Dowse strait he falls, & armour large with *gore-blood* embrown.
Phaen. Virgil. Aeneid, book iii. sig. L. 3.

He spake; and strait the sword whin'de into his throat received,
And gush'd gory blood like life amid his armour leaved.

Id. B. book 2. Gp. 2.

He with his headless drove to valour the knotter;
Whose sacred fillets all besprinkled were
With filth and *gory* blood and venom rank.

Shurry. Virgil. Aeneid, book ii.

Through all those folds the steale-head passage wrought
And through his shoulder perst; with wherewith to ground
He goring fell, all gored in his gushing wound.

Spranger. Faerie Queene, book ii. can. 8.

The willing reddest, flying through a thorne,
Against a prickly *gor'd* his tender side,
And in an instant, no, poor creature, dy'd.

Brouncker. The Shepherd's Pipe, Eclogue 1.

And now, this mightiest quell'd, the battel over'd,
With many an inviolate *gor'd*; deform'd root
Enter'd and foul disorder.

Milton. Paradise Lost, book vi. l. 387.

Sad Amarantus, made a flower but late,
Sad Amarantus, in whose purple gore
No seems I see Amara's withered fate,
To whom sweet Poets have had given radiant date.

Spranger. Faerie Queene, book ii. can. 6.

GORDIUS
—
GORE.

GORE,
—
GOREE.

But the bloodie fact
Will be strong'd, and th' others fall a-spread
Loose no reward, though here thou see him die,
Rowling in dust and gore.

Milton. *Paradise Lost*, book xi. l. 460.

The obligation of our blood forbids
A gorse emulation twist or twine.

Shakespeare. *Trinobles and Cressida*, fol. 90.

What could the Muse herself that Orpheus bore,
The Muse herself, for her enchanting son?
Whom universal Nature did lament,
Where by the rout, that made the hideous roar,
His gory visage down the stream was sent,
Down the swift Hebrus to the Lesbian shore.

Milton. *Lycidas*, l. 62.

And in dark nights, and in cold days, alone
(Cromwell) Pursues the monster throughout every throne,
Which shrinking to the Roman Dene impure,
Smashes her gory teeth; nor there secure.

Marvell. *Works*, vol. iii. p. 503. *Albion. Ode upon Cromwell's Return from Ireland.*

Though much dismay'd with what had lately hap'd
On gorse-draw'd Gladmoore in that bloody show'r,
And fearing by the foe to be entrapt.

Drayton. *The Manner of Queen Margaret.*

He gurg'd with wonder as their equal might,
Look'd eager on, but knew not either knight
Resolv'd to learn, he spaw'd his fiery steed
With goring towels to provoke his speed.

Dryden. *Palamon and Arcite.*

Beneath the brain the point a passage tore,
Crash'd the thin bones and drown'd the teeth in gurg;
His mouth, his eyes, his nostrils, pour'd a flood;
He saw his soul out in the gush of blood.

Pope. *Horace. Iliad*, book xv.

Great Ajax from the dead
Strips his bright arms, Odiseus lops his head;
Tow'd like a ball and whir'd in air away,
At Hector's feet the gory visage lay.

M. B. book xiii.

We ascribe vices to a horse, that will not obey the whip or the spur; or to an ox that attempts to gore the attendants, instead of yielding his neck to the yoke.

Cicero. *On the Passions*, part ii. vol. 3. *On Moral Conduct.*

The hand [Cortez] that slew till he could slay no more,
Was gurg'd by the sword-belt with Indian gore.

Casper. *Cherity.*

Our ancestors

Selected such, for hospitable beds

To rest the stranger, or the gory chief,

From battle or the chase of wolves return'd.

Dryden. *The Plence*, book ii.

Sad Valour in the midst maintains her ground,
Lings, with a joyful heart, tho' short of breath,
And, arm'd with steel, the gory-swing'd Death.

Leaves. *Of the Thelard of Statton*, book vii.

GOREE, (properly *Goeree*, the vulgar abbreviation of *Goede Rede*, The Good Roadstead,) a small but very strongly fortified Island, a little to the South-East of Cape Verde, on the coast of Africa, in 14° 40' 10" North, and 17° 24' 45" West, is inaccessible except in one place on the East North-East side, where the rock recedes, and leaves a semicircular basin, forming a secure harbour with a sandy beach. The dark, basaltic appearance of the rock, and fragments of puzzolana, as well as prismatic masses occasionally seen at its base, indicate a volcanic origin; and it has been conjectured that this, as well as the Cape Verde Islands, was detached from the Continent, at some remote period, by a violent volcanic agency. The whole Island is about 800 yards long, and 240 broad, in its widest part, and consists of a naked rocky hill, rising about 300 feet above the level of the sea, a sandy plain 500 feet in length, with a mean breadth of 320 feet, and a long

rocky spot at the North end of the Island, which form a natural mole, covering and protecting the harbour. The cliffs on the Western side of the forts are quite perpendicular; on the South and East the ascent though very steep is not absolutely impracticable; the North is the most accessible, but easily defended. It was ceded in 1617 by Biram, King of Cape Verde, to the Dutch East India Company, who soon afterwards erected Fort St. Michael on the top of the rock, and Fort Nassau (St. Francis) below, in order to command the landing-place. The population of the Island in 1786 amounted to about 500 free persons, and upwards of 1000 slaves. Being a convenient station for shipping, it has often changed its masters in time of war. It was taken by Admiral Holmes in 1663; retaken by Da Ruiter in 1665; taken again by Count D'Estrees in 1677; from the French by the English in 1692; given up again to the French in 1693, and has since that time been, excepting for some short intervals, one of their foreign possessions, having been guaranteed to them at the peace of 1763. In 1800, it was surrendered to Great Britain, but restored to France at the peace of Amiens, in 1802. From 1804 to 1816, when it was again restored to France, it continued to be occupied by the British troops. It is well supplied with water, and for a tropical station is remarkably healthy.

Dapper's *Beschryvinge der Afrikaansche Gewesten*, Amsterdam, 1676; *Gilbert, Voyage en Afrique*, Paris, 1802, ch. xv. ii. 55; *Mémoire sur Gorée*, par Prelong, in the *Annales de Chimie*, 1793.

GORGE, n. } Fr. *gorger*, *engorger*; It. *ingor-*
GORG, n. } *giare*, *ingurgitare*, from the Lat. *gurgis*; which, as Skinner observes, was used even in the purer ages of the Latin tongue for *hellus*, a gullet. The shrill-gorged lark in Shakespeare is "the shrill-throated." To gorge,

To swallow or pass down the throat, to feed gluttonously, to cram the stomach, to glut.

The consul's heath cures with less pain being empty, than he shal be able after a full gorge.

Wilson. *The Art of Rhetorique.*

And being full paunched with gorge upon gorge, ye have no mind to relieve your poore brethren perishing for famine, as though ye were born to feed none but your own selves, and were not bound to relieve the necessities of your neighbours.

Udall. *Lake*, ch. vi.

Look at the full-fid bound or gorged hawk,
Unapt for tender smell or speedy flight,
Make slow pence, or altogether balk,
The prey wherein by nature they delight.

Shakespeare. *Rape of Lucrece.*

Enc. From the dread seam of this chalcid borne
Look up a height, the shrill-gorg'd larks so fure
Cannot be seene or heard, do but look up.

M. Lear, fol. 303.

As when a vulture on Imas brood,

Where scoria rides the roving Tartar hounds,

Dislodging from a region scarce of prey,

To gorge the flesh of lambs or yearling kids,

On hills where flocks are fed, flies toward the springs

Of Geoges, or Hydaspes, Indian streams.

Milton. *Paradise Lost*, book iii. l. 434.

He with him clod'd, and, laying mighty hold

Upon his throat did gripe his gorge as fast,

That wanting breath him drove to ground he cast.

Spenser. *Fleur Queene*, book vi. can. 4.

And all the way, most like a brutish bear,

He spew'd up his gorge, that all did him detest.

M. B. book i. can. 4.

GOREE.
—
GORGE.

GORGE.

GOR-

GEOUS.

And as those birds do much delight in blood,
With hematic flesh would have their gorges fill'd,
So waded they upon their swords for food;
To feast upon the English, being kill'd.

Drayton. The Battle of Agincourt.

The first night (sayth he) ye might here see the Englishmen
bathing themselves in wine, and casting their gorges: there was
crying, shouting, wassailing, and drinking, shouting for shame
measure.

Shaw. Edward II. Anno 1313.

But fends to scourge mankind, so fierce, so fell,
Heav'n's severer summons'd from the depths of Hell;
Blasted and gorg'd with prey, with wounds obscure,
Foul punctions, and with odious stink anur'd.

Pitt. Virgil. Aeneid, book iii.

It was to stimulate their carnal appetite (which one would
think had been gorged sufficiently) by variety and seasoning; and to
quick them to an alertness in new murders and massacres, if it
could suit the purpose of the Guises of the day.

Burke. On the Revolution in France.

GO'RGEOUS, } Fr. *gorgias*. Probably from
GO'RGEOUSLY, } *gorge*, and transferred from the
GO'RGEOUSLY, } palate to the eye.

Luxuriously, richly, sumptuously, adorned, gay or
showy; splendid or magnificent.

With holiness dooth he reprove, when he speth of *gorgeous*
array of harlots decking, of game players disguising, of golden spurs,
saddles, and bridle?

*Sir Thomas More. Works, fol. 808. The Confutation of Piere
Buras Church.*

How outrageously are their priories and churches armed and *gorgeously*
garmented in their popery parities and upon plays.

Joye. Expansion of Daniel, ch. vii.

For to the eyes of all the Utopians, except very few (which had
been in other countries for some reasonable cause) all that *gorgeously*
of apparel seemed shameful and reproachful.

Mere. Utopia, by Robinson, vol. ii. book ii. ch. vi.

Some rip'ning, ready some to fall,
Some blossom'd, some to bloom,
Like *gorgeous* hangings on the wall
Of some rich princely room.

Drayton. The Description of Elym.

— See, take my keys,
And let this preparation for this marriage,
(This welcome marriage) long determined here,
Be quick, and *gorgeous*.

Bonnett and Fletcher. Four Plays in One.

What difference betwixt men enriched with all obscenities of
earthly and heavenly blessings, and idols *gorgeously* attired, but this,
the one takes pleasure in that which they have, the other none.

Hooker. Works, fol. 529. A Sermon. Of the Nature of Pride.

It seem'd to outvie whatever had been seen before of gallantry
and riches, and *gorgeousness* of apparel.

Baker. Charles II. Anno 1661.

To prohibit *gorgeous* and costly apparel to be worn but by persons
of good quality, shall save the gravity of the kingdom from much
money that they shall be taxed to pay your majesty.

Ladlow. Memoirs, vol. iii. p. 272.

As for the matter of clothing, our *Seniour* goes on, who can be
more *gorgeously* and splendidly apparelled, than the flowers of the
field? and yet they toil not, neither do they spin.

Sharp. Works. Sermon i. vol. i. p. 19.

And thence "the mighty visitant," that came
To touch thy bosom with her sacred flame,
Recall'd the long lost beams of grace,
That whiten'd shot from Nature's face.
When God, in Eden, o'er her youthful breast
Spread with his own rich hand perfection's *gorgeous* vest.

Mason. Ode 3. To Memory.

To recommend this system to the people, a perspective view of the
court *gorgeously* painted and finely illuminated from within, was
exhibited to the gaping multitude.

Barber. On the Cause of the present Discontents.

GORGET, Fr. *gorgerin*; It. *gorgetta*. A collar, GORGET.
(says Skinner,) so called because it covers the gorge,
or gullet; the throat.

GORGON

His horse sore wounded; whilst he went aside
To take another still the doth attend,
A shell which some too lucky hand doth guide,
Piercing his *gorget*, brought him to his end.

Drayton. The Battle of Agincourt.

Which Clifflod perceiving, sought to suicide, and whether for
hate, hate, or pain, put off the *gorget* he wore, when suddenly
an arrow without an head, shot from the bow of some layde in
ambush, pierced through his throat.

Spenser. Edward IV. book ii. ch. xvii. (6) fol. 687.

Three glittering dragons to the *gorget* rise,
Whose mingled scales, against the skies
Reflected various light.

Pope. Homer. Iliad, book xi.

GO'RGON, n. } Gr. *Gorgon*, Gorgo; from *gorgos*,
GO'RGON, a. } *viridus, acer, terribilis*, and hence
GO'RGONIA. } applied to Medusa; and poetically
extended to

Anything terrible, dreadful, frightful.
Gorgon, in the citation from Spenser, is DRAGON-
GORGON, q. v.

A bold bad man, that dar'd to call by name
Great *Gorgon*, Prince of darkness and dead night,
At which Cocyus quakes, and Styx is put to flight.

Spenser. Faerie Queene, book i. can. 1.

But fate withstands, and to oppose th' attempt
Medusa with *gorgonian* terrors guards
The feed.

Milton. Paradise Lost, book ii. l. 611.

— The rest his look
Bound with *gorgonian* riper net in store.

Id. Id. book x. l. 297.

But have Acontius, Perseus' friend, by chance
Look'd back, and met the *Gorgon's* fatal glance;
A statue soon become, his ghastly stares,
And still the foe to mortal combat darts.

Mythenburg. Ovid. Metamorphoses, book ii.

He saw, already one in Heu's was plac'd,
And one with more than mortal triumphs grand
The victor Parnass with the *Gorgon-head*
O'er Lybian sands his airy journey sped.

Rasson. Ovid. Metamorphoses, book ii.

Thou' devices wild, and trackless woods be past,
And at the *Gorgon-head* arriv'd at last;
But as he journey'd passing her survey'd,
What wretched havoc dire Medusa made.

Id. Id. book ii.

But Pallas came in shape of man,
And 'twixt the spring and hammer thrust
Her *gorgon* shield, which made the cock
Stand still, as two transferr'd to stock.

Baile. Hecuba, part i. can. 2.

As if the dire goddess that presides over it [War] with her mer-
ciless spear in her hand, and her *gorgon* at her breast, was a
coquette to be flirted with.

Burke. On a Regicide Prince.

— Still the sound
Of her *gorgonies* shield my ears retain,
While earnest, striking on its rim her spear,
The virgin warrior spurs.

Glover. The Athenais, book xi.

Since Wisdom's *gorgon-shield* was known
To stare the gaze into stone;
He chose to trust in folly's charm,
To keep his breast alive and warm.

Shelton. The Progress of Truth, part ii.

Oh greedily on the suppliant's head,
Dread Goddess, lay thy chastening hand?
Not in thy *gorgon* terrors clad
(As by the impious thou art seen.)

Gray. Ode to Adversity.

GORGONES.

The GORGONES, according to Hesiod, (*Theog.* 274.) were three daughters of Phorcus and Ceto, living in the extreme Western parts of the globe beyond the Ocean. Their names were Stheno, Euryale, and Medusa: the first two were immortal, the last-named mortal. Her history is one of sorrows: Neptune was enamoured of her, and the scene of their loves is picturesquely laid, like those between Zephyr and Aurora by our own great Bard,

Is παλαιὸν ἄλυσεν καὶ δάκρυα σιγῶντος.

Perseus cut off her head, and from her blood were derived Chrysaor and the winged horse Pegasus.

In the *Scutum Herculis*, the same Poet has described the appearance of the Gorgones with great fervour of imagination. They are in contest with Perseus:

*οὐ καὶ δὲ παρ' αὐτῇ
Γοργῶν δακρυῶν τε καὶ δ' ὄφρασι λήσασθαι,
Γαῖαν παύσαντα τοὶ δὲ χυλῶσι δάκρυον
Ἰσχυρίαν ἰδούσαν ὅπως πορεύεται ἰσχυρή,
'Ὅφρα καὶ λήσας' τοὶ δὲ Γοργῶν ἰσχυρῶν
δακνὴ δακρυῶν τε, σπασσάμενος λήσας.
Διχάζοντα ἴδον ὄφρα, πῶς ἵππεσσιν ἰσχυρῶν
ἄρχει δακρυῶν τοὶ δὲ ἡμιτέρῃ λατύνει
Γοργῶν θένοντα πολέων ἰσχυρῶν.—239.*

Homer has not any distinct mention of these fabied Sisters. His allusions to them are couched in very general and undefined images of terror. Thus on the Ægis of Minerva is depicted the head of a Gorgon,

*θεῶν τε καὶ ἀνθρώπων ὄφρασι
δακνὴν ἐν, ἡμπερὶ δὲ ὄφρασι πορεύεται.*

H. E. 741.

Hector, while he is storming the Grecian well, is represented as having the eyes of a Gorgon; (*Il.* O. 349.) Agamemnon, while arming, bears upon his shield a Gorgon, scarcely less fearful than that of Minerva herself; (*Il.* A. 36.) and Ulysses, with some very pardonable marks of apprehension, hastens its retreat from the Shades, lest Proserpine should visit him with a like monster. (*Od.* A. 633.)

Æschylus has introduced the Gorgones in the instructions which Prometheus affords the unhappy Io relative to her wanderings; and to him we are indebted for a remarkable account of their elder sisters, the Graæ. Hesiod (*loc. Theog. cit.*) had already told their genealogy, and described them as "fair-faced," though grey-headed from their birth. Their names were Enyo and Peephredo, to whom a third is sometimes added, called Dino. (Apollodorus, *il.*) According to the Tragedian, (*Prom. vincit.* 618.) they live *ἐπὶ Περσέφονει ὠκείῃ Κισθίῳ*, a locality which has warranted the geographical research of Commentators. They are swanlike, (*κυκνιόμορφαι*) though in what particular the resemblance lies we are nowhere told; Stasile, however, may be right in his conjecture, *φανταζομένης*. Like the same Poet's Eumenides, (*Eum.* 69.) they are old maids, (*ἀρσεναι κείναι*), and they have among them but one eye and one tooth. In addition to the discomfort arising from this scanty provision of necessities, they are condemned to eternal darkness, unvisited by either Sun or Moon. Near them dwell their sisters the Gorgones, on whose shoulders are wings, and whose hair is entwined, or rather furnished, by snakes. These are hated by man, and not without adequate reason; for no one who happens to look upon them can hope to retain life.

Of the two other great Tragic Poets, Sophocles, as far as we recollect, has not made any use of the Gorgones; he once applies the epithet *γοργώνας* to Minerva (*Ajax*, 450.) Euripides luxuriates in their

story. He speaks of Terra as the parent of Medusa, and describes her death, and the transfer of her head to the Ægis. Moreover, he adds, that Minerva presented Erichonina, when recently born, with two drops of Medusa's blood; one was the most deadly of poisons, the other an unfailing panacea. These descended, by inheritance, to Creusa, and are employed by her in her machinations against the life of Ion. (*Ion.* 988.) Chiron, according to Apollodorus, possessed similar medicaments, through the bounty of the same Goddess. (*Bibl.* iii. 10.)

Pindar has preserved the pedigree of Bellerophon's steed, (*Ἰσχυρῶν ἰσχυρῶν*, *Olymp.* xiii. 89.) and in a few "words that burn" has comprised the whole story of Perseus. (*Pyth.* x. 79.) In another Ode (*Pyth.* xiii.) he has attributed the invention of the *tibia* to Pallas, who, after the victory of her favourite, expressed upon it the lament of the surviving sisters for the death of Medusa. One other circumstance may be derived from Apollonius Rhodius, namely, that when Perseus took his flight over Lybia, with the head of Medusa in his hand, every drop of blood which fell upon the ground was changed into a serpent. (*iv.* 1513.)

We know not whence Servius borrowed his character of Medusa, (*in Æc.* ii. 616.) but perhaps it was suggested by the opinions of Palephatus, or Fulgentius. He describes her as a very thrifty damsel, (*miræ parvimonica virginem*), and therefore much beloved by Minerva. Again, on the authority of Ammonius Serenus, he represents the three sisters as only so many beautiful women, whom young men could not look at without being heartstricken; whence they were fabled to possess a petrifying power. The same Commentator (*in Æc.* vi. 288.) attributes to the Gorgones the monople attribute of the Gææ. From Virgil himself we learn no additional particulars, but that the Gorgones, in the time of *Æneas*, lived in the vestibule of Hell.

But Ovid must be considered as the chief Poetical annalist of the Gorgones. Medusa, it seems, was the only one of the three sisters who wore serpents for hair; and these tresses were inflicted upon her not less, as we imagine, by the jealousy than by the offended modesty of Pallas. The locks of the unhappy fair one had been her most distinguished charm; and when Neptune violated her, not, as Hesiod says, in the meadows, but in the very Temple of the Goddess of Wisdom, Minerva, shocked at the sacrilege, covered her face with her Ægis, and transformed Medusa's curls into the snakes which herself afterwards bore upon her breastplate. Perseus, who best knew the particulars of his own adventure, relates that he stole their single eye and tooth from the Graæ, who employed them for the safeguard of Medusa; having made his bargain for assistance by returning them, he passed through a long range of petrified men and beasts, till he found both the Gorgon and her snakes asleep; and having viewed her head with security, reflected from his shield, he cut it off and applied it to his own purpose for the protection of Andromeda. We must not omit the very pleasing fiction of the production of red coral when he deposited the head on some boughs while he washed his hands in the sea. (*Metam.* iv.) The story is well given, with some additional marvels, in the *Adagia* of Erasmus. (*Orci Galia.* 98.) It may be found also in the *Marinorum Dialogi* of Lucian: (*Tritonem et Neridum*.)

GORGONES.

GOR-
GONES.

and many of its wouders (the helmet of invisibility, the winged *talaria*, &c.) have passed down, and become incorporated, under other forms, with the tales of mediæval Romance.

Diodorus Siculus reduces these fictions to grave History. The Gorgones, he says, were a female people of Libya, bordering on the Amazons, by whom they were invaded and defeated. They afterwards recovered great power, but were subdued by Perseus; and, in the end, exterminated, together with the Amazons, by Hercules. (ii. 55.) Pausanias corroborates this narrative. He is speaking of a tumultus, the reputed burial-place of the head of Medusa. She was the daughter of Phorcus, and, on her father's death, succeeded to the government of the Tribes bordering on the *Palus Tritonis*, where she subsisted by plunder. Perseus having killed her, was so struck by the beauty of her face, that he cut off her head, and carried it with him into Greece. (ii. 21.)

Alexander Myndius, in the *Ind Book of his History*, as cited by Athenæus, (v. 19.) has resolved the Gorgones into noxious animals, and his account is scarcely less marvellous than that of the Poets. The Gorgon is a Libyan animal, like either a wild sheep or a calf, and its breath is so poisonous as to occasion instant death. Its issue hangs down from the forehead over the eyes, and is so thick and heavy that the beast cannot, without difficulty, shake it aside; but whenever it does so, its glance is not less destructive than its breath. These facts were learned to their cost by some Romans who served under Marius, in his expedition against Jugurtha. After many lives had been lost, the natives at last instructed the assailants that it might be killed with javelins from a distance, and the body was accordingly dragged to the camp and presented to the General. The skin appears to have been preserved as a memorial of their victory; and, no doubt, as an incontestable proof of the truth of the qualities attributed to the Gorgon. Proclus of Carthage (in the passage already referred to in Pausanias) has spoken of the monstrous men and women, whom he, in conjunction with the Bishop of Hippo, believed to be generated in the Libyan deserts. He himself had seen one of them exhibited at Rome; and he shrewdly conjectures that Medusa was of like kind.

There are other and more frigid interpretations which perverse ingenuity has annexed to the fable of the Gorgones; and the reader who is content to lose the charm of fiction by an unsuccessful search after Truth, may sufficiently bewilder himself, if he so pleases, in a very learned and most entertaining Dissertation by the Abbé Massieu, in the *Mémoires de l'Académie*, (iii. 51.) or in the *Genealogia Deorum* of Boccaccio.

Boccaccio, indeed, in another Work, *De claris Mulieribus*, has honoured Medusa with a niche among illustrious women; and, besides many other good qualities, ascribes to her a profound knowledge of Agriculture, from which she derived her name—*quasi geopœgæ*. We believe this fancy may be traced to Fulgentius.

Heyne, in his *Observationes ad Apollod.* Bibl. has treated these minute speculations with unusual briskness. After reporting certain grave conjectures, he adds, *qui melius dicaverit, bonum cum pace*, Phyllidis solus habeto; *nisi forte locum hoc habebit, et vitulum dignus hic*. (ii. 4. 2.) It is but just to Apollodorus to mention, that nowhere is the adventure of Medusa better told than in the passage upon which Heyne is

here commenting. Apollodorus adds also a few particulars with which we have not met elsewhere. To begin with his firmidude portraits; *ἔχον δὲ αἱ Γοργόνες κεφαλὰς πλε περιστεραιμοίας φολίας ὑρακίδων, ἀόκοντες δὲ μεγάλους αἰς στήθεσσι, καὶ χεῖρας χαλκῆς, καὶ πτέρωτας χρυσαῖς, ἐξ ἧν ἐκείνων—τοὺς δὲ ἰδιώτας λυθὺν ἐκείνων*. When Hercules descended to Hades, all the Spirits, excepting those of Meleager and Medusa, fled from him. The hero was not appalled by their abiding courage; he drew his sword and would have attacked them, if Mercury had not warned him that they were but empty images. (Id. ii. 5.) Hercules also, on another occasion, presented a lock of Medusa's hair to Sterope (Aeropo?) daughter of Cepheus King of Tegea; it was either itself of brass, or, as is more probable, taken from a brazen urn in the Temple of Minerva; but the passage is corrupt. The Princess was instructed that if she held up this lock from the walls, without looking at it, whenever her father's Capital was attacked, the invading army should, without doubt, be overthrown. (Id. ii. 7.)

The antique heads of Medusa are either in the highest degree beautiful or terrible. Spence (pl. iv.) has engraved two, (one from the Strozzi Collection;) and, although the expression in the second is of a painful cast, and the eyes are violently strained, both are distinguished by beauty. Those on the Etruscan vases are, for the most part, little calculated to excite pleasure. In some of them (Nälin, *Peintures de Vases*, ii. 31.) the surviving sisters are represented with enormous tongues, hanging out between huge fangs. On cuneus in general, on the contrary, Medusa, though passive, possesses very attractive charms; or, to describe her in the characteristic words of another Frenchman, she has *seulement un air de mélanco-ly et de tristesse causé par le chagrin de voir des serpents mêlés dans ses beaux cheveux*.

GORGONIA, in Zoology, a genus of bark-eating Corals, established by Linnaeus, and restricted by Lamarck.

Generic character. Coral plantlike, simple or branched, branches sometimes unanastomosing; the main longitudinally striated, hard, horny, and elastic; bark fleshy, and rarely chalky when dry; often friable; polypes contractile.

The genus contains many species, which have been divided into two sections by Lamarck. The first, with the cellules superficial, prominent, granular, and tubercular; and in the second the cells cylindrical, or lip-shaped, and very prominent.

This type of the genus and most common species is the Venus's Fan, *Gorgonia Flabellum*.

GORGONOCEPHALUS, in Zoology, a genus of sea starfish, belonging to the family *Ophiuridae*, containing the Medusa's head, established by Dr. Leach, and also proposed by Lamarck under the name *Euryalus*.

Generic character: body with ten pored, arms not grooved beneath, round, much subdivided.

The *Asterias Caput Medusæ* of Linnaeus is the type of the genus; some of them are very nearly allied to *Ophiure*, as the arms are only slightly branched at the end.

GORITZ, GORIZIA, OR GORZ, a Circle of the Government of Trieste in the Austrian Kingdom of Illyria. Its boundaries are Villach on the North, Laibach and Adelsberg on the East, Istria on the South, and on the West the territory of Trieste. It has a surface, according

GOR-
GONES.
—
GORITZ.

GORITZ.
—
GOR-
TERIA

to Lichtenstein, of 974 square miles, with a population of 113,000 persons. The great bulk of the people are of Slavonian race, and are for the most part engaged in the labours of agriculture. The population of the Town is almost wholly composed of Italians, with whom are mixed a few German Nobility, who are also proprietors. The language is corrupt Italian. The Roman Catholic is the established Religion.

The Circle of Goritz consists of one wide valley, enclosed on all sides by lofty Alps, and watered by the river Isonzo, which, entering it on the North, receives the Idria, and pursues its course through it to the Adriatic. The air is pure and healthy throughout; but all varieties of climate, from the wintry keenness of the Alps to the warm glow of Italy, are found here within a narrow space. The productions of the country are wine, (especially the famous *Pioletto*), fruit, flax, hemp, and silk. The corn grown in the valleys is not sufficient for the population; and cattle, notwithstanding the extensive mountain pastures, are not abundant. In 1807, there were only 900 horses, 14,500 horned cattle, and 16,000 sheep, in the whole Circle. The only mineral which yields a revenue is antimony. Silk is the object of commerce chiefly cultivated, and there are few who are not more or less engaged in the manufacture of it. The Circle is divided into the three Districts of Goritz, Gradisca, and Canale. Goritz came into the possession of Austria in 1509, on the extinction of the hereditary Counts, and has remained ever since united to that Empire.

Goritz, the chief place of the Circle, stands on the banks of the Isonzo, in the centre of a rich and beautiful country. It has an old Castle, but no walls or fortifications. The Cathedral and four Churches, with a large Convent and Hospital, constitute its architectural decorations. Goritz is the seat of a Bishopric. There are several Schools here, and a Literary and Antiquarian Society. The inhabitants, who are about 9000 in number, derive their chief support from the manufacture of silk and the bleaching of wax. In the neighbourhood of the Town is *Monte Santo*, known for the excellence of its wine. 20 miles North North-West of Trieste. Longitude 13° 28' 45" East, latitude 45° 57' 30" North. Leunhard, *Geographische Beschreibung des Österreichischen Reich*, 5 vols. 8vo. Wien. 1808.

GORMAND, see GOURMAND.

GORSE, A. S. *geors*, *gorst*, *Gorse*, furz, furbush. Sommer. *Goss*, furce. Kent. *Grose*. Though distinguished by Shakspeare from furz, it belongs to the same genus of plants; the *Genista Spinosa*. It is probably the past participle *geors*-of *ge-griean*, *iranci*, and so called from its painful prickliness.

— Looks the other way,
And loe where Richmond is a bed of gorse
Encempt humlets are sight and all his flowers
Upon this hill they met. *Corset*. *Her Boreale*.

— So I charm'd their acres
That calf-like, they my lowing followed through
Tooth'd briars, and sharp brans, pricking gorse and thornes,
Which entered their frail skins.

Shakspeare. *Tempest*, fol. 15.
The common, overgrown with fern, and rough
With prickly pores that, shapeless and distorted,
And dangerous to the touch, has yet its bloom,
And decks itself with ornaments of gold,
Yields an imploring rattle. *Corset*. *The Task*, book 1.

GORTERIA, in Botany, a genus of the class *Syn-genesia*, order *Frustranea*. Generic character: corolla many-leaved, covered with imbricated scales; corolla,

petals of the radius strap-shaped; receptacle naked, down woolly.

Seven species, natives of the South of Africa. GORYTES, in Zoology, a genus of stinging Hymenopterous insects, established by Latreille.

Generic character: the front segment of the body very short, transverse, and linear; the lip hid or slightly exposed; abdomen oval; antennae inserted beneath the middle of the face, nearly contiguous at their base, not carved, enlarged near the end; eyes entire, moderately sized, distant from each other; maxillary palpi long, setaceous, the joints equal; languette three-lobed, the middle one the broadest; mandibule toothless; hood semicircular, convex. This genus is exactly similar to the *Arpactes* of Jurine. Fabricius placed all the species in the genus *Mellina*.

The type of the genus is *Mellinus mystacicus*, Fabricius. GOSLING, a diminutive of Gosse, q. v.

If one of their goslings be stung under an little with a nettle, it will die of it. *Hidland*. *Plants*, book 3, ch. lix.

Surprised at all they met, the gosling pair
With awkward gait, stretch'd aach, and silly stare,
Discover huge catheads, built with stone,
And steeples low'ring high, much like our own.

Corset. *Progress of Error*

GOS-HAWK, a Hawk, so called because flown at *Gosse*, Skinner. *Gross-hawk*, or *Great-hawk*; Minshew; but, adds Skinner, I far prefer the former; and see the Example from Pennant.

See FALCONRY.

He croods bust at the wide dere,
And rode on hawking for the rivers (i. e. water-fowl)
With great goshawk on hand.

Chaucer. *The Kene of Sir Thopas*, v. 13668.
Dedition, and he par cas,
For kynde of man for shap was
In to a goshawk of listene.

Corset. *Conf. Am. book iv*.

The squirrel thinking naught
That scally cracks the nut,

The greedy goshawk wounding prey
In dread of death doth put.

Turbotville. *The Lover whom Mistress feared a Mouse*, &c.
The gos-hawk and the pheasant there do twain,
And in the ark are perch'd upon one pine.

Dryden. *Nash's Flood*.

The goshawk was in high esteem among falconers, and flown at cranes, geese, pheasants, and partridges.

Fennel. *British Zoology*. *The Goshawk*.

GO'SPELL,

GO'SPELLER,

GO'SPELLING,

GO'SPELLIZE,

GO'SPELL-ARTILLERY,

GO'SPELL-COVENANT,

GO'SPELL-DISPENSATION,

GO'SPELL-EVIDENCE,

GO'SPELL-LIKE,

GO'SPELL-MYSTERY,

GO'SPELL-ORDINATION,

GO'SPELL-PHASE,

GO'SPELL-PREACHING,

GO'SPELL-RIGHTEOUSNESS,

GO'SPELL-REUSE,

GO'SPELL-SERMON,

GO'SPELL-STATE,

GO'SPELL-TEACHER,

GO'SPELL-TIME,

GO'SPELL-TRUTH.

GO'SPELL, that is God's speech.

GOR-
TERIA.
—
GOSPEL

GOSPEL. English language retains this word, but in the German it has been suffered to perish.

Gospelled, in Shakespeare, obedient to the precepts of the Gospel.

Scot's Pter—
Duke was at Rome first, Christendom to lure,
And sende Saint Mark ye Evangelist into Egypt for to preach
ye gospel jst he hadde yead, and Cristendom in teche.

R. Gloucester, p. 67.

For as the *gospel* saith good of us as in [ye pour] [ie. clothing.]

Piers Plowman, [i. e.], p. 306.

Jesus answered and sayde truly I say to you there is no man that leaveth brother or brethren, or sisters or father or mother, or childer or friends for me, and for the *gospel*, which shall not take as hundred fold so much now in this time houses and brethren and sisters, and mothers, and children and friends with persecutions, and in the world to congregate everlasting life.

Wich? Mark, ch. x.

Jesus answered and sayde: verily I say unto you, there is no man that forsaketh house, or brethren, or sisters, or father, or mother, or wife, other children, or houses for my sake and the *gospel*, which shall not receive as hundred fold now in this life: houses and brethren, and sisters, and mothers, and children, and lands with persecutions: and in the world to come eternal life.

Bible, Anno 1551.

He was also a learned man, a clerk,
That Christes gospel twenty wales preacheth.

Chaucer, *The Prologue*, v. 483.

I woulde mine withouten drede
What men in the *gospel* rede
Of Saint Mathew the *gospeller*

That saith, as I shall you saie here.

M. *The Romance of the Rose*, fol. 148.

Some myn
To preach, and suffer for the feith,
That have I herd the *gospel* seith:

But for to see, that here I sought.

Conf. Am. book iii, fol. 61.

For I suppose it is not unknown unto thee, that all the others, that classed unto me in Asia, afterwards forsake me, and inasmuch as they were with me but with faynt-helms, by and by through occasion their counterfactive *gospel*ing begonne to appere, and they begonne also at Rome to geve me oere.

Udall, *Tymothee*, ch. ii.

Then Jesus shewing his pitiful affection both to exultation and iyes (with which affection every *gospeller* ought to be sure for other seeme harmes,) touched their iyes: and forthwith their iyes beying opened, they sawe, and with others they folow at Jesus.

M. Mathew, ch. x.

The people inclineth to new learning, and goeth from their olde helms of holy church, they that were monks, priests, and friars are now become *gospel*-teachers.

Bible, Image, part ii. sig. C. 7.

Are you so *gospel'd*?
To pray for this good man, and for his issue,
Whose kinsmen hand both bow'd you to the groue,
And bow'd ye years for ever?

Shakespeare, *Macbeth*, fol. 140.

But the *gospel* is therefore a covenant of grace, not that works are excluded from our duty, or from cooperating to heaven; but that because there is in it so much mercy, that the imperfections of the works are made up by the grace of Jesus, and the defects of innocence are supplied by the substitution of repentance.

Taylor, *The Great Exemplar*, part ii. sec. xii. fol. 264.

By this good instruction and training them unto religion, the city of Rome by little and little became so crucified, and had the great power of King Numa in such admiration, that they took all to be as true as was *gospel* that he spoke, though it had no more likelihood of truth, than tales devised of pleasure.

St Thomas North, *Plutarch*, fol. 59. Numa.

Hold thee contented, thou foolish fellow, (saith the parson.) If I should tell mine heave, of so great a number, I should but discredit the *gospel*, and they would not believe me.

Holinshead, *Description of Ireland*, vol. i. ch. l. p. 13.

In the whole multitude that possessed the *gospel*, all be not good, all cannot away with the multiplying of their flesh; they will with good-will bear the name of Christians, of *gospellers*, but to doe the duties they charge, they repine, they cannot away with it.

Latham, *Works*, p. 99. At Sermon preached at Stamford, Oct. 9, Anno 1559.

The fourth thing misliked it, that against the Apostle's prohibition to have any familiarity at all with notorious offenders, Papists being not of the church are admitted to our very communion, before they have by their religious and *gospel*-like behaviour purged themselves of that suspicion of Popery which their former life layes caused.

Hobbes, *Reconstrual Policy*, book v. fol. 365.

Wherefore come out from among them, and be ye separate, saith the Lord; touch not the unclean thing, and I will receive ye. And this command thus *gospel*'d in us, hath the same force with that wherewith Euseb grounded the pious necessity of divorcing.

Milton, *The Doctrine and Discipline of Divorce*, ch. viii.

And therefore drawing to a close of his *gospel*, and shewing the end for which he writ it, he has these words: Many other signs truly did Jesus in the presence of his disciples which are not written in this book; but these are written, that ye may believe that Jesus is the Messiah, the son of God; and believing ye might have life.

Lacke, *Works*, vol. ii. fol. 480. *The Resurrection of Christ*.

We study and search the Scriptures; O, alas! but we first seek not our error for God's Holy Spirit, &c. but read, learning therout something, to show ourselves *gospellers*, or picking places every where to maintain argument, &c.

Sturge, *Life of Archbishop Whitgift*, book iii. ch. xii.

You know, I prophesied to you before the sweet came, what would come, if you reported not your counsel *gospel*ing.

M. Memorials. Queen Mary, Anno 1555. *Readford to the University of Cambridge*.

In the mean time give me leave to put you in mind of what is done in the corporation (whereof you are a member) for *gospel*ing (as they phrase it) the natives of New England.

The Life of the Honourable Robert Boyle. Boyle to Thompson, vol. i. p. 109.

Pilgrimages, going barefoot, hair-shirts and whips, with other *gospel*-artillery, are their only helps to devotion.

South, *Sermons*, vol. i. p. 37.

Now we proceed upon certain terms, and do know infallibly what to trust to; we know that our Mediator exacts of us the whole and entire condition of the *gospel*-covenant; that this he will certainly accept, but that this he expects without the least defalcation or abatement.

Scott, *Of the Christian Life*, part ii. ch. vii.

The times of the *gospel*-dispensation are frequently called in Scripture the last times, the last days, the fullness of all times, and in the text, the consummation, or shutting up of the ages.

Sturge, *Works*, vol. i. p. 277. *Sermon* 11.

Will they pretend there was not force in the *gospel*-evidence to convince them; or weight enough in its motives to reclaim them?

M. B. vol. i. p. 173. *Sermon* 6.

But when the Spirit came upon them, a wonderful light broke all of a sudden into their understandings, by which they discovered further into *gospel*-evidence in an instant, than they had done under all our Saviour's teaching.

Scott, *Of the Christian Life*, part ii. ch. vii.

The teachers, and leading men amongst them, were, as it seems, more ready to impose on the Galatians, what they should not, than to help them forward in the practice of *gospel*-obedience.

Lacke, *Works*, vol. iii. fol. 141. *Galatians*, ch. vi. 6—10.

In *gospel*-parae their chapmen they betray
Their shops are done, the buyer is silent prey.

Dryden, *The Medal*.

Have powerful preachers ply'd their tongues,
And laid themselves out for their lungs;
Use'd all means, both direct and sinister,
I th' power of *gospel*-preaching minister.

Beiler, *Woods*, part i. can. 2.

Such a man hath the undoubted marks of a sincere penitent, and may, in the *gospel*-case, be truly said to have forsaken his sin, and to keep God's commandments, notwithstanding the many slips and failures that he may be even daily guilty of.

Sturge, *Works*, vol. iii. p. 146. *Sermon* 8.

And our Saviour himself in his *gospel*-sermon in the mount, tells them, Mat. v. 17, That whatsoever they might think, he was not come to dissolve the law but to make it more full and strict.

Lacke, *Works*, vol. i. fol. 478. *The Resurrection of Christ*.

Beiler, *Woods*, part i. can. 2.

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Beiler, *Woods*, part i. can. 2.

GOSPREL. That deliverance was to be had from grace, by which those, who putting themselves from under the law into the *gospel-state*, were accepted, if with the best of their minds they sincerely *sadoesoor'd* to serve and obey the law of God, though sometimes through the frailty of their flesh they fell into sin.

Locke. *Works*, vol. iii. fol. 292. *Romans*, ch. vi. No. 4.
"And I," quoth Ralph, "do not doubt
But hear-bating may be made out,
In *gospel-times* as lawful as in
Provincial or parochial classes."

Butler. *Hudibras*, part i. can. 2.
"Thus the apostle's sense will run thus: 'Not as if I were sufficient of myself, by the strength of my own natural parts, to attain the knowledge of the *gospel-truths* that I preach, but my ability herein is all from God.'"

Locke. *Works*, vol. iii. p. 221. § *Corinthians*, ch. iii. note 5. (c.)

There stands the messenger of Truth: there stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear,
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angel notes, the *gospel* whispers peace.

Croquer. *The Task*, book ii.

When the law of nature came to be shunned as a dangerous and fallacious guide; and faith, traditional, not scriptural, had usurped its province of interpreting *gospel-rightnesses*; then it was, that these bright examples of a new kind of virtue appeared amongst them, in a barbarous rabble of saints; who under the common name of RELIGIOUS, and as a pretence of a more sublime and elevated virtue than natural religion taught, ran into the most horrid excesses of fanaticism and superstition.

Warburton. *Sermon* R. vol. ix. p. 170.

GOSSAMER, the Author of the *English Dictionary* (says Skinner) so calls that marning dew (*diurno sole exsiccatur*) which, like a spider's web, covers whole fields, more especially after a length of fine weather. He derives it from the Fr. *gossamine*; Lat. *gossipium*, the plant that bears cotton. The Author of *Horæ Mœnata Crævena* tells us that the true Etymon of this word is obvious to many illiterate peasants in Cræven: this down or exhalation being well known by the name of *summer goos* or *summer gauze*, hence "*Gauze n' th' summer*," *gossamer*, alias *gossamer*. But he should consider whether a word, thus so apparently indigenous, must not have been familiar in the language, before the introduction of the word *gauze*, *g. v.* In the *King of Fairy* (cited by Dr. Jamieson) it is written *gar-summer*. In Chaucer, *gos-somer*. The Germans (as Dr. J. also remarks) call it *sommer-weber* and *weeber-sommer*, i. e. the webs of summer; which may seem to countenance the presumed discovery of the Crævenist, but it has already been shown that *gar*, or *gor*, means *hoar*; and hence, probably, *gar*, or *gor-summer*, is *summer's hoar*, in opposition to *winter's hoar*, or *hoar frost*. It is not only applied to

The morning dew that like a spider's web covers whole fields; but to

Wet or filmy substances floating in the air. Also met.

As sore worden soon on *goos* of thonder,
On ebbe and flood, on *gossamer*, and on mist,
And on all thing, till that the cause is wist.

Chaucer. *The Squire's Tale*, v. 10373.

Four nimble guests the horses were,
Their harnesses of *gossamer*,
Fly Crutche, her chitricer,
Upon the coach-box going.

Drayton. *The Court of Fairy*.

The Muses frisk (gray-crye Aurora) yet
Hail all the meadows in a cooling sweat,
The milk-white *gossamer* do sit upon it, sword,
Nor was the sharp and usefull steering good
Laid on the strong-neck't oxe.

Browne. *Bristow's Pastoral*, book ii. song 2.

A lower may bestride the *gossamer*
That ylien in the wautos summer syre
And yet not fall.

Shakespeare. *Romeo and Juliet*, fol. 64.

Foolish the bard, who in such flimsy times,
Would lead with satire or with verse his rymes,
No, let my numbers flatter light in eids,
As careless as the silken *gossamer*.

Mason. *Epistle to Dr. Shalhouse*.

GOSSIP, *v.* } Sponsors for an infant in Baptism
GOSSIP, *n.* } from the A. S. *God*, and *sib* or *syb*,
GOSSIPING, } (*y. v.*) *cognatio*, *affinitas*, kindred,
GOSSIP-LIKE, } affinity; *g. d. cognatus* in *Deo*, of kin
GOSSIPAY, } in *God*. And this affinity (says

Skinner) was considered of so much consequence, that by the Canon Law an intermarriage was forbidden between Godfathers in the same child as if the nearest of kin. And see the first Quotation from Chaucer. And as (says Junius) female *Gossips* frequently, under cloak of this spiritual relationship, used to meet to tell stories and tittle over them, hence the English derived the expressions, to go a *gossiping*; also a gadding and drunken *gossip*. See the Quotation from Ritsen's *Ancient Song*.

A sponsor for an infant in Baptism; a talking, tating, or tipling companion.

And if I have a *gossip*, or a friend,
(Withouten gilt) thou chidest as a leud,
If that I walke or play into his heu.

Chaucer. *The Wife of Bathes Prologue*, v. 5825.

Yes yes, quod I, a woud can kepe a counsaill well ynough. For though she tell a *gossipe* she telleth it but in counsaill yet, nor that *gossipe* to her *gossipe* neither, and so when all the *gossipes* in the towne know yt, yet it is but counsaill still.

Sir Thomas More. *Works*, fol. 250. A Dialogue concerning Heretics, book iv.

Some there be, that will nothing let their accustomed stations, & feasting, and visiting their *gossips*, nor break any of their heate pleasures, though their husbands be shut up at home.

Fract. *Instruction of Christian Women*, sig. G. 1.

No more shal that free state of luyte be bounde vnder yoke of double dreame, neither for vices chastised, nor for peccis orders, nor yet for any *gossyp*; but be it full lyberie as the Lord hath ordaind it.

Bale. *Imagy*, partii. sig. D. d. ii.

One mother, when an her foole-berly child
Did come two weere, and with his talant play,
Half dead through feare, her little babe reul'd,
And to her *gossipe* gin in counsell say.

Spranger. *Fairies Queens*, book i. can. 12. sec. 11

Ge ye be shure be twayne and twayne,
Wryth that ye be not I sayne,
And I shall ge home & come a gysne,
Th wryth what dothe our eyne.

Grege *gossyp*.

Lylyll Thame. In *Ritsen's Ancient Songs*, p. 77.

Our Christian ancestors understanding a spiritual affinity to *gysne* between the parents, and such an undertaker for the child as *byr-tisme*, called each other by the name of *godfild*, which is as much to say, as that they were *so* together, that is, of kin together through God.

Versatoun. *Restoration of Decayed Intelligence*, ch. vii.

Then mother Rumbly, a mad jected mate,
As ever *gossyp'd*.

Drayton. *The Mice-Calf*.

I aske you not, so the value of the thing, for then I should demaend of you a thousand crownes, as the Cardinals Montaigne, Furness the great Duke of Tuscany, my *gossyp*, with divers other princes have given me; but I despise money.

Ben Jonson. *The Flax*, act ii. sc. 2.

Ben. Fare you well, boy, you know my minde,
I will leave you now to your *gossyp-like* lumme.

Shakespeare. *Much Adoe about Nothing*, fol. 118.

The dame reply'd: "Tis sing in a very street,
The comence chat of *gossips* when they meet."

Drayton. *The Hind and the Panther*

GOSSA-
MER.
GOSSIP

GOSSIP.

GOTHA.

All that I am at, by this dissertation, is, to cure it of several disagreeable notes, and in particular of those little priggish and dissimulations which arise from anger, censoriousness, guessing, and coquetry. *Spectator*, No. 147.

The pleasure I used to take in telling my boy stories of the battles, and asking my girl questions about the disposal of her hair, and the *gossiping* of it, is turned into inward reflection and melancholy. *Tatler*, No. 95.

Now from the roost, or from the scolding pale,
Where, diligent to catch the first first gleam
Of smiling day, they *gossip'd* side by side,
Come tramping at the housewife's well-known call
The feather'd tribes domestic.

Cooper. The Tuck, book v.

Though Samaritan's *Pedestrophos*, or, *det of Narnum*, is in Latin; yet the poet descends to such *monita* precepta as really concern the nurses and *gossips*.

F. Kniz. Winter Evenings, even. 42.

GOSSYPIMUM, in Botany, a genus of the class *Monadelphica*, order *Polyandria*, natural order *Mollares*. Generic character: calyx double, the outer three-cleft; corolla, petals five; filaments numerous; anthers kidney-shaped; germ roundish; style, columnar; stigmas three; capsule roundish, seeds oval.

Three species, and many varieties, *G. herbaceum*, *Xylus*, common cotton, native of the Levant, East Indies, and Africa; an annual. *G. Barbades*, larger than the first. *G. arborescens*, native of the East Indies.

GOTIL, } *Gothi olim Geta a vernaculo suo*
GoTHICK, } *jact, id est, giga, denominati. Spel-*
GoTHICK, n. } *man. Skinner enumerates three other*
GoTHICISM. } *Etymologies; 1. from Gier. Got, Deus,*
and *thienra, servire; 2. from A. S. God, Gier. Gott,*
Deus, q. d. divinus populus; or 3. from God, good,
from their great virtues. And see the Quotation from
Versteegen.

The *Goths*, being members of the Germanic nation, were so called of the country they dwelt in, which lay on the south part of the kingdom of Sweden, and being more better and fertile than all the other countries that lay North from it, was therefore called *Gotland*, which is to say *Godland*.

Versteegen. Restoration of Degraved Intelligence, ch. i.

Nor thus, his ancient master, laughing sage,
Censor, whose native manners, painting verse,
Well mortal's'd shows through the *Gothic* cloud
Of time and language o'er thy genius shown.

Tasso. Antona.

Confusing his labours almost wholly to religious and legendary histories, he [Albert Durer] turned the Testament into the history of a Flemish village; the habits of Herod, Pilate, Joseph, &c. their dwellings, their attitudes, and their costumes, were all *Gothic* and European.

Walpole. Catalogue of Engravers, vol. v. p. 6.

The parish church of Lambeth is at a small distance from the Palace, has a plain tower, and the architecture is of the *Gothic* of the time of Edward IV.

Pennant. London, p. 34. *Lambeth Church*.

GOTHA, a Principality of Germany, which, united to Altenburg, gave title, till lately, to one of the Saxon Princes of the Ernestine line. It also formed one of the constituent members of the German Confederation, and had a separate vote in the Diet. On the death of the Duke of Saxe-Gotha-Altenburg, in 1826, his title became extinct, and his estates were divided among the remaining Princes of the junior branch of Saxony. In the division Gotha was united to Coburg, whose Prince now bears the title of Saxe-Coburg Gotha. The rich Duchy of Altenburg was at the same time accepted by

the Prince of Saxe-Hildburghausen, in lieu of his former dominions.

The Principality of Gotha is situated in the Thuringerwald, and is surrounded by the territories of Prussia, Schwarzburg, Weimar, Hesse, and Meiningen. On its Northern confines, a succession of hills, woody eminences, and narrow vales form a pleasing diversity of landscape. The soil is of middling quality, being formed, for the most part, from decomposed transition lime-stone. Yet there are some tracts of it, as in the neighbourhood of Gotha, Friedmar, and Ichtershausen, which belong to the most productive of Thuringia. The Southern half is more woody and mountainous, interspersed, however, with some productive valleys. The highest summits of the Thuringerwald chain are within the limits of this Principality. These are the Beerberg, 2985 feet above the level of the sea; the Schneekopf, 2975, the Inselberg, 2791; with ten other peaks, which reach an elevation of more than 2000 feet. This mountain chain unites on the South with that of Franconia; on the East it is separated by the narrow valley of the Saale from the branches of the Erzgebirg. There are considerable woods or mountain forests in Gotha, the chief of which are the Rehrunger and the Föhnerwald. Pine and fir are the general forest trees; large timber trees of the deciduous kind, or, as the Germans name them collectively, *Laubholz*, occurring but rarely in the Thuringerwald.

The rivers which water Gotha are tributaries to the Weser or the Elbe. The chief of them are the Hösels, which rises near Fösterbergen, and bears the name of Leina till joined by the Schül. It afterwards flows near Schönan and Eisenach. The streams which it collects in the Principality of Gotha are the Emme, the Ruhl, and the Nysen; with these it hastens to join the Weser. The Unstruth, the Gera, and the Apfelstedt, flow into the Saale, which is itself a tributary of the Elbe. None of these rivers are navigable, but the Leina or Hösels, the Gera, and the Apfelstedt have water enough to carry rafts, and are thus serviceable in conveying fuel from the mountains. The climate is moderate and healthy, but, from the vicinity of the mountains, rather more severe than in Weimar or Altenburg.

The rural economy of Gotha affords a picture of exemplary industry: tillage is the main object of the husbandry. Fallows are, however, still common, and many circumstances contribute to impede in Gotha the progress of agricultural science. These are the numerous rights of Common of various kind, reserved tithes of produce, and feudal services. Besides these, the land is parcelled out among a multitude of poor occupants, who can never hope to accumulate a capital. The country, however, notwithstanding its mountains, supplies more corn than is sufficient for its inhabitants. Pulse, also, and garden vegetables, particularly carrots, are grown in large quantities; the last constitute a principal article of food in Gotha. The cultivation of flax is general throughout the country, but its chief seats are Ohrdruff, Waltershausen, Gotha, and Friedrichroda. Anise, poppy, coriander, and cummin seeds, are also among the produce of the country. The first of these is pressed for oil, which brings in annually about 15,000 florins. Wood and hops are cultivated in particular districts. Fruit is neither abundant nor of good quality; but this appears to be rather from defect of cultivation than from any fault of climate, as the vine grows freely, and yields tolerable wine. Wood

And pro-
duce.

GOTHA. constitutes a chief source of revenue, as Gotha possesses in the Thüringerwald alone 100,985 German acres of forest; a great number of persons are constantly employed in the mountain woods, and there is a great exportation, not merely of rough timber, but of coarse wood-work fashioned to all the wants of the farmyard. The cattle of Gotha are of middling size and of a reddish dun colour. The milk and butter from the mountains are much esteemed, and the dairy produce is considerable throughout the country. The horses are of an inferior description, and oxen are generally yoked in the plough. The breed of sheep has been much improved lately, and the flocks of the Thüringerwald are surpassed in the fineness of their wool only by the merinos of Altenburg.

Minerals. The mines wrought in this country are those of iron and manganese; the former at Friedrichroda and Valstedt, the latter at Elgersburg and Arlesberg. The cobalt mines at Kattmies are considerably fallen away. There is also a salt mine at Neusulze, and a coal mine near Elgersburg, both of which appear capable of being wrought to great advantage. The trade in porphyry millstones, which gives employment to several villages in Thuringia, returns a considerable revenue. The chief manufacture of the Principality consists in the spinning of flax and woollen yarn: this branch of industry is diffused throughout the country, but it has its principal seat in the mountains, which constitute in Gotha for the most part the manufacturing district. Porcelain, glass, and iron wares, together with potash, vitriol, and pitch, are the chief articles of exportation. From the prevalence of industrious habits, and the revenue derived from exportations, a good deal of wealth is diffused through the country, and the people are generally in easy circumstances. Gotha also derives some advantage from tolls and transit duties, as the great roads from Frankfort to Leipzig, and from the latter place to Nuremberg, pass through it.

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Population. Between the years 1812 and 1814 the population of the Duchies of Saxe-Gotha-Altenburg was reduced by military conscriptions from 187,600 to 179,000. It has, however, since that year, increased regularly, and even rapidly in the mountain districts. It amounts at present in the Principality of Gotha to 84,000. The majority of the inhabitants are of the true German race, and speak the high German dialect with the idioms of Thuringia. There are, however, some of Slavonian descent intermixed; these have forgotten the Slavonian language, but their dress and domestic usages, no less than their names, physiognomy, and character, distinguish them from their Teutonic fellow-citizens.

Religion. The great majority of the population belong to the Lutheran Church; a few Roman Catholics, Jews, and Herrnhuters are found scattered singly about, and not united into communities. The Consistory at Gotha exercises the chief authority in Ecclesiastical affairs, and is accountable to the Government alone. There are also subordinate Consistorial Courts in Ohrdruff and Tonna. The whole Principality is divided into nine Dioceses or Superintendencies, with 142 Parish Churches, and 88 Chapels dependent on them.

Education. Much has been done in Saxe-Gotha to promote public instruction. The University of Jena belongs to it in common with Saxe-Weimar. Among the Schools of the higher order are the Gymnasium at Gotha and the Lyceum at Ohrdruff. Elementary Schools, affording gratuitous instruction, are numerous and well directed.

Every village has its seminary, and an Academy is founded at Gotha for the express purpose of instructing teachers.

Constitution. The Principality of Saxe-Gotha possesses a Constitution not written, but founded on numerous decrees passed and sanctioned since the XVth century. The Prince has but little prerogative. In making laws, as well as in levying taxes, the consent of the Estates is necessary. These Estates consist in Gotha of three Colleges, viz. the College of Counts and Barons, of which the Princes of Hohenlohe-Langenburg and Hohenlohe-Neuenstein are at present the only members; that of the Knights, to which belong about 60 possessors of privileged fiefs; but the Nobles alone take part in the deliberations, and the Burgheers are obliged to resign to them the exercise of their rights. The third College, or that of the Towns, is at present reduced to two members, Gotha and Waltershausen. The Secret Council at Gotha was the chief organ of Government in the State of Saxe-Gotha-Altenburg. Of the changes which have taken place in the administration of this Principality since its union with Coburg, no authentic statements have as yet appeared.

Gotha, the Capital of the Principality, is the seat of the administration, and residence of the Duke. It is one of the handsomest Towns in Saxony; its form is that of an irregular lozenge, the highest point being occupied by the Ducal Castle of Friedenstein. The river Leina washes it on the East; and since the ramparts have been dismantled, and converted into promenades, it is open on all sides. It contains five squares and about 1260 houses, exclusive of Churches and public buildings. The Faubourgs outside the gates are extensive, most of the houses having large gardens attached to them. Among the public edifices, the first place must be assigned to the Castle of Friedenstein, the residence of the Duke. It is situated on an eminence, and is surrounded by gardens and shrubberies, which are open to the Public. In the Castle are the private Library of the Duke, containing 20,000 volumes; the Public Library, consisting of about 60,000 printed volumes and 2000 MSS.; the Cabinet of medals, one of the most celebrated in Europe, in which are arranged 10,000 ancient and 52,000 modern coins, besides a Collection of seals and impressions, a Library of numismatology, and engravings of coins. The Museum of Natural History, Collection of Antiquities, and Public Archives, are also within the walls of the Castle. The Churches are seven in number, among which that of St. Margaret and the *Stifts Kirche*, or Church attached to the Orphan Asylum, are the most distinguished. These all belong to the Lutherans, the Roman Catholics not having any public place of worship. The Gymnasium, or High School, is conducted by 19 Professors, and has endowments for 24 free Scholars; there is a Library of about 5000 volumes connected with that establishment. There are several elementary Free Schools in the Town, seven Hospitals, and two Poor-Houses.

The population of Gotha derive their chief support from the expenditure of Government, the Court, the College, and the Garrison. The trade and manufactures of the place are little more than adequate to domestic supply. The breweries, however, are extensive. The muslin manufacture employs about 400 persons; the manufactures of porcelain, paper, and musical instruments rank next in importance. Not far from the Town, on the Seeberge, is a handsome Observatory.

GOTHA.
—
GOTH-
LAND

founded by the Duke Ernest II. Near it is the Duke's Villa of Friedriksholm and extensive Orangeries. Population 11,500; 31 miles West of Weimar, 78 West South-West of Leipzig; longitude 10° 42' 53" East, latitude 50° 57' 4" North.

Versuch einer Beschreibung der Sachsen-Gothaischen Lande, von C. F. Moseh and F. C. C. Ziller, Gotha, 1817; *Geschichte und Beschreibung des Herzogthums und der Stadt Gotha*, 4 vols. 1817; J. H. Gelbke, *Kirchen und Schulerfassung des Herz. Gotha*, Gotha, 1799; Hodgson's *Travels in the North of Germany*, 2 vols. 8vo. 1822.

GOTHILAND, the Southern portion of Sweden, formed, in ancient times, an independent Kingdom; but since the XIIIth century it has continued united to the Crown of Sweden, properly so called, and has gradually become included in the name of the Royal Province. It long constituted one of the great divisions of the Kingdom; and traces of a separate political existence are still evident among the people, who, in features, language, character, and customs, are more or less distinguishable from the other Swedes. The subdivisions were East Gothland, containing the Provinces, Småland, Öeland, and Gothland, (the Island;) West Gothland, in which were Wermeland, Döland or Dalecaria, and Bohus Lehn; and South Gothland, containing Scania, Halland, and Bleking. The name of Gothland, as a political division of Continental Sweden, is totally disused at the present day. The whole of that country is now included in the following Provinces, or *Län*, viz. Carlstadt, Gottenburg, Elfsborg, Skaraborg, Linköping, Culmar, Jonköping, Cronoberg, Carlscrona, Gothland, (the Island,) Halmstadt, Christianstadt, and Malmöhus.

Its nature.

GOTHILAND, or Wisbyland, an Island in the Baltic sea, forming, together with about twenty little islands on its shores, a Province of Sweden, from the coast of which country it is distant about ten leagues. It stretches 70 miles from North to South, and has a breadth of 20 from East to West, with an extent of 770 square miles. This Island has the appearance of a ridge rising from 150 to 200 feet above the level of the sea. It is composed of strata of lime and sand stone, the latter of which emerges into light only on the Southern shores. In some places the land sinks gradually down to the water's edge; in others it is abrupt, and presents to the sea the appearance of an immense wall. The shores are not much indented, but are almost surrounded by reefs of madrepores, which appear to be continually accumulating. On the Eastern coast lies the largest bay of the island, including the haven of Silteham; the best harbour is that of Capellham on the North-East. On the South-West the harbour of Butwick offers secure anchorage. The interior of the Island is tolerably level, with a light, calcareous soil, favourable to the growth of trees, and tolerably well watered. The chief river is the Götum, which falls into the sea on the East side; it is no shallow one to be fordable anywhere. The Lumme-Insel, which flows from the Lake Martels, in the interior, is only remarkable for its performing part of its course in a subterranean channel not far below the surface. The climate of the island is moderate, and much milder than that of the adjacent Provinces of Sweden which lie in the same latitude.

Productions

The agriculture of this Island is much the same as that of Sweden; although still very imperfect, it yields

the inhabitants as much corn as they require. Turkeys are a favourite article of culture, and several cargoes of them are sent annually to Stockholm. Potatoes have been more recently introduced. Except a little flax, there is no material of manufacture grown here. Timber is in abundance, the Island being in many places covered with thick forests of oak and pine. Cattle constitute the chief wealth of the people; the flocks of sheep are large; merinos were introduced from Spain for the improvement of the wool, but the breed has not been continued. Among the flocks of the indigenous breed, it is not uncommon to see individuals with four or even six horns. The cattle are fattened for exportation; the butter and cheese made here being of very indifferent quality. The native goats are of great size. Small horses, both wild and tame, are numerous. The former take up their abode in the woods, and seldom make their appearance, till the season of extreme cold. Hares and foxes are the only wild quadrupeds. The Eider goose frequents the small Islands, and seals are taken on all the coasts. The mineral kingdom also yields a good revenue. Lime, and the hard, grey sandstone, peculiar to the Island, are exported in large quantities. The beautiful red marble of Stenkanle is cut and polished at Wisby. There are no large manufactures in the island, the wants of the inhabitants either being supplied by domestic industry, or by articles which must be imported, such as wine, salt, drugs, iron ware, &c. purchased with the productions above enumerated. The people live here in easy circumstances. There are no Nobility, or great proprietors, on the Island; all unite a moderate share of property with habits of industry. Until very lately, all dealings between the Islanders were carried on by simple barter; and there is, perhaps, no other Country in the world in which civilisation has proceeded so far with so little injury to the simple form of primeval society.

The population of Gothland amounted in 1805 to 33,000, exhibiting an increase of 3000 in ten years. The same progressive augmentation has, most probably, continued since. The people differ but little from the Swedes in character and manners. They speak the Swedish language, but with some peculiarities of accent and idiom. From an early and close intercourse with the Germans, they have adopted many of the usages of that nation.

Gothland, in respect of Civil administration, lies within the jurisdiction of Stockholm. In Spiritual matters it belongs to the Bishopric of *Wisby*. This is the chief place of the Province, and the seat of the Bishop. It is situated on the Western coast of the Island; the streets are narrow, the houses irregularly built, and covered with immense tiled roofs in the old German fashion. The Town is surrounded with walls. It contains one Church, (the Cathedral,) a good school, and nearly 4000 inhabitants; who are, for the most part, engaged in trade. In 1801, this Town possessed 50 small vessels engaged in foreign trade. The haven is neither deep nor capacious. In the middle Ages, Wisby was a Hanse Town, and one of the chief commercial places of the North; its commercial usages constituted for a long time the common code of all who traded in those seas.

Tableau de la Suède, par M. Cateau, 2 vols. 8vo. 1790. *Lausanne*; *Scheden*, von Dr. Fr. Ruhs, Hamburg, 1806; Dan. Djurberg, *Beskrifning om Svenska Riket*, Stockh. 1806.

GOTH-
LAND

Wisby.

GOTTINGEN.

GOTTINGEN (the Principality of) has formed, from a very remote period, a portion of the Duchy of Brunswick. During the middle Ages it was generally possessed by some of the younger branches of that noble House. It was afterwards, however, annexed to Calenberg, to which it remained united until 1803, when it was again raised to the rank of a separate Principality. It forms at present one of the eleven Provinces into which the Kingdom of Hanover is divided. The boundaries of Gottingen are, on the North, the Duchy of Brunswick and Grubenhagen; on the East, Grubenhagen; on the South, the dominions of Prussia, Saxony, and the Electorate of Hesse; and on the West, the same Electorate, and the Russian Province of Westphalia. The superficial extent of the Province is about 1225 square miles.

Nature of the soil.

This Province is covered with numerous independent hills and mountains, distinguished by their peculiar conical form. The valleys, winding among them, present every variety of aspect. There is great diversity in the soil; on the mountains it is light and stony, but remarkably productive in the valleys. The mountains are a continuation of the Harz, and have in general but a moderate elevation. Many of them consist of columnar basalt. The Weser first takes its name near Münden at the confluence of the Werra and Fulda, and afterwards washes the Western border of the Province. The Leine enters the Principality at Niedergandern, and flows through its whole length, but is not navigable. Numerous small streams wind through the valleys to the channels of these rivers. There are several small lakes in the Province, but no morass; and only one mineral spring at Nordheim. The climate is temperate; the air clear and healthy.

Tillage.

The greatest care and industry are displayed in the cultivation of this Province; every foot of land that admits of any culture, is turned to account. The system of agriculture is capable of great improvement, but fallows are gradually falling into disuse. The produce of corn is far beyond the wants of the population. Potatoes and pulse are also grown in abundance, but only for domestic consumption. Tobacco and flax are cultivated for the manufactures; the latter is the staple commodity of the Country. Fruit and the productions of the kitchen garden are remarkably deficient. The woods are extensive, and resin holds the third rank among the exported articles. The richness of the meadows appears favourable to the rearing of stock; which, however, does not uniformly increase. The sheep alone are continually augmenting in number as well as improving in quality. Of horses, above 1000 are imported annually. The chief minerals are, iron, salt, porcelain, clay, coal, and slum.

Manufactures.

The principal objects of manufacturing industry here, are yarn and linen. The produce of the latter alone, in 1805, fell little short of £60,000. But this manufacture has since suffered reverses, which were felt more sensibly in the North of Germany than any where else. The other manufactures are of small account, being generally carried on conjointly with agriculture. Paper, glass, and metal wares are made at Gottingen and Münden. This last-mentioned Town is the seat of all the commerce of the Province; and holds, perhaps, the second or third rank among the trading places of the Kingdom. It owes its activity to the advantages derived from the navigation of the Weser, and unites an extensive carrying and commis-

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sion trade to the traffic supported by domestic productions. The great commercial road from Frankfort on the Mayne to the North of Germany, passes through this Province.

The population of the Principality of Gottingen amounted, in 1812, to 96,600. Of these 5600 were of the Reformed Church, 2400 Roman Catholics, 1200 Jews, and the rest Lutherans. In Spiritual matters, the general superintendent at Gottingen is Supreme, and the Principality is divided into nine *Inspections*, all subjected to his authority.

The Province of Gottingen is united to those of Calenberg and Grubenhagen, to form a single District in the Civil administration. There is, however, a Supreme Court of Justice at Gottingen, the jurisdiction of which extends over the Principality of Grubenhagen, the Harz, and Hohnstein.

GOTTINGEN, the chief place of the Province and seat of the authorities, lies in a wide and fertile valley at the foot of the Hainberg. A canal from the Leine is conducted through the Town; and ramparts, formed into agreeable promenades, surround it. There are no faubourgs outside the ramparts, but rich gardens and orchards immediately adjoin them. The Town is divided into the Altstadt and Neustadt, or Old and New Town, and the Masch. It is tolerably well built; the streets are broad, and some of them, as the Weender and Geismarer, make a handsome display; although Gottingen is rather distinguished by the neatness and good order of its buildings, than for their sumptuous architecture. The open squares are three in number; the principal of these is the market-place, adorned with a handsome fountain. The Town contains five Churches, one Hospital, and exclusive of students, 9000 inhabitants, who are almost all Lutherans. The police here is exemplary. That which gives Gottingen its great reputation, and raises it to a rank above most German cities, is the Royal University founded here in 1734. It holds the first place among the Protestant Universities of the Continent; and in its activity, as well as in the liberality of its system, exhibits the advantages of a recent origin.

The number of students amounted in 1822 to 1420, and the Professors are generally about 40 in number, independent of those eminent persons, who are induced, for the sake of profit or reputation, to lecture here. The Institutions connected with the University are supported by Royal munificence. The Library, one of the greatest, and, perhaps, without exception, the most useful in Europe, consists of 200,000 printed volumes, and about 5000 manuscripts. Attached to the University are also a Museum, a Cabinet of Philosophical instruments, a Depository of models and machinery, a chemical Laboratory, a handsome Observatory on the Hainberg, and rich Botanic Gardens. There are numerous good Schools, and several Hospitals; the latter are, for the most part, connected with the University. The Royal Society of Gottingen is distinguished by the annual produce of its fertile labours from most other Institutions of the same nature; it reckoned in 1818 nearly 200 foreign correspondents. The trade and manufactures of the Town of Gottingen are of little importance; the industry of the inhabitants being chiefly directed to domestic supply, and the expenditure of Government and the students constituting the principal sources of their revenue. Linen was formerly a staple manufacture; but, perhaps, books are at present

GOTTINGEN.

Population

City of Gottingen.

University

GOTTIN-
GEN.
GOVERN.

the principal article of export. 21 miles North-East of Cassel, latitude 51° 31' 58" North, longitude 9° 55' 15" East.

C. P. Meiners, *Geschichte und Beschreibung der Stadt Göttingen*, Berlin, 1801; H. D. A. Sonne, *Erdbeschreibung des Königr. Hannover*, Sondershausen, 1817; A. B. Mangouist, *Voyage en Hanovre*, Paris, 1804; Hodgkin's *Travels in the North of Germany*, 2 vols. Lond. 1822.

GOUANIA, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rhamni*. Geoeirc character: calyx superior, top-shaped, five-cleft; corolla, petals five, scaly, enfolding the stamens; stigma three-cleft; fruit three-parted; capsule three-angled, mostly two-winged; (some of the flowers have stamens only.)

One species, *G. Dominicensis*, *Banisteria Paulinia*, or *Lupulus*, a climbing shrub, native of St. Domingo.

GOVERN, v.	Fr. gouverner; It. governare;
GOVERNABLE,	Sp. gobernar; Lat. gubernare;
GOVERNAL,	Gr. κυβερνήτης, (a common derivation is κυβη πρό-νāv, <i>fluctum</i>
GOVERNANCE,	<i>curatori</i> , (see <i>Martinius</i> .) but ac-
GOVERNANT,	cording to Lennep compounded of
GOVERNATION,	κυβη, <i>caput</i> , the head, and an
GOVERNESS,	unused verb, <i>ἵπν-ειν</i> , <i>frequent</i>
GOVERNING, n.	<i>movere</i> , to move frequently; κυβη-
GOVERNMENT,	<i>ναισ</i> igitur (he adds) <i>est caput agilo</i> ,
GOVERNOURS,	<i>quod est gubernō</i> . Scheidus observes, that the

Æolians wrote κυβηροί, which makes him suspect that the word is compounded of κυβη, a wave, and ἵπν-ειν, to move; and that κυβηροί was, qui fluctus movent, motor fluctuum, one who moves, or a mover of the waves.)

To rule or regulate, guide or direct, the motions or actions; generally to rule, guide or direct; have or exercise power or authority over; to have, the mastery, to restrain.

After king [Lud] þer was byrig y broþer Casail, þat mikle þrice was y now & þat heold *gouvernare* wel.

R. Gloucester, p. 44.

þise were maynteners, to custodie þe comune, & rightfulle *gouvernours*, þe folk in feild & town.

R. Brum, p. 146.

But if any widowe hath sones or children of ages lerne sche first to *gouverne* his hoys.

Wiclyf. 1 *Tymothy*, ch. v.

And lo schipps whiche thei bee grete, and ben dryuen of stronge winds, yet thei ben lorne shoote of a bill *gouvernand* where the mooring of the *gouverneur* wole.

Id. *James*, ch. iii.

Behold also the skypp, whych though they be so great, and are dryuen of fierce wyndes, yet are they turned aboute with a verye smale helme, wherewither the violence of y^e *gouverneur* wil.

Bible, anno 1551.

But the cestaries beleeyved more to the *gouverneur*, and to the lord of the schip than to thynge that were said of Poole.

Wiclyf. *The Dedes of Aspidia*, ch. xxvii.

Newerhelute the vnder captaynes beloned the *gouverneur* and the master, better than the thynges which were spoken of Poole.

Bible, anno 1551.

Now Jesu Crist, that of his myght may sende Joye after us, govern us in his grace.

And kepe us safe that ben in the place.

Chaucer. *The Man of Lawes Tale*, v. 5581.

But at the last, with morhel care and we

We fell accorded by oonhelme two:

He ysaf me all the heold in mys hood

To han the *gouverneur* of hoys and lord.

Id. *The Wif of Boker Prologue*, v. 6396.

And ye misteines in your elde lif,

That lordes daughter has in *gouverneur*,

Ne taketh of my wordes displeaunce;

Thynketh that ye bee net in *gouverneurs*

Of lordes daughter, only for two thynges.

Id. *The Doctours Tale*, v. 12007.

Beth not be daffed for your innocencie,
But sharply taketh on you the *gouverneur*.

Chaucer. *The Clerkes Tale*, v. 2068.

And tables as well for the *gouverneur* of the clock, as for to find the altitude, meridian, and many another notable conclusion.

Id. *Of the Astrolabie*, fol. 262.

Shall create be your *gouverneur*

Alas, what hart may it long endure.

Id. *La Belle Dame sans Merci*, fol. 250.

And sathlers thus shall be lered,

That will shalbe be *gouverneur*.

Of reason. *Conf. Am.* book iii. fol. 54.

Naught only upon loves chance,

But upon every *gouverneur*

Whiche falleth vnto mans deede

Foolhast is euer for to drede.

Id. *Ab.* book iii. fol. 57.

At Rome when Appian

Whose other name was Claudius,

Was *gouverneur* of the cite,

There fyll a wonder thyght to see,

Touched a gentill mayde, as thus.

Id. *Ab.* book vii. fol. 172.

Certaine that that have the charge of a prince, be the *gouverneur* of the ship, the standard of an army, the *gouverneur* of people, the guide of waters, the shield of kynges, the treasure of all, because they have among their handes, hym that afterward ought to *gouverne* all the world.

Golden Boke, ch. viii. sig. E, f.

This league is so wise, was a breche of the league takn with the *Kempner* and the Lady Margaret *gouverneur* of Flaunders in no poynt.

Hall. *Henry VIII.* The sixteenth Year.

The French kyngs had be vnder the *gouverneur* of his vassals ever syth the deth of the laste kyngs his father.

Lord Berners. *Frontenr*, Croylye, vol. ii. ch. 150.

From Memphis he passed upon the same riuer into the inland partes of Egypt, and set a staye sod order in the *gouverneur* of the country is such sort, that he changed nothing of their lawes and customes.

Bremle. *Quinto Cartago*, book ii. fol. 70.

There be both reasons and examples voluuntarily silyble, wherby maye be perceyd, that there can be no perfect politye welle, without one capitall and sovereygne *gouverneur*, whiche maye long endure or continue.

Sir Thomas Elyot. *The Governour*, ch. iii.

Whilst they were young, Cavillize their Reue

Was by the people chosen at their stead,

Who on him took the roiall duetie

And gently well long time it *gouverned*.

Spenser. *Forre Queene*, book ii. can. 10.

There is not a more tenible and *gouvernable* plant in Nature; for the cypres may be cut to the very root, and yet spring afresh.

Kretys. *On Forest Trees*, ch. xiii.

Some others were sent thither [to the universitie] by their parents, to save themselves the trouble of *governing* them at home, during that time wherof children are least *gouvernable*.

Bibbes. *Infancie*, part iii. fol. 660.

He of his gardin had the *gouverneur*,

And Pleasure's partyer was devised to bee,

Holding a staffe in hand for more formalitie,

Spenser. *Forre Queene*, book ii. can. 12.

Whose countries be reduc'd to quiet state,

And shortly brought to civill *gouvernance*

Now one, which erst were many made through variance,

Id. *Ab.* book ii. can. 10.

He wrote likewise to the Lord John the Infanz, the Duke of Birkbe, and to the Ladie Marie of Birkbe, *gouverneur* of the King of Castile and Leon.

Holme. *Edward II.* anno 1324.

Treading back agyle with lost labour, all our happy steps in the progress of reformation, and most pitifully depriving ourselves the instant fruition of that free *gouvernement* which we have so dearly purchas'd, a free commonwealth, not only held by wisest men is all ages the noblest, the most just, the equallest, the justest, *gouvernement*, the most agreeable to all due liberty and propriety'd equality, both humane, civil, and Christian, most cherishing to virtue and true religion, but also (I may say it with greatest probability) plainly commended, or rather enjoy'd by our Saviour himself, to all Christians, not without remarkable disallowance, and the brand of gentillium upon kiship.

Milton. *The Ready and Easy Way to establish a Free Common-wealth*.

GOVERN. It is true indeed that Plato himself seems to acknowledge a certain plastic or methodical nature in the nature, subordinate to the Deity, or that perfect mind, which is the supreme *Governor* of all things. *Cudworth. Intellectual System*, fol. 110.

Can we climb above the heaven of heaven, and there unlock his closet, rifle his cabinet, and peruse the records of everlasting destiny by which the world is governed?

Burrow. Sermon 23. vol. iii. p. 260.

If [the storm] comes on very fierce, and we kept right before the wind and sea, the wind will increase; the ship was very governable and steered incomparably well.

Dampier. Voyages, vol. iii. p. 111. *Annals* 1699.

The bishop's governance should be so gentle and easy, that men hardly be as unwilling to comply with it.

Burrow. Works, vol. i. part ii. fol. 40. *Of the Pope's Supremacy.*

To convince the world you are not partial, pray proceed to detect the male administration of governments as successfully as you have exposed that of pedagogues. *Spinoza*, No. 314.

That, which begins and actually constitutes any political society, is nothing but the consent of a number of free men capable of a majority to unite and incorporate into such a society. And that is that, and that only, which did, or could give any beginning to any lawful government in the world.

Locke. Works, vol. ii. fol. 186. *Of Civil Government*, book ii. ch. viii.

So that their political societies all began from a voluntary union, and the mutual agreement of men freely acting in the choice of their governments and forms of government. *M. B. fol. 187.*

The old pragmatic enthusiasts, it is true, did speculate frolicfully, and perhaps impudently too, as if monarchy had more of a divine sanction than any other mode of government, and as if a right to govern by inheritance were so strictly indeleible in every person, who should be found the successor to a throne, and under every circumstance which no civil or political right can be.

Burke. On the Revolution in France.

Charles the First and his Queen, and the Lady Morton, governors of the royal children, who is celebrated by Waller.

Walpole. Anecdotes of Painting, vol. ii. p. 237.

The Revolution was made to preserve our ancient indisputable laws and liberties, and that ancient constitution and government which is our only security for law and liberty.

Burke. On the Revolution in France.

It was observed, that men had ungovernable passions which made it necessary to guard against the violence they might offer to each other. They appointed governments over them for this reason, but a worse and more perplexing difficulty arises, how to be defended against the governments.

Id. A Fecundation of Natural Society.

GOUGE, v. Fr. *gouge*. A joiner's tool, says Me-nage, from *gucia*, *mol Gaulois*.

The word is used by the North Americans, who in their savage quarrels not unfrequently gouge out eyes.

— I will saw in cork

In my new saw-illage, 'bout three thousand pound

Within that term: by gouging of 'em out

Just to the size of my bottles, and not slicing.

Ben Jonson. The Devil is an Ass.

GOUGEERS, the *goujers*, i. e. *morbus gallicus*. *Gouge*, Fr. signifies one of the common women attending a camp; and thus, *goujers*, *gougeries*, the disease incident to and derived from the *gouges*. In the first folio written good *geares*. Sir Thomas Hammar has the credit of making the correction and explaining the word.

— Wipe thine eyes,

The good *geares* shall devour thee, flesh and fell

Ere they shall make us weeps.

Shakespeare. Lear, fol. 307.

GOULD, } Fr. *gouherde*, from the Lat. *cu-*
GOUD-SHELL, } *cyrbolla*. Menage.

GOUD-WATER. } The extract from Cook's *Voyages* explains that given from Chancer, and see also *CUCURBITA*.

And write ye what? I have here is my *gourd*
A draught of win, ye of a ripe grape.

Chaucer. The Manciple's Prologue, v. 17031.

The rose withereth, the blossom blasted,
The flower fades, the morning hasted,
The sun sets, the shadow flies,
The *gourd* consumeth,—and man he dies.

Simon Watrel. Of Man's Mortality, in *Edna Specimens*, vol. ii. p. 339.

Gourdes rawe be unpleasant in eatinge, yf for the stomake, and almost never digested.

Sir Thomas Elyot. The Castel of Helth.

Of the like nature (I mean for their manner of growing) be the *gourds*. Winter and all cold weather they cannot endure: they love also places well watered and danged.

Holland. Plinie, vol. ii. book xix. ch. v. fol. 14.

To be drunth with good canary, a meer julep

Or like *gourd-water* to '.

Brammont and Fletcher. The Custom of the Country, act v. sc. 1.

All these pleasant *gourds*, under which we were sometimes solving and excreting ourselves, how are they peris'd! in a moment! how are they withered in a sight! how are they vanish'd, and come to nothing!

Clarendon. History of the Rebellion, vol. iii. part ii. p. 630.

— The *gourd* and olive branch

Weave the light roof: the *gourd* and olive fan

Their amorous foliage, mingling with the vine

Who drops her purple clustres through the green.

Dryden. Ruins of Rome.

It [the catalogue of household utensils] consists of *gourd-shells*, which they convert into vessels that serve as bottles to hold water, and as baskets to contain their victuals and other things, with covers of the same; and of a few wooden bowls and trenchers of different sizes.

Cook. Voyages, vol. vi. book iii. ch. ix. p. 215.

GO'URMAND, } Fr. *gourmander*; of unsettled
GO'URMANDER, } origin. Perhaps corrupted from
GO'URMANDIZE, v. } *goust* and *manger*; and thus
GO'URMANDISE, n. } signifying, to eat with taste or
GO'URMOND. } relish, with appetite, with greediness.

To eat greedily or gluttonously, to devour ravenously.

Woe unto you, for what both these corporal meats and drinks wherewith ye so delicately and voluptuously feed yourselves, ye and the body to which *gourmandize*, shall be consumed, than shal ye bee hungry and finde no relief.

Udall. Luke, ch. vi.

Foreseeke alway, that they eat without *gourmandize*, or leave with some appetite.

Sir Thomas Elyot. The Castel of Helth, book ii. ch. i.

— That great *gourmand*, fat Apiclus.

Ben Jonson. Sejanus, act i.

A figure forth out of the wood did rise,

That with fell claws, full of fierce *gourmandize*,

And greedy mouth, wide gaping like hell gate,

Did run at Pastorel's, her to surprise.

Spenser. Faerie Queene, book vi. can. 10.

The pauper's stomach more than well satisf'd,
Costs up the wretch lately *gourmandiz'd*.

Dryden. The Barren Wars, book vi.

But with his teeth rending her throat asunder,
Besprinkled with her blood the green grass under,
And *gourmandizing* on her flesh and blood,
He vomiting returned to the wood.

Brown. Britannia's Pastoral, book i. song 4.

— How happy floods are ye,

From our predestin'd plaques that privileged be,

Which only with the fish which in your banks do breed

And daily these increase, man's *gourmander* can feed.

Dryden. Polyolion, song 2.

Now Pardie (quoth he) the Persians are great *gourmanders* and greedy gluttons, who having so great store of vitands come hither among us, for to eat up our bewine bread and coarse biakel.

Holland. Plutarch, fol. 385.

GOWE-
MAND.
GOWE.

Such as those hardy people use,
To walk on fire without their shoes,
Who, on occasion, in a dark hole
Can growmsider on lighted charcoal.
King. Ophelia and Eurydice.
—— The world, the civil world,
Bole thee be woe; thy little crab essay;
Nor girdling with a tea-gown's tentid form,
See with scouldsides devils growmsider.
Abenace. Moral Poets. Economy, part i.

GOUT. } Fr. *goutte*; It. *gota*; Sp. *gota*;
GoTTY. } Barb. Lat. *gota*; from the Lat.
GOUT-ROUL. } *gota*, (say Skinner and Junius) i. e.
the former (who was a Physician) adds, *Destillatio ed*
catarrhus in articulari.

The *gout* let him nothing for to dance,
Chamcer. The Nurses Precepts Tale, v. 14846.

They [radishes] note] be volubulous for them, that have continually
the *gout*, or peynes in the joints.

Sir Thomas Flynt. The Castel of Helth.

O ye olde *goutie* people, ye forget yourself, and renne in poste
after the lyte, and ye never regarde what shall fall.

Golden Biche. Letter 5. sig. Cc. v.

Touching the *gout*, the time hath bene when it was not so common
a disease to now it is; and not only in our fathers and grandfathers
daies, but even in our age and within my remembrance it was not
ordinary sickness here in Italie, as being a foreign malady and come
out of strange countries better to us; for certainly if it had bene
knowne to the Italians in old time, I doubt not but it would have
found a Latine name to be called by.

Holland. Florus, vol. ii. book vi. ch. x. fol. 257.

Wera I a leech, as who knows what may be;
The liberal man should live, and curle should die,
The sickly ladie and the *goutie* peere,
Still would I haunt, that love their life so deare.

Hall. Satire 4. book ii.

The best lies low, and leathes the shallow view,
Quoth old Eudemea, where his *gout* would sit
Gropes for his double decares in his chest.

Id. Satire i. book iv.

Not giving like to those, whose gifts though scant
Pain them as if they gave with *gouty* hand;
Such vex themselves, and ease not others' want;
But wa sleek enjoy, *shila* command.

Darwent. Goodliert, book i. can. 6.

Among all the diseases to which the intemperance of this Age
disposes it, (at least in these Northern climates) I have observed none
to increase so much within the compass of my memory and conser-
vation as the *gout*.

Sir William Temple. Works, vol. iii. p. 248. *Of the Cure of the*
Gout.

Another shaken the bud, dissolving there,
Till knots upon his *gouty* joints appear,
And chulk is in his crippled fingers found.

Dryden. Persius. Satire 5.

Which for the reasons before mention'd, makes the young shoots
tummy, and grow *kooty* and *gouty*.

Derham. Physics-Theory, book vii. ch. vi. (note 32.)

His luxuriance and sedentary life brought on the *gout*, and hurt his
fortune.

Walspole. Anecdotes of Painting, vol. ii. p. 167.

GOUT, Fr. *goutte*; Lat. *gota*, a drop. Dr. Farmer
says, that *gouts* for drops is frequent in old English.

—— I see thus still;
And on thy blade, and dudgeon, *gouts* of blood,
Which was not so before.

Shakespeare. Macbeth, fol. 136.

GOWK, v. } See GAWK.
Go'WEV.

The *gowe* but so *gowsy* christies, a *guk* he is shilden.

Piers Plouman. Vision, p. 221.

Nay, looke how the man stands, as he were *guk*!

Ben Jonson. The Magnifico Lady, act ii. sc. 6.

GOWN, n. } Fr. *gonne, gonelle*; It. *gonna*; GOWN
Go'WNED, } Low Lat. *guna*; and Græco. Bar. GOWN
Go'WNISE, } *gonna*, which Spelman thinks may GRABBLE
Go'WN-CLOTH, } be from *gonna pro q'vata*, i. e.
GOWN-MAN, } *gonna, quasi testis que genua*
trist, ad humerale qua humeros, podera, qua pedes;
but this does not seem to be the proper use of the
word; it is not a gown an open garment, open in
the front; and may it not be from the A. S. *gin-an*,
hiare, (to yawn,) the past participle of which is *gon*,
gun? See GUN. Applied to

A long open garment; as a Lawyer's gown, a morn-
ing gown for men. It is now also applied to
Garments not open; as a round gown.

And fewa robes ich legh, o' forrode *gownes*.

Piers Plouman. Vision, p. 253.

There is also the cutwowe furring in his *gownes*.

Chamcer. The Prentice Tale, vol. ii. p. 314.

Tell, quod the lord, and thou shalt have anon

A *gowne-cloth*, by God and by Saint John.

Id. The Sumptuous Tale, v. 7834.

Girt in my gildes *gowne*, as I sit here and now

I see that thinges are not indeede as a *gowne* thou.

Surrey. An Answer to the Bachelors, &c.

Their shoules or *gownes* are bayris on the outside, and open be-
hind, with talers hanging downe to their hammes.

Halsley. Fugger, &c. vol. i. p. 54. *The Taster*.

The Duke of Buckingham wore a *gowne* wrought of *redde* worke
and set upon cloth of tisse, furred with sables, the which *gowne*
was valued at 1500*l*. *Stow. Henry VII. Anno 1507*.

MARTILLA. These, dainty girls, I make no doubt,

But we shall neatly send her out;

But let's amongst ourselves agree,

Of what her wedding *gowne* shall be.

Dryden. The Mourner's Elegium. Nymphal 8.

For if that time thou let thy glory lie,

Will matter thou boast, how ever low thou bee,

That thou art first, which of thy nation seest

Th' *olde* house of the people *gowned* long.

Spenser. The Ruines of Rome.

A *suble* crew about them waited round

Of sage and sober peers, all *grawly* *gown'd*.

Id. Pierre Queene, book i. can. 12.

The comparison then is briefly between a *gown* man and a *soo-
die's* condition in respect of expolition.

Halsley. Journal. Illustrations of the sixteenth Satyre.

For those latch up *gownists*, these

Eternue with their pen.

Warner. Allion's England, book s. ch. xxvii.

The weary swain, fast in the arms of sleep,

And busy *gown-man*, by foot love disqui'd

Will leisure find to snare themselves *gown'd*.

Buckinghamshire. Essay on Poetry.

The tops, or *gown*, seems to have been of a semicircular form,
without sleeves, different in lapness, according to the wealth or
poverty of the wearer, and used only upon occasion of appearing in
publick.

Kennet. Roman Antiquities, part ii. book v. ch. vii.

The marcer entertained me with the modern manner of some of
the nobility receiving company in their morning *gowne*; perhaps,
sig. *vide* he, you have a mind to see what kind of silk is universally
worn. *Goldsmith. The Citizen of the World*, let. 76.

GRABBLE, A. S. *grapiian*, to feel, to handle, to
grab or group. Sommer. Of this obsolete *grab*, *grabble*
is a diminutive.

To feel, or, as if to find something; as if to find the
way we should go.

And no [Cato] went forward as adventur, taking extrem and
vencidible paine, and is much danger of his life, *grabbling* all night in
the dark without moonlight, through wild woods, trees, and high rocks.
Sir Thomas North. Plutarch, fol. 234. *Marcus Cato*.

GRACE.

GRACE.

GRACE, *v.*

GRACE, *n.*

GRACEFUL.

GRACEFULLY.

GRACEFULNESS.

GRACELESS.

GRACELESSLY.

GRACIOUS.

GRACIOUSLY.

GRACIOUSNESS.

Fr. n. grace; It. gratia; Sp. gracia; Lat. gratia, from gratius; grates, from the Gr. χάρις, by metathesis for garten; and this from χαίρειν, gaudere; which Lennep and Schedius derive from χαίρειν, explicare; and the latter adds, that the verb χαίρειν seems to be equivalent to the Lat. explicatū, exporrectū, fronte eme,

opposed ad frontem in rugas contractam, tristem, austerram; and that hence is deduced the notion animi liberalis et bene confidentis: and thus it may be considered as having been primarily applied to

An open (countenance,) a serene, calm, benignant (countenance;) to free good-will or kindness; favour, favourable or kind appearance, (generally) pleasing appearance. And the verb, to grace,

To favour or bestow favour, or honour or dignity, to honour, to dignify, to decorate, to adorn.

Grace, the noun, is applied as a title of honour; also, to the thanks (gratias) offered before or after meals. The Gloss. to Wiclif refers to Mark xiv. for graces, (thanks,) but the word is not there: the constant expression of Wiclif is "to do thankings."

Graceful (in *Wiclif's Tale* i.) full of grace. *Gracious*, as we now use *graceful*.

And may be bygan ys herte to becomen grace, An herte to be vyrgyn grace, Juste Lownd hym sende. *R. Gloucester, p. 318.*

þan was Ingeld in þes & cherlie, & alle in Hevyn gracios kyng & fre. *R. Bruce, p. 133.*

Fair grace William fond, his chance fully well him sette, þe reason of Ingeld so graciously he gatte. *Id. p. 72.*

Ich have forgyve þe many gyltes, and my grace grantede þoþe to þe & to þyne, in hope þow shaldest unnefe. *Piers Plouman. Plow, p. 44.*

And God is so gracioun, to alle þat gredely to hym. *Id. R. p. 336.*

Gracioushe hit grownde. *Id. R. p. 304.*

And the songe estride to hir, heil fel of grace the Lord be with þee. Mevied be thou among wymanen. *Wiclif, Luth. ch. i.*

And the angel went in vnto her, & sayde: hyle full of grace, the Lord is with the, blessed art thou amonge women. *Hilde, Ann. 1551.*

And whanne two þeerns weris filled Felix took a successor Porcion Pertus, and Felix wote give grace to lewis, and left Foul bounden. *Wiclif. The Iteyn of Apostles, ch. xare.*

Who coud it tell, or who coud it enliffe, The joye that is makid in the place: What Theseus hath don so fayre a grace? *Chaucer. The Knightes Tale, v. 1576.*

O rodde rousse flouring without opine Footstap at shilleus, as brell curran clere, Sam drop of thy gracefol heve to us prepare. *Id. A Bladde of our Loude, fol. 330.*

Qd. Ponderus) what what may this be That thou dignified art, thou carelesse What, looth that thy lady, benefice How wost thou in that thou art graciouse. *Id. The first Booke of Tristram, fol. 156.*

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As God wold, A kenne child the bare by this Wabere Fel gracioun, and fair for to behold.

Chaucer. The Clerkys Tale, v. 8489.

Don John him maketh feste and many chere; And he him tolde ages ful specially, How he had wel yfrenht and graciously (Thanked be God) all hale his marchandis.

Id. The Shipman's Tale, v. 13274.

Why liked me thy youth and thy fairnesse And of thy tongue, the infinite graciouse.

Id. Of Hypocryte and Medes, fol. 205.

Yeve and departe thyne almesse, Do mercy forth with rightwisesse, Beseeche and praye the highte grace, For as thou might thy peas paccorde With God, and stonde in good accorde, But pride is leth to lese his lord.

Gower. Conf. Am. book i. fol. 24.

O Abraham, with it no is That lazar misse thought do me thus Which I have axed in this place, I wold praye in an other grace. For I have yet brotheres fust, That with my father bene alous, Together dwellende in one hous, To whom, as thou art gracioun I praye, that thou wolddest sende Lazzar.

Id. R. book vi. fol. 132.

When I was faire and younge then favoure graced me; Of maye was I soughte thir midwintre to be; But I did worse then all, and answered them therfore, Goe, goe! goe, seeke some other-wher, importune me no more! Vere, Earl of Oxford, in *Lord Oxford's Works*, vol. i. p. 552.

Aristotle, in whose nature hath powred hat graces pleassidly, teacheth by precepts, in all our donge, to take good advice. *Wilson. The Arte of Logike, fol. 1.*

And that he was not all willeth, though his default of good will be waxed in couclim graciouse, appereth well. *Nor Thomas More. Works, fol. 385. The Second Part of the Confutation of Tyndall.*

Wherefore thidely, in my name, and in our names (for all they are related in me) with all meeknesse & reverence, I beseeche your grace of graciouse audience and of favourable iustice. *Barnes. Works, fol. 218. Disputation between the Bishop and Doctor Barnes.*

To what persones (be they neuer so ignorant or concerned) maie not this most earnest zeale of a prince of such high estate, be an effectuall provocation and encouraging, to have good mynde and will to reade, heare and embrace, this devoute and catholike paraphrase, so plainly and sensibly translated, and so graciously by her offered, and (as ye wold say) put in al folks handes to be made familiar unto the. *Udale. To Queen Katherine, vol. i. fol. 380.*

Now is young March more than a Duke of York; For youth, love, grace, and courage, make him more; All which for fortune's favour now do work; Who graceth freshest actors evermore.

Daniel. History of the Civil Wars, book vii.

But infinite is pardon was my Judge That I, who first brought death on all, am grac't The source of life.

Milton. Paradise Lost, book xi. l. 108.

Ceris said be, I n'll thine offered grace He to be made so happy doe intend; Another bliss before mine eyes I place, Another happinesse, another end. *Spenser. Faerie Queene, book ii. can. 7.*

GRACE.

GRACE.

— You have a holy father,
A graceful goodness, against whose person
(No sacred as it is) I have done worse.

Shakespeare. The Winter's Tale, fol. 289.

And smiling as a suppliant all
With graceful sorrow, and a comely gait,
She put on the presence; where all eyes were cast
On her more stately presence as she past.

Daniel. History of the Civil Wars, book viii.

He by his wisdom sage and learned son;
He by his beauty gracefully doth shine.

Beaumont. Pyrrhus, can. 16.

In like manner the flowers and adornments of Moral Philosophy, are apt and serviceable for the affecting and entertaining our Imagination by the *gracefulness* and aliguity of their persuasions, which are very congruent with the nature of our affections.

Montaigne. Desseins Eternels, part i. treat. 19. sec. 3.

— (For they were three

Ungacious children of one graceful type.)

Spenser. Faerie Queene, book iii. can. 3.

Which could outrage when as Ariagall
Did well arise, thenceforth with waste head
He should his strokes, where-ever they did fall,
And they did give unto their graces speed.

Id. Id. book v. can. 11.

The French, in his whole language, hath not one word that hath his accent in the last syllable, saving two, called *interpositiones*; and little more hath the Spanish; and therefore very graciously may they use dactyle.

Sidney. Defence of Poetry.

With his faire mother he him dights to play
And with his goodly sisters, *Graces* three.

Spenser. Faerie Queene, book ii. can. 8.

Lt. Why that word makes the faults *gracious*.

Shakespeare. Two Gentlemen of Verona, fol. 81.

For thee he lock up all the gates of Iona,
And as my life his shall conjecture hang,
To turn all hostile into thoughts of harme,
And never shall it me be *gracious*.

Id. Much Ado about Nothing, fol. 114.

Because Cananda's mad, her brisatrice raptures
Cannot distaste the goodness of a quarrell;
Which hath our severall honours all engag'd
To make it *gracious*.

Id. Troilus and Cressida, fol. 86.

O! pardon, and vouchsafe with patient care
The brave adventures of this feery knight,
The good Sir Guyon, graciously to heare;

In whom great rule of temperance graciously doth appear.

Spenser. Faerie Queene, book i. The Legend of Sir Guyon.

For him as of valiant he derived valour, of just justice, of element clemency; to him of *gracious* he comes in with gravity, of good goodness, of great goodness, of honest honesty, and all other such like desiderates, affabilities, and courtesies he termed by the name of virtue, and so patterned philosophy with new strange, and absurd words, more wise than was needful.

Holland. Plutarch, fol. 54.

Then it is [when a sinner repents] that our blessed Lord feels the fruits of his holy death, the acceptance of his holy sacrifice, the *graciousness* of his person, the return of his prayers.

Taylor. Sermon i. part i.

Alois Larent reig'd, Arcerius hair,
Alois, Ulysses drew the vital air,
And I alone the bed consubial grac'd,
An untutted offspring of a sire unblest.

Pope. Homer. Odyssey, book iv.

And indeed great reason it was, that he that was Lord of Heaven should have his descending into the flesh glowing and owned with the testimonies of stars and angels, our shining and the other tinging as so great a blessing coming upon mankind.

South. Sermons, vol. ii. p. 91.

Tell her that's young,

And chide to have her graces spy'd,

That hadst thou sprang

To deserts, where an mee abide,

Thou must have uncommended dy'd.

Waller. Song: Go Lovely Rose.

So little do the events of things answer the first appearances, that a royal family of these princes and two princesses, all young and graceful persons that promised a numerous issue, did mould away so fast, that now, while I am writing, all is reduced to the person of the Queen, and the Dutchess of Savoy.

Burnet. Own Times. Charles II. Anno 1662.

This [to ground their fans] teaches a lady to quit her fan gracefully when she throws it aside in order to take up a pack of cards, adjust a curl of hair, replace a falling pin, or apply herself to any other matter of importance.

Speidner, No. 102.

And by these means, and notable *gracefulness* in his behavior, and facility, in which he excelled, he [the Earl of Carlisle] had wrought himself into a particular interest with his master, and into greater affection and esteem with the whole English nation, than any other of that country.

Clarendon. History of the Rebellion, 8vo. vol. i. part i. p. 61.

So Schism was begot; and Sacrilege and she,

A well-match'd pair, got graceful Heresy.

Dryden. The Hind and the Panther, part i.

Or if any heedless youth has step'd astray,

Too soon forgetful of thy gracious hand,

On me alone thy just displeasure lay,

But take thy judgments from this warning hand.

Id. Anna Mirabilis.

I therefore beg you will be graciously pleased to accept this most faithful teal of your poor subject, who has no other design in it, than your good, and the discharge of his own conscience.

Bishop Burnet. Left. Letter to the King. Charles II.

The *graciousness* and temper of this answer, made no impression on them; but they proceeded in their usual manner.

Clarendon. History of the Rebellion, vol. i. part i. p. 325.

The *grace-cup* follows to his Sovereign's health,

And to his Country, plenty, peace, and wealth.

King. The Art of Cookery.

Thus have I thought to grue a serious lay

With many a well indeed, but flow'r yet

In hopes to gain, what else I must have lost,

The attention pleasure hath so much engross'd.

Cooper. Charity.

What I mean is in relation to the *grace*, which the assertions of the right of appeal thought fit to propose, in order to refer the decision of this point to the arbitration of the senate.

Hard. Works, viii. 226. The Opinion of an Eminent Lawyer.

Slow melting strains their Queen's approach declare:

Where'er she tares, the *Grace* homage pay.

Gray. The Progress of Poetry.

Yet there are those, who're fond of wit,

Although they never us'd it yet,

Who write and writings ascertain,

Of Taste, virtue, and Judgment vain;

And drouer, *grace*, and *grace-cup* done

Expect a wondrous deal of fun.

Lord. To George Colman, Esq.

In this case, this roundness, this delicacy of attitude and motion, it is that all the magic of *grace* consists, and what is called *je ne se say pas*, as will be obvious to any observer, who considers attentively the Venus de Medicis, the Antinous, or any statue generally allowed to be *graceful* in a high degree.

Burke. On the Sublime and Beautiful, sec. 22.

In both these [posture] to be *graceful* it is requisite that there be no appearance of difficulty; there is required a small inflexion of the body; and a composure of all the parts in such a manner as not to incumber each other, not to appear divided by sharp and sudden angles.

Id. Id.

For the philosophic nature of his worth requiring he should show by what means those societies were introduced, this affords him an opportunity of sliding *graciously* and easily from the preliminaries into the main subject.

Warburton. On Mr. Pope's Essay on Man.

Gracefulness is an idea not very different from beauty; it consists in much the same things; *gracefulness* is an idea belonging to posture and motion.

Burke. On the Sublime and Beautiful, sec. 22.

GRACE.

GRACES.

instead of regulating the selfish appetites, they laboured all they could to eradicate and destroy them, as things, even in their secure vicissitudes, as the *gracious* functions of the old man with his affections and lusts.

Warton's *Works*, vol. ix. p. 171. Sermon 8.

The call of Abraham from a heathen state, represents the gracious call of Christians to forsake the wickedness of the world.

Günther, *Works*, vol. ii. p. 3. Sermon 16.

All the sacrifices which were enforced on account of transgressions, were considered as solemn acts of atonement; for, if they were performed precisely according to the manner appointed, they were precisely accepted, and the particular offence was considered as obliterated.

Giles, *On the Passions*, vol. v. p. 257. *The Mediatorial Office of Christ*, part ii.

We may conclude, therefore, that this prophetic text had a completion, in the literal and superficial sense of the words, in both its branches,—in the beauty of our Saviour's person, no less than in the graciousness of his speech.

Bishop Horley, *Sermon* 6, vol. i.

The GRACES of the Latins and XAPIŒES of the Greeks are named both by the pseudo Orpheus, (*Hymn. ad Char.* 60.) and by Hesiod, (*Theog.* 907.) Euphrosyne, Aglaia, and Thalia, and so they are given by Apollodorus, *Bibl.* i. 8. The first named Poet assigns their parentage to Jupiter and Eunomia; but Hesiod substitutes Eurynome as the mother, and introduces the Graces in company with Sunda, (*Πεύθε*), decorating the newly manufactured Pandora with necklaces. (*Op. et Dias.* 73.) Homer describes them as having woven with their own hands the robe through which Diomedes wounded the wrist of Venus. (*Il.* E. 338.) He makes the youngest, (or one of the younger,) whom, in contradiction to Orpheus and Hesiod, he names Pasithea, the bribe by which Juno obtains the assistance of Somnus in her assault upon the uxoriousness of the Cloud-compeller. (*Jb.* x. 267.) Statius has preserved the name Pasithea, *blandamque prima sororum*, in his account of the necklace of Hermione. (*Theb.* ii. 286.) Homer also compares the hair of Euphorbus to that of the Graces, (*Jb.* P. 51.) (upon which passage the Scholiast has the following curious remark, *Μακρόθεν δὲ καὶ Κύπριος ΧΑΡΙΤΑΣ, λέγουσι τὰς συνεστραμμένας καὶ ὡλεῖται μνηστέαι, διὰ φάρμακον στεφανώτεται*), and he names a wife of Vulcan Χάρης, absolutely; (*Σ.* 382.) unless indeed Χάρης should here be understood as a title of Venus herself; a title which Barnes (*ad Eurip. Helenam*, 1065.) very strenuously asserts to be her property. In the *Odyssey* the Graces assist at the toilet of Venus in Cyprus, (*Od.* 363.) and join her in the dance; (*Σ.* 193.) an honour which is extended beyond them to the Hours, to Harmonia, and to Hebe, in the *Hymn to Apollo*. (194.) In the *Hymn to Diana* (15.) the Graces are, for the like purpose, companions of the Huntress Queen. Anacreon makes them dance with Cupid, (as Spenser has done also to one of our extracts above), and he instructs a Goldsmith to engrave upon his drinking cup an exquisite group under a vine, which is to comprise

Ἐρμῆος ἀνέλεως
καὶ Χάρης γελῶντος.

Among the dreams of rupture in which Polyphemus wallows during his drunkenness in the *Cyclops* of Euripides, one is that the Graces are enamoured of and tempting him—*ἂν Χάρηται νεύωσιν με*. (376.) The passage is so humorous, if thus accepted, that, in spite of the context, we are inclined to prefer this reading to the correction of Barnes.

Pausanias mentions a group of the three Graces

* The same lines are repeated in the *Hymn to Venus*, 61.

sculptured by Phidias in the Olympian Temple of GRACES. Jupiter at Elis, above the throne of the God; for these, he adds, as the Poets tell us, are daughters of Jove. (v. 11.) In another Temple dedicated to themselves at Elis, their statues were of wood, in gilded vestments; the faces, hands, and feet of white marble. One held a rose, another a die, and the third a small leaf of myrtle; symbols, says the Topographer, of very easy interpretation; the rose and myrtle, on account of their beauty, are consecrated to Venus; and the Graces are more especially in the train of that Goddess. The die is allusive to the sports of youth. On the same base, to the right, is an image of Cupid. (vi. 24.)

But it is from the IXth Book (35.) of this Writer that we learn most particulars relative to the Graces. The Boeotians stated, that Eteocles was the first who sacrificed to them, three in number, but by names not remembered. The Lacedaemonians acknowledged but two, Clita and Phacena, (concerning whom, see Pausanias, iii. 18.) to whom Lacedaemon, the son of Taygetes, is supposed to have built a Temple. So also the Athenians of old knew but two Graces, Auxo and Hegemone, (for Carpos is the name not of a Grace but of an Hour,) till they adopted the creed of Eteocles. In the vestibule of the Acropolis stood three Graces, to which rites were performed known only to the initiated. These were the work of Socrates, as Pausanias explains here, and yet more particularly in another passage. (i. 22.) Diogenes Laertius, in his Life of the Philosopher, says, in direct contradiction to Pausanias, (as we shall see presently,) that Socrates was the first who represented the Graces in clothing. (ii.) It is probable that Aristophanes has a allusion to these early works of the Sages, when he introduces him to *The Clouds* swearing by the Graces—*οὐδὲν, εἰ τὰς Χάρητας*. Pampylus first wrote *Hymns* in honour of these Goddesses; but he neither defined their number, nor recorded their names. Pausanias then passes on to the notices which Hesiod and Homer have left of the Graces; and informs us that from the manner in which (as we have seen above) Pasithea is designated, *Χαρίτων μίαν ὡλετορεῖται*, some have imagined that there were two breeds, an elder and a younger. Onomacritus (whom some have supposed to be the author of the Poems which pass under the name of Orpheus) calls the Sisters after Hesiod. Antimachus omits both names and number, but makes them spring from *Egle* and the Sun. Heremesianus, an Elegiac Writer, calls one of them Peitho. Pausanias next proceeds to inquire who first represented them naked; for of old both Poets and Artists were very particular in clothing them, as he shows in a variety of instances. The doubt perplexes him grievously, and he leaves it in the end unsolved.

The epithets by which the Greek Poets distinguish the Graces are such as are generally applicable to beauty. By Orpheus (*loc. cit.*) they have more quantities assigned them than we care to find equivalents for in English,—

ἀνελκίστατος ἀνελκίστατος—
χαρμύνει γαῖαντες ἱέρους, ἱέρους, ἱέρους, ἀγνῆ,
ἀνελκίστατος, ἀνελκίστατος, ἀνελκίστατος—
ἐνταῖς, ἀνελκίστατος, ἀνελκίστατος, ἱέρους
— ἀνελκίστατος, ἀνελκίστατος, ἀνελκίστατος.

Hesiod (*Theog.* 905.) represents them as fair-faced. (*καλλυφαῖαι*), and adds two lines very expressive of their gentleness,

GRACES.

οὐ καὶ τοὶ θεοὶ τὰς χάριτας ἵνα εὖ τὴν ἀρετὴν ἀναδείξωσιν
ἀναδείξωσιν, καὶ οὐ καὶ τὸν ἄνθρωπον ἀναδείξωσιν.

Pindar dwells more upon their dignity; they are
ἀείδωσιν βασιλεῖας, from whom

οὐ γὰρ οὐ καὶ οὐ γὰρ οὐ
ἵνα τὴν ἀρετὴν ἀναδείξωσιν
ἀναδείξωσιν, καὶ οὐ καὶ τὸν ἄνθρωπον ἀναδείξωσιν.
ἀναδείξωσιν, καὶ οὐ καὶ τὸν ἄνθρωπον ἀναδείξωσιν.
ἀναδείξωσιν, καὶ οὐ καὶ τὸν ἄνθρωπον ἀναδείξωσιν.
ἀναδείξωσιν, καὶ οὐ καὶ τὸν ἄνθρωπον ἀναδείξωσιν.
ἀναδείξωσιν, καὶ οὐ καὶ τὸν ἄνθρωπον ἀναδείξωσιν.
ἀναδείξωσιν, καὶ οὐ καὶ τὸν ἄνθρωπον ἀναδείξωσιν.

Od. xiv.

Homer adorns them with flowing hair. (*Hym. ad Ap. et sup.*) The Latin Poets are equally general in their expressions. Horace speaks of them with loosened zones. (*Od. i. 30. 6.*) Though their charms are fully revealed, (*iii. 19. 17.*) they are still *decorates*; (*i. 4. 6.*) and they are characterised by the attraction which keeps them in constant companionship with each other. (*iii. 21. 22.*) Statius, in his lines on the *Coma Flava Farini*, in order to express its beauty, affirms that the Graces were in the habit of combing it.

Hinc non tergemini prebetur Grata dextra.

Syl. iii. 4. 83.

We cite this line, in order that we may notice a strange and somewhat ludicrous misapprehension into which Spence has fallen respecting it: "I do not well know (he observes in his *Polyæta*, Dial. vii. p. 72.) what to make of another passage in Statius where he seems to allude to a new way of representing the Graces in his time, under the figure of a woman with three pairs of arms." Spence need not have gone further than the very author upon whom he was commenting for a parallel expression—*fas tergemina proles* (*Syl. iv. 8. 21.*) is the *just triform liberum*. Or to Livy he might have found the Horatii and Curatii distinguished as *tergemini (trigeminus) fratres*, (*i. 24.*) an expression explained by Pliny (*vii. 3.*) in a manner, perhaps, yet more applicable to the Graces, as three produced at one birth. But Spence was thinking of the *tergemini Geryon* and *tergemina Heratæ*; beyond whom, it is probable, his acquaintance was not very largely extended.

From Apollodorus we learn, that the Χάριτες were worshipped at a very early date in Crete. Minos was sacrificing to them when he received the announcement of the death of his son Androgeus. He dashed the chaplet from his brows, and stopped the musical accompaniment; nevertheless, like Xenophon, when similarly afflicted, (*Diog. Laert. ii. 84. 55.*) he completed the holy rite. But this interruption in its performance gave rise to a custom, which was perpetuated in Crete, of sacrificing to the Graces without music or chaplets. (*Bib. iii. 13.*)

The Graces, as might be expected, have at all times furnished a copious supply of allusions. Lord Chesterfield, in almost our own days, has repeated the advice which Diogenes Laërtius (*iv.*) has put into the mouth of Plato, as delivered to the morose Xenocrates, *ὀκνεῖν τὰς Χάριτας*; and from a neglect of this precept Plutarch tells us that Marius failed to attain so great a height of fame as he otherwise might have reached. Agathius (*iii.*) has pointed out this necessity of mingling

elegance with learning by a similar type, τὰς Μοῖνας οὐκ αὖτε Χάριτας ἀνταγωνισμένους. And Plutarch (*de audit.*) has assigned as a reason for joining Mercury to these Goddesses in the same worship, that Oratory requires favourable attention from its hearers. This remark is sufficiently frigid, and we very much prefer another by the same writer; that *Sunda* and the Graces have been joined by the Ancients with Venus, in order that married persons *ἀναπαύονται παρ' ἀλλήλων δὲ βέλονται, αὐτὰρ ἀνέχονται παρ' ἀλλήλων*. (*Conjugalium præcepta.*) The nakedness of the Graces furnished a Proverb, αἱ Χάριτες γυμναί, which may be applied to the liberality, simplicity, and openness, which are lending requisites in him who seeks to be thought amiable.

Seneca has collected and exposed these refinements in a passage with which we may conclude this notice; for it contains in a short compass must of the lore which perverse subtilty has lavished on this portion of Mythology. Num dicam quare tres Gratie, et quare sorores sint, et quare manibus impletis, quam ridentes, juvenes, et virginis, solutisque ac placentibus veste? At quidam ridendi volent unam esse, quæ de beneficiis; alteram quæ accipiat; tertiam quæ reddat. At tria beneficiorum genera; promeritum, redditum, simul et accipitum redditumque. Sed utrumlibet ex istis judicaverim; quid ista non juvat scire? Quod ille conserit manibus in se redditum chorus? Ob hoc, quia urdo beneficii per manus transcutis, nihilominus ad dentem revertitur, et totius speciem perdit si unquam interruptus est; pulcherrimus si coheret et sicca arceat. Idco ridentes, quia promeritum cultus habiles sunt, quales solent esse qui dant vel accipiunt beneficio. Juvenes, quia non debet beneficiorum memoria senescere. Virgines, quia incorrupta sunt, et sincera, et omnibus sancta. In quibus nihil esse alligati dicit non accipit; solutis itaque tunicis utuntur. Pellucidis autem, quia beneficia conspici voluit. Nil aliquis, unque ex Grecis emancipatus, ut hæc dicat necessaria; nemo tamen erit qui etiam illud ad rem judicis pertinere quæ notitia illis Hecodius imposuerit. Aglaia maritum notu appellatur, medium Euphrosyne, tertiam Thotham. Horum hominum interpretationem, et prout cuique visum est, deflectit, et ad rationem aliquam conatur perducere; cum Hecodius puellis suis, quod coluit nomen imposuerit. Itaque Homerus sui matrem, Pandionem appellavit, et in matrimonium produxit, ut scias illam Fecales non esse. Terentium alium Poetam opud quem præcognoscitur, et spiritus suus Phrygiam producit. Ergo et Mercurius una sint, non quæ beneficia Oratio commendat, sed quia Pictori ita visum est. Chrysippus quoque, penes quem subtile illud acumen est, et in unam personam versitatem, qui rei agende causam loquitur, et verba non ultra quam ad intellectum solis est utitur, totum librum suum his iustis replet; ista ut de ratione dandi, accipiendi, redditumque beneficii pauca admodum dicat; res his fabulis, sed hæc fabulis inserit. Nam præter ista quæ Hecatos transcribit, tria Chrysippus Gratias ait Jovis et Euryomenis filias esse; etate vident minores quam Horæ, sed meliusculi facie et ideo Fœnæ dotum comites. Matris quoque nomen ad rem judicis pertinere. Euryomenem ruin dictam, quia late patiens mortuorum sit beneficia dividere; tanquam matris post filiam voluit nomen imponi, aut Poetæ vera nomina reddant. Quem admodum Nomenclatori memorie loco audacia erit, et cuiusque nomen non potest reddi, imponit; ista Poetæ non putant ad rem pertinere, verum dicere, ad aut necessitate coacti, aut decore corrupti, id quæque vocar-

GRACES

GRACES. *jubent, quod bene facit ad verum. Nec illis fraudi est, si aliud quid in cenam delulerunt: prorsus enim Poeta nunc illa ferre non jubet. Hoc ut scias ita esse, ecce Thalia de quod cum maxime agitur, apud Hesiodum Charis est, apud Homerum Musa. (de Benef. i. 3.)*

M. l'Abbé Massieu has given a *Dissertation sur les Graces* in his IIIrd Volume of the *Mémoires de l'Académie des Inscriptions*. (8.)

Grace at meals.

Stuckius, in the IIod Book of his *Antiquitates Confraternitatis*, has a Chapter (36.) de *Consecratione Mensae*, which treats of the GRACES offered at Meals by various People. He begins with the *Kaddush* used on Festivals by the Jews, a form manifestly too long for daily adoption; but he adds, that, on common occasions, the master of the family himself blesses the table before eating, and invites one of his guests, as a mark of honour, to do the same afterwards. The form is called *ברכה*.

Our Saviour appears to have sanctioned the custom of thanksgiving at Meals, not only in the solemn benediction of the Paschal bread and cup, but in the preparation for the miraculous distribution by which He fed the multitudes with food apparently inadequate to their wants, *ἐὐχαριστήσας αὐτὸν εὐλόγησας*. (Mark viii. 6, 7.) *ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησας*. (Matthew, xiv. 19.) Such a custom was early in use among our Lord's Primitive followers. St. Jerome mentions as an abuse, that Deaconus said Grace at Meals even when Priests were in company. (Ep. 53.) *Oratio*, says Tertullian, *incipit et claudit cibum*. (Apol. iii. 9.) Prudentius has left a metrical form for the purpose. (Cathemerina. *Hymnus ante cibum et post cibum*.)

O crucifer bone, facitor, Rex.

and

Pasce viventes cibique sumpto, Rex.

A few similar to these, though scarcely equal in Latinity, and certainly not worth transcription, may be found among the *Carmina* of Alcuinus, the Preceptor of Charlemagne in the VIIIth century, whose Muse condescended to write not only *ad Cenaculum*, but *ad Latrinum*. A large number, as Stuckius informs us, were published in the latter part of the XVIth century, *piae et devotae benedictiones adque Gratiarum actiones in rhythmos conjectae, ante et post mensam dicende, vel canendae, Germanice atque Latinae exornatae sunt* (Regensae ann. 1576. We must not omit that, in the *Laws of the Welsh Host*, Grace is recognised as a necessary service; *trwynt iwe gwisrus ras one non polod, acicir, Sacerdos ad Minam cadorandam, et ad eam Regis et potum benedicendum*. (29.)

A Grace at meal-times was not unknown to the Pagans. The Egyptians of Naucratis offered it on one of their Feasts with great solemnity, *κατακληθήντες ἐκαστοί τινος εἰς χίτηνα, τὴ ἀφραγμένην τὰς πύρας εὐχὰς καταλέ-*

γοῦντες ἀνερθεβήσαντες. (Athen. iv. 12.) For the general prevalence of the custom, a horrible tale, related by Livy, sufficiently vouches. It is of little import to our present subject which of the two versions offered by the Historian may be true, we are concerned only with the glowing words in which he describes the violation of the sanctity of a convivial meeting by an atrocious and wanton murder, which it remained in aftertimes for Herod to repeat on similar motives. *Faciens commissum est aevum atque atrox: inter pocula atque epulas, ubi libare Diis dapaa, ubi bene precari mos esset, ad spectaculum aorti prociens, in sinu Consulis recubantia, mactatam humanam victimam esse, et cruce mensam respersam*. (xxiii. 43.)

In the CCCist Declaration of Quinctilian we find a statement, *invitati ad cenam; adisti mensam; ad quam cum venire carpinus, Deos invocamus*; and countless passages, in which the *reverentia mensae* is clearly displayed, must occur, without citation, to the recollection of every reader.

Stuckius concludes his Chapter with an account of a very graceless Grace, a *χάρις ἀχαρις*, for which we wish he had more accurately cited his authority. *Apud Calcuticenses monstrum traditur esse hujusmodi mensam exorandi potius quam consecrandi mos et consuetudo. Rex illorum, cibum sumpturus, prius non dicumbit, quam quaterni Sacerdotes regiae dapaa Daemoni in hunc ferme modum obtulerint. Nam pueris manibus, eisdemque supra verticem elatis, ac senim utrique manu a se retracta, pollice tantum prominente, Idolo oculenta, quibus Rex vesci debet, offerunt, ac ibi tantisper apperunt, donec non sit vero obimile quempian euc potuiss. Eâ adducti ratione id agunt, ne Rex quicquam amere velle videatur, quod Idolo, honoris gratia, non prius sit oblatum, testis est Ludovicus Romanus. His fere similia nunt quæ de Litanis et Samogitis narrantur. Hi enim in domibus sub fornace, vel in angulo caperarii ubi mensa stat, Serpentes fovant; quos Nivminis iustar colentes (en antiqui illius et Tartarei Serpentis autumum) certo anni tempore, precibus sacrificiis evocant ad mensam. Hi vero exsultantes per mundum lintoleum concendunt, et super mensam asident, ubi postquam singula ferula delibaverunt, ruten descendunt seque abduunt in cavernas. Serpentes digressis homines lati ferula illa pręgustata comedunt, ac sperant illo anno omnia prosperè sibi evenitura. Quod si ad preces Sacrificii non exierint Serpentes, aut ferula super mensam posita non delibaverint, tam credunt se anno illo subituros magnam calamitatem.*

The Gasee Cup, Poculum Charitatis, was a Cup sent round at the convivial meetings of our Ancestors at the close of the repast, and which every guest, after drinking, presented to his opposite neighbour, who received it standing. This custom is still in use at the Universities, and at Civic Feasts.

GRACULA, Lin.; Grakle, Lath. In Zoology, a genus of animals belonging to the family *Coraciidae*, order *Passerinæ*, class *Aves*.

Genric character. Beak of moderate size, strong, hard, much compressed, and slightly curved at the point of the upper mandible, which is sometimes notched, at other times smooth; nostrils expanded, oblong, placed in the middle of the beak, and partly

hidden by the feathers of the forehead; feet strong, the tarsus of equal length with the middle toe; wings of moderate size, the first primary very short, the second shorter than the third.

See Linnæi *Systema Naturæ* a Gmelin; Temminck, *Manuel d'Ornithologie*; Latham's *General History of Birds*.

G. Religiosa, Lin.; le Mainate de Java, Buff.;

GRAFF. receives so imperceptibly, that it is hard to tell where the one ceases and the other begins.

Guth. *Ovid. Metamorphoses. Preface.*

According to these observations he distinguishes the thermometers.
Derham. *Physico-Theology*, book I. ch. ii. (note 3.)

The sum of these articles were, "that no bishop should make any minister, but of the full age of four and twenty, and a graduate, or at least able to give an account in Latin of the thirty-nine articles, and to state the sentences of Scripture whereupon those articles were grounded."

Styrie. *Life of Archbishop Grindal*, Anno 1580. book ii. ch. xi.

We must remember, that the idea of pain, in its highest degree, is much stronger than the highest degree of pleasure; and that it preserves the same superiority through all the subordinate gradations.

Burke. *On the Sublime and Beautiful*, sec. 5. Power.

Most people must have observed the sort of sense they here had on being trifled down in any way coach on a smooth turf, with gradual ascents and declivities. This will give a better idea of the beautiful, and point out its probable cause better, than almost any thing else.

Id. *ib. sec. 23. Variation why Beautiful.*

It is a melancholy consideration that man, as he advances in life, degenerates in his nature, and gradually loses those tender feelings which constitute one of his highest excellencies.

Knox. *Essays*, No. 39.

One is, that she [Nature] works within certain limits, allows of a certain latitude within which health may be preserved, and within the confines of which it only suffers a graduated diminution.

Paley. *Natural Theology*, ch. xxvi. *The Goodness of the Deity.*

Invest me with a graduate's gown,

Mild shouts of all beholders,

My head with some antique crown,

And deck with hood my shoulders.

Smart. *Old 11. On taking a Bachelor's Degree.*

The booby which that Philosophical Empiric [Marcus Antonius] so we learn from Lucian, bestowed upon one of the teachers of philosophy, probably lasted no longer than his own life. There was nothing equivalent to the privileges of graduation.

Smith. *Wealth of Nations*, book v. ch. i.

GRAFF, v.

GRAFF, n.

GRAFF, n.

GRAFF, n.

GRAFF, n.

GRAFF, n.

GRAFF, n.

verb, *grafted*, *grafs*, *graft*; (see Took, i. 176.) and upon this participle the verb, to *graft*, is formed.

To cut into, to make an incision; by usage,—for the purpose of an insertion,—and, consequently, to insert or fix or fasten in or upon.

And be *graft* of grace.

Piers Plouman. *Plain*, vi. 23.

What if any of the branches his broken whence those were a wilder elye tree art *grafted* among here, and art made fellow of the rote and of the fitness of the elye tree?

Wolfe. *Romances*, ch. xi.

Though some of the branches be broken off, and thus leave a wide elye tree, art *grafted* in among them, and made partaker of the rote and fitness of the elye tree.

Bible, *Isa* 55:1.

Then they framed themselves to lyas by lawes and not by force, then they lered to sherd their rymes, and they lered to plant and *graft* their alyres.

Arthur Goldings. *Justice*, fol. 178.

Nature is 't right that phantasie hath not framed, but God hath *grafted* and gyven man power thereunto whereof these are deried.

Wilson. *The Arts of Rhetorique*, fol. 33.

How could so barren stile

bring forth so good a *graft*?

To whom the rest that seems good come

are in respect but chaff?

Terrence. *To a late acquainted Friend.*

At this time it is enough for you to be *grafted* in the stocks from whence through faith ye may receive life.

Calist. *John*, ch. xxv.

So long have I listened to thy speech

That *grafted* to the ground is my bench.

Spenser. *Shepherd's Calendar*. February.

Make choice of your *graft* from a constant and well breeding branch. As to the success of *grafting*, the main skill is, to joyn the inward part of the coss to the suppy part of the stock, closely, but not too forcibly; that being the best and most infallible way, by which most of the quick and juicy parts are mutually united, especially toward the bottom.

Boyle. *Remarks*, ch. iii.

The first is, to set the *graft* or sion between the bark and the wood. for in old time truly, men were so far from to cleave the stocks, but soon after they ventured to bore a hole into the very heart of the wood; and then they set fast into the pith just in the wide thereof, but one sion or *graft*, for by this kind of *grafting*, impossible it was that the said pith should receive or bear any more.

Holland. *Plaine*, vol. i. book xv. ch. xiv. fol. 517.

For all this, he [a prince] is nothing but a servant, erreser, or *graft*, and not the head, which is a title belonging only to Christ.

Amor. *History of the Reformation*. Preface, sig. G. 5.

Touching other points belonging to the test of *grafting*, all do pertain upon the goodness or malignity of the stock and weather.

Holland. *Plaine*, vol. i. book xv. ch. xv. fol. 519.

God doubtless makes her, and death makes her good,

And *grafts* her in the body, there to spring;

Which, though it be corrupted flesh and blood,

Can no way to the soul corruption bring.

Derwin. *The Immortality of the Soul*, sec. 8.

But as it is false heathenry to *graft* old branches upon young stocks; so we may wonder that our language (not long before this time, created out of a confusion of others, and then beginning to flourish like a new plant) should (as helps to its increase) receive from his hand one *graft* of call without words.

Davenant. *Preface to Goodlier.*

And kills the slimy snail, the worm, and labouring ant,

Which many times assay the *graft* and tender plant.

Dryden. *Poly-dora*, song 18.

— Shall a few spruces of vs,

The emptying of our father's luxurie,

Our syces, put in wilde and unage stock,

Spirit up so suddenly into the clouds,

And over-look their *grafter*?

Shakespeare. *Henry F.* act 79.

And the word, which St. James pronounce able to serve our souls, he describes as a *graft*, which must not only be closely embraced, but wherein it is to fructify, but must continue there, to bring the stock and *graft* in (if I may speak) conperate.

Boyle. *Works*, vol. ii. p. 293. *Some Considerations touching the Style of the Holy Scriptures.*

"Survey," pursu'd the sire, "this airy throng,

As, offer'd to the view, they pass along,

These are th' Italian nimes, which late will joyn

With ours, and *graft* upon the Trojan line

Dryden. *Furze*. *Rosin*, book vi.

I am informed by the trials of more than one of the most shiffl and experienced *grafter*s of these parts, that a moss shall seldom fail of having cherries borne by his *graft* the same year in which the incision is made, if he take care that his *graft*, which must be of a good kind, have blossom-buds, as they are wont to be called, upon it.

Boyle. *Works*, vol. i. p. 341. *Of Unnecessary Experiments.*

But it is worth observing, for our present purpose, what happens both in ordinary *graftings*, and especially in that kind of incision (taking the word in a large sense) which is commonly called inoculation.

Id. *ib.* vol. iii. p. 71. *Considerations and Experiments touching the Origins of Qualities and Forms.*

If that history be not true, Christianity must be false. The Jews are the root, we the branches, "grafted in amongst them."

Wolsten. *Apology*, let. 5. p. 244.

Then, while genuine revelation and sound philosophy are in perfect good agreement with each other, and with the actual constitution of the universe, the errors of the religious on the one side, and the learned on the other, run in contrary directions; and the discordance of those errors is mistaken for a discord of the truths on which they are severally *grafted*.

Bishop Horsey. *Sermon* 39.

GRAFF.

GRAIL.

"Monarch," said Twitcher, setting down his beer:
His muscles wrestling a contemporaneous steer;
"Monarch of mole-hills, oyster-beds, a rock!"
These are the grafters of your road stock."

Chatterbox. *The Comediant.*

GRAIL, *Fr. greal, graduel, graduale.* Lacombe, *greal, graduel, livre d'église, graduale de gradior.* Roquefort. *Graduel*, says Cotgrave, is a Masse-book, or part of the Masse, invented by Pope Celestine in the year 430. And see *Graduel* in Menage.

They removed away all the Popish relics which were so carefully preserved before by the Protestants; as mass-books, legends, couchers, and *grails*, copes, vestments, crosses, pikes, pates, and the brasses used itself.

Syrge. *Life of Archbishop Whitgift*, ch. iii.

The old Popish service-books were still preserved and used by curates, as they stood affected; of which there were divers and sundry sorts, according to the various religious offices; such as *antiphonals*, *missals*, *grails*, *processionals*, *sanctus*, &c.

Syrge. *Memorials*. *Edward VI. Anno 1549.*

GRAIL.

GRAIL, *n.* Small particles, or gravel. *Græle* from *gracilis*. Upton.

Hence this gentle knight was named; was;

And lying down upon the saddle grail,

Drunk of the stream as clear as crystal glass.

Spenser. *Fierce Quene*, book i. can. 7.

I saw a spring out of a rocks forth ryle,

As clear to crystal against the sunny beames,

The bottoms yellow, like the golden graille.

That bright FACTOLOS washeth with his streames.

Id. *The Fauns of Belay*, st. 12.

G R A I L.

GRAIL, *Fr. greal.* Menage refers to *sangreal*, i. e. *sang-real*, (*sanguis realis*.) "Part of Christ's precious blood (says Cotgrave) wandering about the world invisible, (to all but chaste eyes,) and working many wonders and wonderful cures; if we may credit the most foolish and fabulous History of King Arthur."

— And after him good Lucius

That first received Christianity,

The sacred pledge of Christ's Evangel.

Yes true it is, that long before that day,

Hither came Joseph of Arimathey,

Who brought with him the holy graille (they say)

And presch't the truth; but since it greatly did decay.

Spenser. *The Faerie Queene*, book ii. c. 10. st. 63.

Notwithstanding the above derivation given by Menage, it is necessary to distinguish between the *Saint Greal* which is the vessel, and the *Sang real*, or *real*, i. e. *royal*, as Borel gives it, who afterwards doubts whether it may not be *agréable*, which is the matter contained in it. Archdeacon Nares (ad *v. Grand* et *Sangreal*) has shown that the two have frequently been confounded with each other; in one place by Rabelais (v. 10.) and his Commentator; and even by a writer, than whom no other, perhaps, was ever more deeply versed in the lore of Romance, T. Warton, in his first volume of *Observations on Spenser*. (49.) He corrected his error when he published the second volume. (257.) Borel (*Treasure of Researches*, ad *v.*) has also pointed to a similar error.

The origin of the *Saint Greal* is touched upon by Spenser in the Extract given above; it is more fully elucidated by Robert Borron,* from whom we extract the following Translation cited by the Editor of the last Edition of Warton's *History of English Poetry* (Pref. 70.) from the *British Bibliographer*: "The day on which the Saviour of the World suffered, death was destroyed and our life restored; on that day there were few who believed on Him; but there was a Knight named Joseph of Arimathea, (a fine city in the land of Aromat.) In this city Joseph was born, but had come to Jerusalem seven years before our Lord was crucified, and had embraced the Christian Faith, but did not dare to profess it for fear of the wicked Jews. He was full of wisdom, free from envy and pride, and charitable to the poor. This Joseph was at Jerusalem, with his wife and son, who was also named Joseph. His father's family crossed the sea to that place which is now

called England, but was then called Great Britain; and crossed it," (*sans aviron au pan de sa chemise*, without oars, with the tail of his shirt for a sail?) "Joseph had been in the house where Jesus Christ took His last supper with His Apostles; he there found the plate off which the Son of God had eaten; he possessed himself of it, carried it home, and made use of it to collect the blood which flowed from His side and His other wounds, and this plate is called the *Saint Greal*."

It is unnecessary to pursue the investigation instituted by the Editor of Warton into the German branch of this fiction; and we may, once for all, refer to his pages for much agreeable, and by no means common information, variously connected with it. We shall confine ourselves to the marvellous tale as it is given in the *Morte Arthur*; or, rather, in the English version, *The most Ancient and Famous History of the Renowned Prince Arthur King of Brittain*. (Ed. 1634.)

At the institution of the Round Table, one sent, "the *Siege Perilous*," was reserved, we know not why, for the holy vessel. "Afore the time that Sir Gahbad (the son of Sir Launcelot) was begotten or born, there came in an Hermit unto King Arthur on Whitsunday, as the Knights sat at the Round Table. And when the Hermit saw the *Siege Perilous*, he asked the King and all the Knights why that *Siege* was void. King Arthur and all the Knights answered, there shall never none sit in that *Siege* but one, but if he be destroyed. Then said the Hermit, Wot yet not what he is? Nay, said King Arthur and all the Knights, we wot not who he is that shall sit therein. Then wot I, said the Hermit, for he that shall sit in that *Siege* is yet unborn and ungotten; and this same year he shall be gotten that shall sit in that *Siege Perilous*, and he shall win the *Sangreal*." (iii. 1.) After this Sir Launcelot rode out upon his adventures, the first of which is the deliverance of "a dolorous lady, all naked as a needell," from the fairest tower that ever he saw near the bridge of Corbin, who had been in pains many winters "from boiling in scalding water." He then slew a Dragon, and was introduced to Sir Pelles, "King of the forrain cuntry and high cozin unto Joseph of Arimathey." In this Prince's castle, after their repast, occurs the first appearance of the *Saint Greal*.

"And anon there came in a dove at a window, and in her bill there seemed a little sencer of gold, and therewithal there was such a savour as though all the spicery of the world had been there. And forthwithal there was upon the Table all manner of meates and

* For an account of Robert Borron, and the Romance which treat of the *Saint Greal*, see Warton's *History of English Poetry*, Bvo. l. 139, and note A. l. 153.

GRAIL drinks that they could thynk upon; and there came a damosell passing faire and yuung, and she beare a vessell of gold betwene her handis, and thereto the King kneeled devoutly and said his prayers, and so did all that were there. Oh Jesu, said Sir Launcelot, what may this meane? This is, said King Pelles, the richest thing that any man has living. And when this thing goeth about, the Round Table shall bee broken. And wot yee well, said King Pelles, that this is the holy Sangreall which ye have heere seene." King Pelles, who knew that Sir Galahad, the achiever of the adventure, was destined to spring from Sir Launcelot and his own daughter, the faire dame Elaine, by the aid of a lady, dame Brion, "one of the greatest enchantresses that was at that time in the world living," contrives that Sir Launcelot should occupy his daughter's chamber, under the belief that he was still preserving inviolate his not very legitimate fealty to Queen Guenever. Upon a discovery of his mistake, Sir Launcelot draws his sword in order to punish the traitress who had deceived him, but the fair lady, dame Elaine, "skipped out of her bed" and kneeled down before him till she obtained pardon, and he quitted her "mildly." Sir Galahad was the fruit of this adventure. (iii. 3.)

Sir Bors, the nephew of Sir Launcelot, is soon afterwards indulged with a sight of the Saint Grail during a visit to the castle of King Pelles. It appears then, as it did before, and as it did on all subsequent occasions, with a dove, a damsel, a savour of spicery, and meats and drinks. Another appearance healed the wounds of Sir Ector and Sir Percivall, which lost as "a perfect elane maide," has a glimmering of the vessel, and of the maiden that beare it. (Ib. 14.) Sir Launcelot himself also, when sorely hurt by a wild boar, and a little out of his wits withal, is found by Elaine, and carried into a chamber, "whereas was the holy vessell of Sangreall, and by force Sir Launcelot was laid by that holy vessell, and then there came a holy man and uncovered the vessell:" (Ib. 18.) the consequence was his perfect recovery.

It was at Camelot on Whitsunday, after the King and Queen had returned from service at the Minster, that "the Barons spied on the Sieges of the Round Table all about written with letters of gold, 'Here ought to set he, and he ought to sit here:' and thus they went so long untill they came to the Siege Perilous, where they found letters newly written of gold that said, Foure hundred winters and foure and fifty accomplished after the Passioe of our Lord Jesus Christ ought this Siege to be fulfilled. Then they all said, This is a full marvellous thing, and an adventurous. In the name of God, said Sir Launcelot. And then he accounted the terme of the writing from the birth of our Lord unto that day. It seemeth me, said Sir Launcelot, the Siege ought to be fulfilled this same day, for this is the Feast of Pentecost, after the hundred and foure and fifty yeares; and if it would please all parties, I would that none of these letters were seene this day till hee bee come that ought to achieve this adventure. Then made they for to ordeine a cloth of silke for to cover the letters in the Siege Perilous."

The King and his Court sat down to dinner, but Sir Kaine the steward reminded him that on that day it was not his custom to sit at meat till he had seen some adventure. An adventure accordingly became necessary, and it was furnished by a huge stone floating in

the river, wherein was fast stuck a richly adorned sword, on the pommel of which was inscribed, "Never shall man take mee hence, but only hee by whom I ought to hang, and hee shall be the best Knight in the world." Sir Launcelot declined the trial; Sir Gawain and Sir Percival essayed it in vain. After this they sat down to dinner, when all the doores and windows of the Palace shut of themselves. In the mean while "a good old man and an ancient, clothed all in white," brought in an unknown young Knight in red arms, without sword or shield, save a scabbard hanging by his side. We need scarcely add, that this is Sir Galahad, who accordingly takes possession of the Siege Perilous, whereon was found written, when the cloth was lifted up, "This is the Siege of Sir Galahad the good Knight." Moreover, he draws the sword from the stone, and fits it in his empty scabbard. (Ib. 30, 1, 2, 3.)

The commencement of the quest of the Saint Grail is described in language peculiar to Romance, in which the holiest names and circumstances are so mingled with fiction, that were it not for the piety which the same writers plainly evince on other occasions, we should tax them with grievous profaneness. As soon as Sir Galahad unlaced his helmet, Queen Guenever was much struck by his goodly visage, and his likeness to Sir Launcelot; and observed, "'He is, of all parties, come of the best Knights of the World, and of the highest lineage. For Sir Launcelot is come but of the eighth degree from our Lord Jesus Christ, and Sir Galahad is of the ninth degree from our Lord Jesus Christ; therefore I dare well say, that they be the greatest Gentlemen of all the World.' And then the King and all the Estate went home unto Camelot Minster; and so after that they went to supper. And every Knight sat in their place as they were beforehand. Then anon they heard cracking and crying of thunder, that them thought the place should all to rive. In the midst of the blast entered a sun beam, more cleare by seven times than ever they saw day, and all they were alighted of the Grace of the Holy Ghost. Then began every Knight to behold other, and either saw other by their seeming fairer than ever they saw other, not for then there was no Knight that might speake any word a great while. And so they looked every man on other as they had been dombe."

"Then there entered into the hall the holy Grail covered with white samite; but there was none that might see it, nor who beare it, and there was all the hall fulfilled with good odours; and every Knight had sweh meate and drinke as hee loved best in this world; and when the holy Grail had been borne through the hall, then the holy vessell departed suddenly, that they wist not where it became. Then had they breath to speak, and the King yielded thanks unto God of his grace that Hee had sent them. Certainly, said King Arthur, wee ought greatly to thanke our Lord Jesu Christ for that Hee hath shewed us this day at the reverence of this high Feast of Pentecost. Now, said Sir Gawaine, we have been served this day of what mentes and drinks we thought on; but one thing be-guiled us, we might not see the holy Grail, it was so precious covered; wherefore I will make a vow, that to morrow, without any longer abiding, I shall labour in the quest of the Sangreall, that I shall hold out a

* A kind of tuffia, generally adorned with gold.

GRAIL. twelve moneth and a day, or more if neede bee, and never shall I returne againe unto the Court till I have sene it more openly than it hath bene sene here. And if I may not speed I shall returne againe, as hee that may not bee against the will of our Lord Jesu Christ. When they of the Round Table heard Sir Gawaine say so, they arose, the most part of them, and avowed the same." (Ib. 35.)

The King was much displeased at these vows, as he well might be, for they broke up and dispersed all his Chivalry. We can but briefly pursue the tale. Sir Launcelot saw, while half asleep and half awake, a sick Knight healed by the Saint Gréal; and having earnestly prayed that he might behold the holy vessel, he was assured that he should find his desire gratified in part. Accordingly he approached a Castle guarded by two Lions, which he passed unhurt by crossing himself. The doors opened of their own accord, but he reached one chamber which was closed and resisted his attempts; and here occurs the most mystical part of the adventure, a strange compound of the Transfiguration of our Lord, and of the Romish fiction of Transubstantiation.

The Saint Gréal was in this chamber, which he on his knees entreated might be opened to him; "and with that he saw the chamber doore open, and with that there came out a great clearnesse that the house was as bright as though all the torches of the world had been there. So came he to the chamber doore, and would have entred, and anon a voice said unto him, 'Flee, Sir Launcelot, and enter not, for thou oughtest not to doe it; and if thou enter, thou shalt forethink it.' Anon he withdrew him backe, and was right bewie in his mind. Then looked hee up in the midst of the chamber, and saw a table of silver, and the holy vessel covered with red samite, and many Angels about it; whereof nine of them held a candle of waxe burning, and the other held a crosse and the ornaments of the altar. And before the holy vessel he saw a good man clothed like a Priest. And it seemed that he was at the saking of the Masse. And it seemed unto Sir Launcelot, that above the Priest's hands there were three men, whereof the two put the youngest by likeness before the Priest's hands, and so hee lift it up on high. And it seemed to show so to the people. And then Sir Launcelot marvelled not a little; for him thought that the Priest was so greatly charged of this figure, that him seemed that he should have fallen to the ground. And when he saw none about him that would helpe him, then he came to the doore a great pace and said, Faire Father Jesu Christ, nor take it for no sinne, though I helpe the good man which hath great neede of helpe. Right so he entred into the chamber, and came toward the table of silver. And when hee came nigh he felt a breath, that him thought was intermeddled with fire, which smote him so sore in the visage, that him thought it all to brent his visage. And therewith he fell to the ground, and had no power to arise." (Ib. 96.)

His presumption was severely visited. He retained his consciousness, but in the following Chapter we are told, "How Sir Launcelot had layen twentie foure dayes and as many nights as a dead man, and of other matters." This be understood to be a punishment for the twenty-four years which he had lived in sin with Queen Guinevere. He was well tended during his swoon by King Pellinor, and on his recovery

he learned with grief that the faire Elaine was dead.

On Sir Galahad's arrival at the Castle of Corbonek he is indulged with a yet more complete mystery than Sir Launcelot. He sees Angels, the silver table, the implements of the Passion, a box into which the spear is bleeding, and Joseph the first Bishop of Christendom. This last "took a wapher which was made in the likeness of bread, and at the lifting up there came a figure in the likeness of a child, and the visage was as red and as bright as any fire, and smote himselfe into that bread, so that they all saw that the bread was formed of a fleshly man; and then he put it into the holy vessel again." After the celebration of Masse, "then looked they and saw a man come out of the holy vessell, that had all the signes of the Passion of Jesu Christ bleeding all openly, (and said,) My Knights and my servants, and my true children, which be come out of deadly life unto spirituall life, I will now no longer hide mee from you, but yee shall see now a part of my secrets and of my hid things. Now, hold and receive the bye meat which yee have so much desired. Then tooke hee himselfe the holy vessel and came to Sir Galahad, and hee kneeled down, and there he received his Saviour, and so after him received all his fellows, and they thought it so sweet that it was marvaile to tell. Then hee said, Galahad, some, wotest thou what I hold betwene my hands? Nay, said Sir Galahad, but if yee tell mee. This is, said he, the holy dish wherein I ate the lambe on Shar-Thursday, and now hast thou sene that thou desirest most to see; but yet hast thou not sene it so openly as thou shalt see it in the Citie of Sarra in the spirituall place. Therefore thou must go hence and beare with thee this holy vessel. For this night it shall depart from the realme of Logris, that it shall never be sene more here, and wotest thou wherefore, for it is not served nor worshipped to his right, by those of this land, for they be turned unto evil living. Therefore I shall disherite them." (Ib. 101.)

Sir Galahad accordingly carried away the Saint Gréal and performed several miracles through its virtue. On his passage he was thrown into prison by a tyrant Estouraise, who "was come of the lineage of Paynims;" but the Saint Gréal freed the captive. Estouraise died, and Sir Galahad was made King in his place. At the expiration of the year he has another beatific vision, and is summoned to his departure by Joseph of Arimathea, in the likeness of a Bishop, who informs the Knight how he resembled him in two things, "One is that thou hast sene the Sacregreill; and the other is in that thou hast bene a cleane maiden as I am." "And then sodainly his soul departed unto Jesu Christ, and a great multitude of Angels beare his soule up to Heaven, that his two fellows might behold it. Also his two fellows saw come from Heaven an hand, but they saw not the body; and then it came right to the vessell and took it and the speare, and so beare it up to Heaven. Sithence was there never no man so hardy for to say that hee had sene the Sacregreill." (Ib. 103.)

In spite of this concluding assertion, the Saint Gréal reappeared at Genoa in the XIIIth century, A. D. 1101; some say as a present from Baldwin King of Jerusalem; others as having been allotted to the Genoese at the capture of Cesarea. One detailed account of the manner in which the Genoese became possessed of

GRAIL. this inestimable relic may be found extracted from Autan's *Croniques de Louis XII.* Ann. 1302, in Roquefort's *Glossaire de la Langue Romaine*. Prefixed to this are some extracts from the Romans du S. Graal; de Lancelot du Lac; de Perceforest; and de Tristan le Leonais, illustrative of its history.

The Italian Historians themselves, however, admit that there is much obscurity attached to the return of this holy vessel to Europe. Paolo Interiano makes it the fruit of the capture of Cesarea. *Ne di poca importanza la preda che vi acquistarono è da esser stimata. Sono di queste spoglie tra loro, con gli Esterni come Genovesi Historici, differenti, se si acquistano quel prezioso vaso Smeraldino che viene alla Città con tanta venerazione e diligenza serbato; ben ch'è incio la maggior parte de' quegli si accordano, volendo ch'è per esser al Capitano Genovese prima de' gli altri nella Città entrato, la elezione d'esse spoglie data; il caso ne le sue mani pervenisse. (Bistretto delle Historie Genovesi, lib. i. p. 6. Ed. 1551.)*

The narrative given by Agostino Giustiniano, Bishop of Nebro, is yet more particular; the extract is long, but as it probably contains all relating to the *Sacro Catino* which has ever been known even to the Genoese themselves, and as the book in which it is to be found is of rare occurrence, we subjoin the original account.

After relating the storm of Cesarea, the Historian continues, under the year 1101, *Richiede l'ordine del tempo far menzione in questo luogo del vaso Smeraldino impreciabile che fu portato nel ritorno di questa armata, et se conserva insino a questo giorno sotto fermissima custodia nella Sacristia della chiesa cathedrale, cioè S. Lorenzo, et è nominato questo vaso d'alcuni Scutella, d'alcuni Catino, d'alcuni Sagradate. Et i scrittori non varri in narrar questa historia; il scrittor delle cose del Regno d'Albania dice ch'è nostri hanno acquistato questa gioia nella presa di Almeria, e' ch'è a Valentinianni venne in parte della preda il calice col quale il Salvatore nostro Gesù Christo, diede a bere il suo preciosissimo Sangue a i Discipoli in l'ultima cena che fece con loro, et si serve questo calice nella chiesa cathedrale di Valentia, et ch'è a Genovesi pervenue in parte il catino nel quale era riposto l'agnel pascale. Ma il tempo non patisce esser vero quel che narra questo scrittore, perche tanti annata anni della presa di Almeria il Catino era in Genoa. Sono alcuni altri, come l'Arcivescovo di Fiorenza (Antoninus) i quali dicono ch'è i Genovesi acquistarono questa gioia ne la presa di Tortosa di Soria, la qual cosa etiam non comporta il tempo; et per tanto io ho seguito l'opinione di Giacomo Bracelino nostro cittadino, et author degno di fede, il qual narra ch'è questa gioia fu acquistata nella presa della città sopradetta di Cesarea per mano di Gualtiero Embrico, al quale fu data l'elezione delle spoglie della città di Cesarea, come ad uomo fortissimo et come ad primo ch'entrare in la città di tutti i combattenti. He then refers to William of Tyre and Paulus Emilius to confirm his opinion; and he concludes, *Et non si creda alcuno ch'è questo impreciabile vaso fusi a quel tempo unico al mondo, perché appresso dell'antichi, come si legge nel libro di Plinio, si ritrovavano smeraldi fabbricati et non fabbricati, in più fuggie di molto maggior grandezza et non manco fini ch'è sia questo; il qual non dimeno se fusi quello dell'agnel pascale di Christo, la qual cosa io non argo ne affermo, o vero ch'è in esso da quel evangelico Nicodemo fusi stato riposto al tempo della Passione il precioso sangue del Salvatore nostro; come pare secondo alcuni che si lega ne gli**

annali di Inglesi, seria da proporre a tutti i smeraldi etiam coadunati insieme, et a tutte l'altre gioie et thesori che mai si troassero nel mondo. (Si. 32.)

Ubertos Folietti may be added to the authorities which vouch for Cesarea as the place of capture, and for A. D. 1101 as the date of arrival at Genoa. (*Gen. Hist.* i. p. 19, Ed. 1585.)

Under the name of il *Sacro Catino*, this vessel was long the wonder of the naturalist as well as of the devotee; for it was asserted to be formed of a single emerald, and to have been among the presents offered by the Queen of Sheba to Solomon; as well as to have been, according to R. Borron, *l'écuelle ou le Fiez Dieu avoit mangé*. The two Legends, however, could scarcely be admitted together; for it was pretended that the vessel was miraculously changed into an emerald in consequence of its sanctification by our Saviour's use of it. Although it was so highly valued as to have been mortgaged for 1200 marks of gold during the siege of Genoa by the Ghibellini in 1319, and redeemed eleven years afterwards, nevertheless, it is probable, that suspicions of its real nature were entertained very early. William of Tyre himself appears not to be without a misgiving. He states, that a Temple at Cesarea, built by Herod in honour of Augustus, and afterwards converted into a Mosque, was thronged with fugitives during the storm of that Town; *In hoc eodem oratorio repositum est vas coloris viridis, in modum parobidis formatum, quod predicti Januenses, smaragdum reputantes, pro multa summa pecunie in sortem recipientes ecclesie sue pro excellenti obtulerunt ornatu. Unde et unque hodie transuntibus per eam magnatibus, vas idem quasi pro miraculo volent ostendere, persuadentes ecclesie sue id quod color eae indicat, smaragdinus. (de Bell. Sac. x. 16.)*

In 1476 a public ordinance prohibited any one from touching it under severe penalties, in some cases that of death; and, although security was the ostensible pretext for this caution, it was, most probably, security from detection. Barthelemy observed air bubbles in it. Condamine did the same; but they were denied close examination, and inspected it by torchlight. On its transfer to Paris, among the rest of the plunder of Italy, by Bonaparte, it was submitted to a Committee of the Institute in 1806. According to their report its shape is hexagonal, 15 inches 2 lines in diameter, the depth 4 inches 8 lines; the height, including the foot of the same piece, 6 inches 4 lines. It has two handles formed in the same piece, one of which is broken. They are placed so as to be concealed, yet in a manner to be taken hold of easily. The bottom appears to have been wrought on the wheel, so as to form a circle of small cavities whence issue six rays corresponding to the angles; the colour is olive-green, dull, and greasy. An air bubble, 78 of a line, is distinguishable near the centre, and some others very small further off, but such are also occasionally found in rock crystal. As it evidently could be scratched by the last named substance, as well as by the emeralds of Siberia and Peru, the Committee determined that it was not a gem, but coloured glass.

We abstract the above description from Nicholson's *Journal*, xviii. 97., which in turn abridges from *Le Magazin Encyclopédique*, Jun. 1507, and *Les Annales de Chimie*, li. 250. A figure of the vessel accompanies Nicholson's account of it. Since the fall of Bonaparte, the *Sacro Catino* has again resumed its former honours at Genoa.

GRAIL.

GRAIN

GRAIN, v.

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GRAIN, n.

Grain, three words, though commonly classed together, and two latter, sometimes, not very clearly distinguished in their use.

1. From the Lat. *gramen*, a grain of corn. 2. From the A. S. *gren-ian*, *virescere*, to grow. 3. From the A. S. *geren-an*, *inficere*, to dye or dip, to stain or colour.

1. Grain; F. grain; It. and Sp. *grano*; Lat. *gramen*, which Varro thinks is a *gerendo*. Applied to a seed, a seed of corn, any thing small or minute, (as a seed.)

Shal no greyn [at here growe], gladen grow at ocede.

Peter Plowman. *Vices*, p. 134.

As whence wit was whar, what studie merode,

Ich myghte gete no greyn of wittes greis wittes.

Id. *R.* p. 187.

Certes all master lineage of men been sowne like in birth, for one father maker of all goodnes informed bein al, and all mortal folks of one seed are greyn.

Chaucer. *The Treatment of Love*, fol. 297.

Wel wiste by the drought, and by the rain,

The yielding of his seed and of his grain.

Id. *The Prologue*, v. 506.

It flourish, but it shal not greyn

Unto the fruite of rightwiseness.

Gower. *Conf. Am.* book v. fol. 126.

After the flood, for which Noe

Was saule, the worlde in his degre

Was made as who with newe agayne

Of flour, of fruit, of gras, of greyn.

Id. *R.* book v. fol. 92.

Like what is in the fyrst fruite of greyn offered, the same is generally in the whole heape.

Udall. *Calamities*, ch. 1.

As touching graine and liquid kernels, there is a great difference between them: for, first and foremost, among very grasse, there is no small diversity in the skin either for tenderness or thickness.

Holland. *Pious*, vol. 1. fol. 447.

The same Grecians preferred before all other graine, those three sorts, to wit, Dracuncul, Stragion, and Solisatun; esteeming the goodness of the corne by the thickness and bigness of the straw, and attributing these three kinds by that signe and argument, to the goodness and riches of the soile: and therefore they prescribed to sow this corne in a fat and battie ground.

Id. *R.* vol. 1. book xviii. ch. vii. fol. 560.

I thin would understand, why this delightful place,

In former time that stood so high in nature's grace,

Which bare such store of grain, and that so wondrous great,

That all the neighbouring count was call'd the soil of wheat,

Of later time is turn'd a hot and hungry sand,

Which scarce repays the seed first cast into the land.

Dryden. *Poly-dion*, song 16.

Come, let us frolic merrily, my swain,

Let's see what spirit that stood so high in nature's grace,

If there so much 'he left but as a grain

Of the great stock of antient poetry,

Or living but one slip of Phœbus' sacred tree.

Id. *Eclogue* 5.

Not far from Caucasus there are certain steepes falling torrents, which wash down many grains of gold, as in many other parts of the world, and the people there inhabiting use to set many bevers of wood in those descents of waters, in which the grains of gold remain.

Raibg. *History of the World*, book ii. ch. xii. sec. 7.

It received moreover grainings with cornfields, vineyards, pastures, and woods, to them stored with a multitude of divers and sundry beasts both tame and wilde of all sorts.

Holland. *Suetonius*, fol. 193.

Most of those which have no upper teeth, or none at all, have three stomachs: in all *gramineous* birds, the crop, the echinus, and the gizzard.

Grew. *Cum Sacra*, book i. ch. v.

Of foremost, the alia, and the ant; which lay up outs and other seeds in their *gramine*, which serve them in winter.

Id. *R.* book iii. ch. ii.

Ye swains, invoke the powers who rule the sky

For a moist summer, and a winter dry.

For winter drought rewards the peasant's pain,

And breeds indulgent on the buried grain.

Dryden. *Virgil. Georgics*, book i.

Lay by the arbitrary names of pence and shillings, and consider and speak of it (money) as grains and ounces of silver, and 'tis as easy as telling of twenty.

Locke. *Works*, vol. iii. fol. 540. *Letter to Mr. Molyneux*.

Do they [worldly goods] either recommend him more to God or vice versa, or were to himself, if he have a grain of sense in him, than if he was without them? Certainly they do not.

Sherr. *Sermon* 4. vol. i.

In this order the whole was tilled, and the harvest or product laid up in several granaries, out of which it was distributed by officers for that purpose.

Sir William Temple. *Works*, vol. iii. p. 352. *Of Heroic Virtue*.

But that which deserves especial remark, is that peculiar provision made in the necks of all *gramineous* quadrupeds, by the perpetual holding down their head in gathering their food, by that strong tendinous and inseparable aponeurosis, or ligament traced from the head to the middle of the back.

Derham. *Physico-theology*, book vi. ch. ii.

The dazleful-breed of men a diamond scorn

And feel a passion for a grain of corn.

Young. *Love of Fame*, sat. 2.

They boast, within, a store of knowledge,

Sufficient, till us! for a College,

But take a prudent care, no doubt,

That not a grain shall straggle out.

Leigh. *Familiar Epistle to J. B. Esq.*

I speak of *gramineous* and herbivorous birds, such as common fowls, turkeys, ducks, geese, pigeons, &c.

Paley. *Natural Theology*, ch. xvi.

What the manufacturer was prohibited to do, the farmer was in some measure enjoined to do, to divide his capital between two different employments; to keep one part of it in his granaries and stack yard for supplying the occasional demands of the market, and to employ the other in the cultivation of his land.

Smith. *Wealth of Nations*, book ii. ch. v.

GRAIN, v. } From the A. S. *gren-ian*, *virescere*,
GRAIN, n. } to grow; and thus confirming Skinner's
GRAIN, n. } notion of the meaning of the word,
which used *pro silvarum in ligno rectitudine*, for the direction of the fibres in wood, *sc. the growing of wood*, (i. e.) *modus quo materia crescendo extenditur*. And thus,

2. Grain. The growth, or line, or direction of growth; *sc. of fibres in wood*, or other matter: met. the direction, tendency, or inclination of the mind, the disposition or humour.

Grained, consequently, rugged, harsh.

Her skin low and sleek

Grained like a sack.

Shelton. *Elmore Rammer*.

Though now this grained face of mine be hid

In sap-consuming winter's dried snow;

And all the conduits of my blood freeze up;

Yet hath my night of life some remembrance,

Shakespeare. *Comedy of Errors*, act 99.

Let us twin

Mine arms about that body, where against

My ground hath an hundred times bathed

And scared the moone with splinters.

M. *Coriolanus*, act 22.

Your mids

Pro-occupy'd with what you rather must do,

Then what you should, made you against the grain.

To voice him control.

Id. *R.* 61. 13.

When any side of it was cut smooth and pulve, it appeared to have a very lovely grain, like that of some curious close wood.

Evelyn. *On Forest Trees*, ch. xii. sec. 12.

Hither though such against the grain,

The Dea has carry'd lady Jane.

Swift. *Progress of Marriage*.

GRAIN.

GRAIN.

GRAITH.

But shift him to a better scene,
Among his crew of rogues in grain.
Surrounded with companions fit
To taste his humour, sense, and wit;
You'd swear he never took a fee,
Nor knew in Law he A, B, C.

Swift. The Answer to Poindon.

Here are forests of vast extent, full of the steadiest, the cleanest, and the largest timber trees that we have ever seen; their size, their grain, and apparent durability, render them fit for any kind of building, and adapted for every other purpose except masts.

Cook. First Voyage, book ii. ch. vii.

GRAIN. } Fr. *graine*; It. and Sp. *grano*.
GRAINED. } From the A. S. *grecgan*, *inficere*, to dye or dip, to stain or colour.

3. The dye, stain, or colour.

It was so wrapped under humble clove,
And under hew of truth in swish manere,
Under plausance, and under berry poison,
That no light could have weel be candle feise,
So depe in groyse he died his colouris.

Chaucer. The Squeres Tale, v. 10825.

Qr. O Hamlet, speake no more.
Thou turnst mine eyes into my very soule,
And there I see such blacke and grained spots,
As will not leave their tinct.

Shakespeare. Hamlet, fol. 271.

Behold, whilst she before the altar stoods,
Hearing the holy priest that to her speakes,
And blesseth her with his two happy bushe,
How the red roses flush up in her cheekes,
And the pure snow, with goodly vermeill staynes,
Like crimson dyde in groyse.

Spenser. Epithalamion.

Vio. Excellently done, if God did ill.

Or. 'Tis in graine sir, 'twill endure winde and weather.

Vio. 'Tis beauty truly blest, whose red and white,

Nature's owne sweet, and cunning hand laid on.

Shakespeare. Twelfth Night, fol. 259.

— Over his lucid arms

A militarie rent of purple flow'd

Livelier then Melibon, or the graine

Of Surra, worn by kings and heroes old

In times of truce; Iris had dip't the wool.

Milton. Paradise Lost, book xi. l. 242.

— Coarse complexion,

And cheeks of surry grain, will serve to ply

The sampler, and to trace the buswife's wool.

What need a vermeil-tinctur'd lip for that.

Id. Gossu, l. 750.

GRAITH, *n.* } Skinner, and the Gloss. to G.
GRAITH, *n.* } Douglas, *ge-rad-an*, to make ready, fit, prepare. See also Jamieson. Mr. Bracket gives *graith* and *graithing*, as still in use in the North of England, though somewhat limited in the application.

To make ready, to fit, to prepare; to prepare the way or means.

Ha greyhede ys not faste yf þe Erl of Kent.

R. Gloucester, p. 53.

Hii greyhede hem wold gret poor, and to Engeland come.

Id. p. 295.

Of Scotland þe best were þise in his feith

þer þei gas alle rest, till þei herd oþer greith.

R. Branne, p. 333.

Sire þer gret Godes love, the greith thou me tell,

(Of what myddel orde man myght I best lerne

My crede.

Piers Planchman. Crede, sig. B. i.

Thise clerkes hate him wul, and let him lye,

And greithen hem, and take his horn anon.

Chaucer. The Reeve Tale, v. 4307.

Unto the Jewes swiche an hate had he,

That he had greithen his char þat hastily.

Id. The Monk's Tale, v. 14512.

Before the con- rule a knight,

On his stele that was ful wight

Le his armers wole anyd,

With speer and target godely grayd.

Ywaine and Gawan, l. 832, in Ritson, Met. Rom. vol. i. p. 86.

Thus war that welkum at the yate,

And yet that went al in tharste,

Unto the porter so word this said

A hal that fand fol godeli grund.

Id. B. l. 2369.

GRAM, *v.* } A. S. Dutch, and Ger. *gram*, *iratus*.

GRAM. } A. S. *gram-tan*, *iritare*, *exasperare*,

lacemere; to anger; to provoke to anger or wrath.

Skinner says, it is explained sorrow, punishment, also

to vex. And Mr. Tyrwhit, grief, anger. See also

Jamieson.

Now as þe kyng wof, his dede dos him fulle gram,

He gas to Normandy to his soone William.

R. Branne, p. 106.

And for þei did þat chek, on oth he soore to gram.

Id. p. 151.

Boldely þei cumen, & schawed þam to his face,

Felle it to gode or gram, þei did þam in his greece.

Id. p. 327.

His departed with gram.

Id. p. 246.

A mannes mirth it wol turne al to gram.

Chaucer. The Chancces Ymman Tale, v. 16871.

And do to me adversite and gram.

Id. Of Queene Annelida, fol. 257.

Yet cam there never good of strife,

To cerke in all a man's life,

Though it begyn on pure gome

Full ofte it turneth into gram.

Gower. Conf. Am. book iii. fol. 51.

For her yn er twa champions,

Mes said that er the devil coms

Geten of a woman with a ram,

Full many men have thei done gram.

Ywaine and Gawan, l. 3020, in Ritson, Met. Rom. vol. i. p. 127.

GRAMMERCY, Fr. *grammercy*; *q. d.* grandem mer-

cedem *tibi det Deus*, Skinner.

Grand-merci, great thanks. In the fol. 1598 of

Chaucer it is written grand-mercy.

Grand-mercy lord. God thowk it yow (quod she)

That ye have saved me my children dore.

Chaucer. The Clerk of Oxenford Tale, fol. 49.

Grand-mercy, good frend (quod he)

I thanke thee, that thou woldist so.

Id. Decore, fol. 245.

That within a litte space

Lusty and fresh on lisse he was

And in good hale, and bole of speech,

And lough, and said grammercy lech.

Id. B. fol. 364.

For many of them they bring home sometimes, paying very little for them, yea most commonly getting them for grammercy.

More. Utopia, book ii. ch. viii.

Grammercy Mamon, said the gentle knight

For so great griefs and afflicth high estate.

Spenser. Faerie Queene, book ii. can. 7.

Grammercy Socrates, that is good counsel (to behold themselves in their looking-glasses or mirrors) indeed, will our young gentlemen and ladies be ready to say, we like it very well, and practise

accordingly. *Ray. On the Creation, part ii.*

GRAMINEOUS, } Lat. *gramineus*, from *gramen*,

GRAMINEOUS, } *gras*.

GRAMIN.

GRAMINIVOROUS: devouring, eating, feeding upon

GRAM.

GRAM-
NEOLIS,
—
GRAM-
MAR.

Such is the evidence is reported of the opinion given by the great Swedish naturalist, that the tree *mar* was a grammatical plant, and a species of *Andropogon*.
Sir William Jones. Works, vol. v. p. 27. *On the Spokenard of the Androctis*.

In the swan, the web foot, the spoon bill, the long neck, the thick down, the grammatical stomach, bear all the relations to one another, inasmuch as they all *except* in one design, that of supplying the occasion of an aquatic fowl, floating upon the surface of shallow pools of water, and seeking its food at the bottom.

Polity. Natural Theology, ch. xv.

GRAMMAR, n.	} Fr. <i>grammaire</i> ; It. and Sp. <i>grammatica</i> ; Lat. <i>grammatica</i> ; Gr. <i>γραμματική</i> , ἀπὸ γράμματος, hoc est, a literis dicta <i>Arta Grammatica</i> quia verborum eo nomine connebatur γρᾶμματισμός, hoc est, ars legendi, scribendique. See the Quotation from Ben Jonson's <i>Grammar</i> .
GRAMMARIAN, n.	
GRAMMATICAL, a.	
GRAMMATICALLY, ad.	
GRAMMATICASTER, n.	
GRAMMATICALITY, n.	
GRAMMATIST, n.	
GRAMMAR-BOOK, n.	

Grammar for guides, ich first write.

Peter Plakman. Fison, p. 189.

I can no more expound in this matter:

I leave so, I can but small grammar.

Chaucer. The Prioresse's Tale, v. 13436.

Grammar first hath for to teach

To speak upon conjugates.

Gower. Conf. Am., book vii. fol. 150.

Remember ye not how in our own time, of al that taught grammar in England, not one understode y^e Latine tongue.

Sir Thomas More. Works, fol. 723. *The Second Part of the Confutation of Tyndal*.

That grammar grudge not at our English tongue

Because it staid by monosyllab

And cannot be declin'd as others are.

Gauguin. The State of the

But when the pristin elegies

fynd on their fense did set,

Grammaticians stryve, and that case in

is controversie yet.

Brant. Horace. The Art of Poetry, sig. A. 3.

Omnes s. nat, where note one of the figures of grammatical construction, that is called in Latine *anastrophe*.

Udall. Flowers of Latine Spraying, fol. 148.

Gena. She is in her

Moods, and her tempers; I'll grammar with you

And make a trial how I can decline you.

Ben Jonson. The Love of Comedy, act ii. sc. 1.

Grammar is the art of true and well speaking a language: the writing is but an accident.

Ben Jonson. The Learned Grammar, ch. i.

Every grammarian in this land hath learned his prosodia and already knows this art of numbers.

Daniel. Defence of Rhyne.

That churches were consecrated unto sons but the Lord only, the very general name it sells, doth sufficiently shew, is as much as by plaine grammatical construction, church doth signifie no other thing than the Lord's house.

Hobbes. Ecclesiastical Polity, book v. fol. 205.

Our Saviour in this chapter interpreteth the law of Moses, which the Jews thought was thro' fulfilled, when they had not transgressed the grammatical sense thereof, howsoever they had transgressed against the sentence, or meaning of the legislator.

Hobbes. Of the Kingdom of Darkness.

This is called the petrifying well (how grammatically I will not engage) because it converteth spongy substances into stone or crumbliness than over record about.

Fuller. Worthies. Yorkshire.

Tec. He tells thee true, my noble Neapline; my little grammaticaliter, he do's.

Ben Jonson. Postaster, act i. sc. 2.

GRAM-
MAR.

So that they have but newly left those grammatical flats and shallows, where they stuck unnecessarily to learn a few words with lamentable construction.

Milton. Of Education, vol. i. fol. 136.

Ecu's, or Equiv's, not instruments of burning plates, like unto an horse, in which men were tormented (forsooth) as in *Plautus* his bull, like as some grammarians have imagined.

H. B. M. Ammanus. Ammanus upon the fourteenth Book.

Grammarian-like in order words

Sufficient to speak

Logician-like, in reason pre

And contra nm 1 weeks.

Warner. Milton's England, book v. ch. 26.

Thou hast most tragically corrupted the youth of the realm, in erecting a grammar-school.

Shakespeare. Henry VI. Second Part, fol. 141.

It will possibly be asked here, is grammar then of no use? And have those who have taken so much pains in reducing several languages to rules and observations; who have writ so much about declensions and conjugations, about concord and syntax, lost their labour, and been leached to no purpose? I say not so.

Locke. Of Education, sec. 168.

Causation was led into that mistake by *Diomedes* the grammarian, who is affect says this: *Satire*, among the Romans, but not among the Greeks, was a biting satirical Poem, made after the model of the ancient Comedy for the reprehension of vices.

Dryden. Dedication to Juvenal.

The latter proposition, of Christ's righteousness being imputed to us, hath no foundation in scripture: say, it is certainly not true in that sense of the words that the natural proper grammatical construction of them leads to.

Sharp. Works, vol. v. p. 231. *Discourse 9*.

What we insist upon here is, that the titles of great God and Saviour are, in this passage, (Tit. ii.) equally applied to Christ. Our adversaries themselves cannot but confess that the words will grammatically bear this construction.

Waterland. Works, vol. ii. p. 123. *Sermon 6*.

The obvious difficulties of such an undertaking to a school-boy may be estimated by the reflection that this was the very first attempt to embody, or to grammatically this language, [the Celtic.]

Fuller. Worthies. Wales generally, note 4.

Grammar has its place too. But this I think I say, say, there is more stir a great deal made with it than there needs, and those are tormented about it, in whom it does not at all belong: I mean children, at the age wherein they are usually perplexed with it in grammar-school.

Locke. Of Education, sec. 168.

I hate a wife to whom I go to school:

Who climbs the grammar-tree, distinctly knows

Where nouns, and verb, and participle grows;

Corrects her country-neighbour; and abed

For breaking *Prætor's*, breaks her husband's head.

Dryden. Juvenal. Satire 6.

If a man, who professes himself a master of grammar, is always found to be speaking improperly and against the rules of concord, can we think him worthy of the name of a grammarian?

Peacock. Sermon 12, vol. 1.

It is of great importance to remark, though it may seem a grammatical grievance, that the prepositions, in either branch of this clause, have been supplied by the translators, and are not in the original.

Bishop Hurd's. Sermon 20, vol. 1.

Let him, after having studied grammatically the elements of Latin and Greek in the common grammars, digest the *Mnemonics* of Sanctian, the *Hermes* of Harris, and the introduction of *Lewth*.

Knorr. Essays, No. 170.

We conclude, therefore, that what was thus inspired was the terms together with that grammatical congruity in the use of them, which is dependent thereon.

Hardwicke. The Doctrine of Grace, book i. ch. vii.

And thus (I. e. by taking certain grammatical distinctions for real differences in nature) the grammarian has misled the grammarian, and both of them the Philosopher.

Tucker. Dissertation of Poetry, vol. i. p. 228.

GRAM-
MISTES.
—
GRA-
NADA.

GRAMMISTES, from the Greek γράμμα, I write, Cuvier. In *Zoology*, a genus of animals belonging to the family *Perceidae*, order *Acanthopterygii*, class *Pisces*. *Generic character*. Mouth narrow, teeth very small, and numerous, scales hardly perceptible; two or three spines on the preopercle, and as many on the opercle; no spine on their anal fin; body striped.

Are natives of the Indies. Schneider describes thirty-two species; but Cuvier restricts the genus to two species, and distributes the rest among other genera.

See Cuvier, *Règne Animal*; Bloch, *Ichthyologia*.

GRANADA, a large Province of Spain, extending above 200 miles along the Southern coast of that Kingdom, with a breadth of more than 100. It is a part of Andalusia, although not usually included in that denomination, and is called, for distinction, Upper or Eastern Andalusia. Its boundaries are, the Mediterranean Sea on the South, Seville on the West, Murcia on the East, and on the North, Cordova and St. Jaen. The superficial extent of this great Province is nearly 12,000 square miles.

This country is mountainous throughout; but between the mountains are interposed numerous broad and smiling valleys, watered by copious streams, and in some places well cultivated. The *Val de Granada* is one of the most enchanting spots in Europe. The coasts are everywhere high and precipitous; a great many bold promontories run into the sea, forming deep bays and well-sheltered havens. The soil, on the mountains, is calcareous and stony; in the plains it is generally light, and, towards the coast, little better than sand; yet it is everywhere covered with a luxuriant vegetation. In the centre of the Province is the Sierra Nevada, the loftiest mountain range of the Peninsula; its highest summit, the Cumbre de Mulhacen, is 13,572 feet above the sea, and the limit of perpetual snow is marked on its flanks at the height of 9915 feet. The Southern branch of this range, called the Alpujarras, runs parallel to the Nevada. Towards the North it presents everywhere bold steep and naked precipices, but on the opposite side it stretches to the coast. Towards the Western extremity of this subordinate chain, the Sierra de Luxar reaches an elevation of 6560 feet, and is covered with snow during one half of the year. The Sierras Gabor, Vermeja, and Ronda, are the other branches of the Nevada; all equally bare and wild as the central group. The Eastern half of the Province is filled with branches from the great Iberian chain; among these the Cabezo de Maria, on the borders of Valencia, reaches the elevation of 6900 feet above the sea.

The rivers which water Granada, with the exception of the Xenil and the Guadix, have but short courses, flowing directly from the mountains to the sea. The Xenil, the amplest tributary of the Guadalquivir, takes its rise in the Sierra Nevada, and, after collecting numerous small streams, passes Eastward by Cordova. The Guadix rises in the Sierra de Huéscar, and throws itself into the Guadiana. Along the coast the most considerable are the Guadaro, which falls into the sea on the borders of Seville; the Guadalmedina, which washes Malaga; the Motril, Aguas, Almeria, and Almanzor. The Province is rich in mineral springs; and some of them, as those, for example, at Alhema, Portugos, Vierra Vermeja, Fuentella Piedra, &c. have a widely extended reputation. The climate is excessively

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Climate.

hot on the coasts, (which are exposed to the African winds,) although occasionally refreshed by land and sea breezes. In the interior, the neighbourhood of the high mountains, covered with perpetual snow, renders the temperature more moderate. Snow and ice are, however, known only in the mountains. In the plains, the seasons of summer and winter are distinguished by the rain alone. The vegetable world reflects the smiles of a perpetual Spring, and the bloom of flowers fades only during the short period of excessive heat.

The culture of the soil is the same here as in the Colchese rest of Andalusia. Agriculture was, in this Province, carried by the Moors to the highest pitch of perfection. Tillage was so well ordered, and the Art of irrigation so well understood by that people, that Granada, under their sway, was by far the richest and most productive Province of Spain. The inhabitants still adhere to the methods practised by the Moors, and find their account in so doing, although many of the constructions of that people have long since fallen to decay; and the land has been for centuries oppressed with the united burdens of a rapacious Clergy and a despotic Aristocracy. The crops of wheat, maize, and barley are not adequate to support more than two thirds of the population; but the deficiency is made up by excellent chestnuts and acorns, of which immense quantities are annually collected in the woods. The quantity of land in tillage is very small, otherwise the superfluity would be enormous: wheat returns 24 fold, maize 80 or 100 fold; and in the Alpujarras the crops of panic and rye are proportionally productive. The arum plant grows in abundance; the root of it yields starch, or is ground and made into bread. Garden fruits of all kinds are reared with little care; the potatoes of Malaga, onions, and melons are distinguished by their excellence. As materials for manufacture, hemp and flax are grown in every part of the Province; cotton in a few places; together with anise, saffron, and wood. The Esparto, and Kali or Soda plant succeed without culture. Wine is among the chief produce of the land. Near Malaga alone are cultivated thirty different sorts of grapes, of which the most esteemed are the Tierno, Muscatel, and Pedro Ximenes. Besides these are the Maniva, a red, and the Marbella, a white wine, both exquisite; together with many other growths not known beyond the boundaries of Spain. Granada is a rich garden of Southern fruits. Lemons and oranges, figs, dates, almonds, pomegranates, pistachios, capers, with many sorts introduced from the Indies, are found here in abundance. The sugar-cane is cultivated at Motril, Velez, Malaga, and Almuñezar; but the plantations are small, and not likely to increase, the sugar of the Colonies being much cheaper than that which is made at home. The olive is found in all the bedges; the tenderest and best grow in the neighbourhood of Charian. The aloe is the ordinary decoration of the fields and gardens, but it may also be met with growing luxuriantly in a wild state. Thyme, lavender, and rosemary, the oleaner, cistus, and laudanum, perfume and beautify every open spot.

The woods, which cover a great part of the Sierras, contain the cork tree, the prickly palm, the oak with edible fruit, and the sumach tree; they yield also in abundance gall apples, the kermes grain, tan bark, turpentine, besides truffles, and immense quantities of game of all sorts. In the Sierra de Ronda are several

4 c 2

Mountains,
-val, &c.

Rivers.

Xenil.

Guadix.

Productions.

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varieties of monkeys. Silk was at one time a staple production of Granada; that which was made in this Country being esteemed the best in Spain. A very small portion of the native silk is at present manufactured into organzines; the rest is exported raw.

Stock.

Of domestic animals, goats alone are numerous in Granada. The horses are few in number, and very inferior to those of Coriova. The sheep are remarkable for the coarseness of their wool, which inclines to hair. The ass and mule, however, are found here in perfection, rivaling those of Tuscany in strength and symmetry.

The inhabitants of the coast are the most industrious part of the population. The tunny and anchovy fisheries afford them constant and profitable occupation. Cantharides, collected near the shores, are also exported in large quantities.

Minerals.

The mountains of Granada abound in metals and other mineral treasures, from which great resources might be derived under a more vigorous and enlightened Government. In the vicinity of Canjugar alone are 117 lead mines, 60 of which are wrought, but in a sluggish and unskilful manner. At Alhambilla are other lead mines, as well as in the Sierras Gador and Luxar. The produce of all these mines in the 10 years preceding 1757* was about 3000 tons. The iron mines near the City of Granada scarcely repay the unskilful labour bestowed on them. The silver mine near Portugos is not worked at all; and the copper ores, which in many places lie abundantly on the surface, are equally neglected. Antimony and quicksilver are found near Malaga, and molybdenum at Runda; the last of these minerals alone is turned to account. Besides these, a great variety of beautiful marbles and the finest alabaster of Europe are found in the Alpujarras. The Sierra de Gador, which rises 7800 feet above the sea, is one enormous block of marble; and the Sierra de Filabres, between Almeria, Granada, and Guadix, consists in like manner of a single ridge of pure white marble, about a league in compass, and 2000 feet high, free from any foreign mixture of stone or soil. In the mountains of Antequera are copious salt springs, and a little bay salt is also made along the shores.

Manufactures.

The industry of this Province has grievously decreased since the time of the Moors. There still exist, however, some silk and cotton manufactures; the people are also employed in making linen and paper, tanning leather, and in the preparation of pitch and resin; so that Granada still excels the other Andalusian Provinces in activity and trade. Malaga is the great depot of native, as Cadix is of foreign, produce. Velez, also, and Almeria are good ports and places of trade; and the markets at Granada, Guadix, Baza, and Huescar, resemble fairs in concourse and business. The exports of the Province consist in silk, wine, oil, fruits, cotton, honey, and wax, cork, turpentine, barilla, and some other articles, the most of which, being destined for the Colonies, have lost their usual market, and have suffered great depreciation by the course of late events.

Population.

The population of the Province amounted in 1797† to 693,000; of these 385,000, or more than one half, were without any employment; nearly 10,000 were Clergy and 2000 Hidalgos. The Castilian adage says of Granada, *El Cielo e el Suelo bueno, el entre Suelo malo*.

* Since which year there has not been any return. See *Mss. Pold.* y *Know* por D. Larrea.

† There is a general Census of Spain in 1803, and theoretical estimates even later.

The features and complexion of the people generally exhibit some traces of Moorish descent. The posterity, also, of those Moors who embraced the Christian Religion to escape persecution, are chiefly to be found here; and are at present no less bigoted than the Spaniards themselves. There exist, however, in the Alpujarras particularly, a few scattered families of that unhappy People, who still secretly adhere to the doctrines of the Koran, and reluctantly concede an external conformity to the established Creed.

This great Province reckons only 18 Cities or Towns of any consequence, with about 300 villages. The Convents of both sexes are about 200 in number.

Since the fall of the last Moorish Kingdom in 1492, when the Kingdom of Granada was united to the Crown of Castile, the Country has been governed by the Castilian Code. A Captain-General resides at Malaga, where there is a Supreme Court of Appeal, and in the City of Granada is the Chancery of the Province. This is divided into the Dioceses of Granada, Malaga, Almeria, and Guadix. In order to guard the Country from the Corsairs of Barbary, watch-towers are erected along the shores, at short distances, from the Straits of Gibraltar to the river Riofrio. The subdivisions, or *Partidas*, of the Province are not marked in any of the Maps. They are, three Districts on the coasts, of which Malaga, Uxijar, and Almeria are the chief places; and two inland, the chief Towns of which are Guadix and Granada. To these may be added the Jurisdiction of Antequera, a small territory lying between Seville, Cordova, and Granada, but completely independent of them in Civil administration. It may, however, be considered as part of the last Province, being subject in military affairs to the Captain-General of Granada, and in spiritual to the Bishop of Malaga.

GRANADA (the City of) is the chief place of the Province, the seat of an Archbishop, and of a Supreme Court. It is placed on the banks of the Xenil, in a romantic situation, in the Val de Granada, a plain of great beauty and fertility. The Darro, a lively stream, flows through its streets into the Xenil. Part of the City stands on the level ground near the river, and part on the adjoining heights; the lowest part is elevated 2445 feet above the sea. Decayed walls and towers nearly surround Granada, which is usually divided into four parts, viz. the Alhambra with the Faubourg Churra; the City, properly so called; the Faubourg Albaycin; and the Faubourg Antequera. Of these, the Alhambra and the Albaycin have separate walls and fortifications; Antequera is quite open. On the summit of the ALHAMBRA hill are those magnificent remains of the regal Palace, which attest the perfection of Art among the Moors and the splendour of their Princes, and which we have already described separately. Here also are the ruins of another Palace, begun by Charles V. on a great scale, but never finished; the Tower of Comarez, which is a strong fort, at present converted into a State Prison; and the splendid Church of St. Helena. This quarter may be considered as the ciudad. The City is intricate and closely built. The streets are winding, and so narrow that carriages cannot pass through them; it opens, however, in some level places, and displays both spacious squares and stately edifices. Of the former, the *Campo del Principe*, in Antequera, is the most regular; the *Fuencarmila*, or Market-place, and the *Plaza Nueva*, in the middle of the City, the most lively. The Cathedral of Granada is an imposing

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Granada.

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structure, 430 feet long by 250 in breadth; within it is the Royal Chapel. The high altar is placed beneath a canopy supported by 22 marble columns, and on the decoration of it has been lavished the wealth of a Kingdom. Here also are the tombs and monuments of numerous Kings and Heroes, among others, of the great captain Gonzalo Hernandez de Cordova. There are 25 Parish Churches here and 17 Chapels, with nearly 50 Religious Houses, and ten Hospitals. The houses of Granada are built for the most part in the Moorish style, with flat roofs, small doors, and extensive balconies. The population of this City, which in 1311 amounted to 250,000, does not at present exceed 70,000. The University founded here in 1526 still exists. There are also six Colleges and a Mathematical Academy dependent on it. The only Institution in the City of a Literary or Scientific nature is that called the Economic Society. The manufactures are insignificant, and uniformly declining; silk and velvet are the chief articles made. The trade of Granada is carried on wholly in the weekly markets, which are lively and well attended. The City has one Theatre, and several charming promenades, as the *Carrera de Xenil*, the *Carrera de Darro*, and the *Alameda* on the banks of the former river. The country round it is remarkably luxuriant and picturesque; rich gardens, groves, and woods present themselves on every side. Of these last the most remarkable is the wood of elms, called *Soto de Roma*, which, with all its appendages, has been since 1813 the property of the Duke of Wellington. Water, from the Darro, is distributed to almost all the houses, and while the abundance of it promotes cleanliness, it unites with the great elevation of the soil to render this one of the most healthy Cities in Spain.

Geografía de España y Portugal, por D. Isidoro de Antillon, Madrid, 1808. *Itinéraire Descriptif de l'Espagne*, par Laborde, Paris, 1808, 5 vols. 8vo.

GRANA'DO, } Sp. *granada*; Fr. *grenade*.
GRANA'DER, } *Globus pyrobolus*, which Skin-
GRANA'DER-OUARD, ner says is named either from its likeness to a pomegranate, or because it is filled with *grains* of powder. More commonly now GRANA-
DIER.

Blow up, and raise, rive and countermine,
Make your petards, and grenades, all your fine
Engines of murder, and receive the prize
Of murthering man-kind so many ways.

Ben Jonson. The Underwood, fol. 213.

Grenades without number, slip off under colour of unwearied iron.

Marvell. Works, vol. i. p. 528. *The Growth of Popery in Ireland*.

— With latent mischief stor'd
Showers of *granade* rain, by sudden burst
Dislodging murderous bowels, fragments of steel,
And stones, and glass, and vitreous grains adown.

Elmham

Our men, having thrown in their *granades*, marched up to the breach, and entered. *Lindley. Mordaunt*, vol. i. p. 368.

There was a time, when *Granady's grenadiers*

Trim'd the lac'd jackets of the French Moonshiners.

Warburton. Oxford Newman's Fears for the Year 1761.

This girl, Mr. Robinson said, was committed, because her father-in-law, who was on the *grenadier-guard*, had sworn that he was afraid of his life, or of some bodily harm that she would do him, and she could get no surities for keeping the peace.

Fiddling. Amelia, book i. ch. iv.

The institution of *GRENADIERS*, as we are told by Grose, (*Mil. Ant.* i. 160.) originated in France; they were soldiers trained to throw hand-grenades in the attack of trenches or the covert way; four were placed

in each company of the King's regiment in 1657, and they were united into one company in 1670. They are found to exist in most regiments of infantry in a list of the English army, October, 1684; sixty-four mounted Grenadiers were attached to each of the three troops of horse guards; they were armed witharquebuses and bayonets, and distinguished by caps and looped clothes. They were afterwards (in 1693 and 1702) formed into two separate troops. According to the *Abridgement of the English Military Discipline*, 1656, Grenadiers were armed with firelocks, slings, swords, screw daggers for bayonets, and pouches for grenades. They had also hatchets, with which, after firing and throwing their grenades, they were to "fall on" at the word of command. Grenades, it is said, were first used in 1584, (*Jb.* i. 407.) but Grose does not cite his authority for this assertion.

The definition of a Grenadier given by M. Durival (*Enc. Méth. Art Mil. ad.*) must sufficiently gratify the esprit du corps of the body so named—*soldat d'élite, l'exemple et l'honneur de l'infanterie*—the discussion of their merits occupies six quarto pages.

In *The Gunner's Dialogue, with the Art of great Artillery* by Robert Norton, Engineer and Gunner, 1628, occurs the following account of GRANA'DOES. "Q. 41. What Fire-works are most ordinary and fit for warlike service to spoil and annoy the enemy most? A. Grana'does, or hollow breaking balls of several sorts. Fire-balls for divers uses, as to enlighten the champaign, sticks and burne combustible objects, burne and break poison, or blinde the enemy, burne in the water or pierce the flesh to the bone, where it fired, tow'eth, Powder-pots simple and compound, armed trunks, with Pistols, Fire arrows, barbed Garlands, Rowlers, Fire-pikes, and such like inventions. Q. 42. Of what materials are the Grana'do-balls made, and what receipts are they loaded with, and how armed? A. As they are for divers ends (though all to destroy the enemy) so they are made of several materials, as of Bell-metal, Spelter, Iron, or any hard and brittle metal. To be shot also out of a Mortar Peece or Perior, and may also be thrown with the hand amongst the enemies. Some are made of baked Potter's clay, or of Glasse, and some of Canvas coated and armed: The receipts are also divers, as Powder four ounces, Sulphur two ounces, Saltpetre twelve ounces, finely beaten and well mixed; sometimes Antimony and Glasse and scales of Iron: but let a little ball be filled with powder, one pound, within two fingers height, and the rest with Cannon powder four ounces, and Saltpetre twelve ounces, mist and driven close together, inclose this in canvas, with the mouth or priming-bule downwards, and fill it, as a ball, with powder two parts, sulphur one part, and saltpetre three parts, pierce a hole to fire at, and put into it a pinne of wood, and coat it with Roch-fire or Roch-sulphur; also Powder $\frac{3}{4}$ lb. Petre 1 lb. and $\frac{1}{2}$ lb. Sulphur foue ounces, is an usual receipt: they may be made of two hollow demy Globes of wood, bored full of holes almost thorow, having there a touch-hole, each hole loaded with a Pistoll bullet, the concave filled with fine powder, and a pipe of wood coated to reach to the bottom filled with slower receipt, they may be loaded with Pistoll pipes of iron, and powder and bullets at each end, and a touch-hole in the midst, their coatings may be studded full of stones, nails, shot or such like. These are of great execution, but must ever be so provided, that the slow fire must be sure to burn until the ball fired be arrived

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at the place where it is to do its execution; of this kind there are infinite diversities and inventions."

The perversion of human ingenuity can scarcely add much to the power of destruction with which Norton has invested these terrific instruments. We believe that hand Grenades were usually about $2\frac{1}{2}$ inches in diameter, their calibre that of a 4-pounder, their weight two pounds; but they are now to disuse. The only difference pointed out by the *Military Dictionary* between Grenades and Shells is that the former are without handles.

GRANATE, or } Granate or garnet, applied to a
GRA'NITE. } precious stone. See GARNET,
ante.

Granate, or granite, applied to a kind of stone or marble, so called from the distinctness and minuteness of its grains; or, as Skinner says, because the spots, like grains of corn, are small and round.

And therefore nequebunt non the emery, as the saphir, granate, and topaz, but will receive impression from steel in a manner like the turquois.

Sir Thomas Brown. Fulger Errata, book ii. ch. i.
These granats are found upon the hills among the Nasamons, and as the inhabitants are of opinion, are expended by means of a certain divine dew or heavenly shower: found they are twinkling against the moonlight, especially when she is to the full.

Holland. Pliny, vol. ii. book vii. ch. vii. fol. 618.
I have taken a good number of Italian granates out of a lump of heterogeneous matter, whose distinct cavities, like so many cells, contained stones, or some of whose surfaces might see triangles, parallelograms, &c.

Dryde. Works, vol. iii. p. 318. Essay about the Origin, &c. of Gems.
Who [the present Greeks] as our travellers inform us, take a heagly pride in keeping up their claim to these wonders of their ancestors' magnificence, by white-washing the Parian marble with chalk, and securing the porphyry and granate with tiles and patches.

Warburton. The Divine Legation, book i. sec. i.

Calculations were made a few years ago, of the mean density of the earth, by comparing the force of its attraction with the force of attraction of a rock of granite, the bulk of which could be ascertained; and the result of the calculation was, that the earth upon an average through its whole sphere, has twice the density of granite, or about five times that of water.

Pliny. Natural History, ch. xxii.

GRAND.

GRANDAM.

GRANDÉTE.

GRANDÉSHIP.

GRANDÉUR.

GRANDITIV.

GRANDING.

GRANDLY.

GRANDNESS.

GRAND-CHILD.

GRAND-DAUGHTER.

GRAND-FATHER.

GRAND-GUARD.

GRAND-HOONO.

GRAND-JURER.

GRAND-JUDYMAN.

GRAND-MOTHER.

GRAND-PARENT.

GRAND-RIBE.

GRAND-SON.

Fr. grand; It. and Sp. grande; Lat. grandia, which some, says Vossius, think is from *grandia, quia multa ingeruntur*; he himself thinks it is from *geramus*; for those things are called grandia in its first signification, *quæ habent grana*, and he instances the application of the word to *fruges, frumenta*; but *granim* itself is, according to Varro, a *gerendo*. See GERAIN. Grand is applied to any thing Great or large, by heaping up or accumulating; great or large, generally; great in height; eminent, lofty; great in extent; extended, expanded; met. eminent, chief, elevated, lofty; magnificent.

For if they remove not there, they are like to have but a syaghe dwelling in this age except some supererogatory grandams, or some old dottage Sir Davy, will harbour them for a time.

Bate. Apology, fol. 54.

And this was right well asport by y^e same Kyng Edward the thirde; for his grand-father, called the good Kyng Edward the firste, was right valiant, sage, wyse, and hardy, assiduous and fortunate in all sort of warre.

Lord Berners. Froissart. Croyche, vol. i. ch. iii.

Scemable my cousyns therte of Rychemonde, his eyes and kyn-folk, whiche he not of ystyll power, wyle surely attempte lyke a fierce grandamde, ether to hyte or to perve me on the othir yde.

Hull. Richard III. The second Yere.

The one bare the helme, the seconde his gramaide, the thirde his spere.

Id. Henry VIII. The fifth Yere.

When the forenamed bretheres had knowledge of the death of Fredrigunde, they, by the exhortacion and stirryng of Brunerich's theyr gramaidre calling to mynde the wronges to theyr sisters, doone by Fredrigal and some deale by Lotheyre, assembled a great power.

Fulgar, vol. i. ch. 124.

Thy soule unto thy grandiers gosts, thyre ashes to the grave I send, if that thy grandaere had a due regard will have.

Phaer. Hieron. Herodas, book a.

My Lord of Northa as you are truly noble,
As you respect the common good, the state
Of our deserv'd auditor, our issues,
(Whom if he live, will scarce be gentlemans)
Produce the grand summe of his sinnes, the articles
Collected from his life.

Shakespeare. Henry VIII. fol. 222.

There kept this watch the legions while the grand
In council state solicitude what chance
Might intercept this emperor's seat, so hee
Departing gave command, and they obey'd."

Milton. Paradise Lost, book a. l. 427.

Say first what cause
Moe'd our grand parents in that happy star,
Favour'd of Heav'n so highly, to fall off
From their Creator, and transgress His will.

Id. B. book i. l. 29

But first I mean
To exercise Him in the wilderness,
There He shall first lay down the rudiments
Of His great warfare, ere I send Him forth
To conquer Sin and Death, the two great foes,
By humiliation and strong resistance.

Id. Paradise Regain'd, book i. l. 139.

For in a great person, right worshipfull sir, a right honourable grandy, 'tis not a venial sinne, no not a peccadillo, 'tis no offence at all.

Barton. Democrates to the Reader, fol. 35.

Upon a true account the present Age is the world's granderity.

Glanville. The Vanity of Dogmatizing.

But I am concern'd (methinks) to find,
Our grandees turn with every wind,
Yet keep like cocks above:
They lived and died but two years since,
With Oliver their pious prince,
Whom they did love and love.

Brome. Epistle to C. S., Epilogue.

To whom the Son of God unmov'd reply'd:
Nee doth this grandeur and majestic show
Of luxury, though call'd magnificence,
More than of arts before, alone misse eye,
Much less my mind.

Milton. Paradise Regain'd, book iv. l. 110.

Yes and according to the argument excell in granditie and gracety.

Comden. Remains, Poems, p. 316.

A granden's name is little less in luse
Than is the doing title of a mother.

Shakespeare. Richard III. fol. 197.

This patriarch blest,
Whom faithful Abraham due time shall call.
A son, and of his son a grande-child leaves
Like him in faith, in wisdom, and renown;
The grande-child, with twelve sons increase, departs
From Canaan, to a land hereafter call'd
Egypt, divided by the river Nile.

Milton. Paradise Lost, book xii.

Shortly after the Lady Jane Grey, grand-daughter to the second sister of King Henry the Eighth, was publicly proclaimed Queen of England.

Comden. Elizabeth. Introduction, fol. 6.

Young men must live, you are grand-jerres, are ye? Wee! here ye faith.

Shakespeare. Henry IV. First Part, fol. 54.

GRAND.

But he that should persuade to have this done
For education of our language; true
Should be (not) heere of willow, wind and storme,
From our tempestuous grandings.

Ben Jonson. The Underwood, fol. 205. Speech according to Horace.

Amo. What are you, sir?

Cat. By your licence, grand-master.

M. Cynthia's Revels, act v. sc. 4.

All these together in one heape were throwne,
Like carcasses of beasts in butcher's stall;
And in another corner, wide were strewn
The antique ruins of the Roman full;
Great Romulus, the grandeur of them all.

Spenser. Faerie Queene, book i. can. 5.

Aleazar grand-auncer searching long
The theft he could not finde,
Was much disquinted in himselfe,
And angry in his minde.

Warner. Albion's England, book ii. ch. xi.

In grand affairs thy days are spent,
In waging wretched complaint
With such as monarchs represent.

Dryden. Epistle 7.

One only has remain'd: but fouler far
Than grandiose apes in Indian forests are.

Id. The Wif of Bathes Tale.

But Louis-Gro, Crouwell, not contenting himself with his part
as an equal government, puffed up by his successes to an expectation
of greater things, and having driven a bargain with the grandeur
in the house either to comply with the king, or to settle things in a fac-
tious way without him, procured a party to stand by him in the
acting some of those who appeared at the equivoque in opposition
to his designs.

Lafleur. Memoirs, vol. i. p. 192.

His grandeur he deriv'd from heaven alone;

For he was great *and* made him so:

And wars, like mist, that rise against the sun,

Made him but greater seen, not greater grown.

Dryden. The Death of Oliver Cromwell.

In order to prove to any one the grandeur of this fabric of
the world, one needs only let him consider the sun with that insupport-
able glory and lustre that surrounds it.

William. Religion of Nature, sec. 5.

At the end of a long and adored reign Mango Copac fell into the
last period of his life; upon the approach whereof he called together
all his children and grand-children, with his eldest son, to whom he
left his kingdom, and told them that for his own part he was going to
repose himself with his father, the sun, from whom he came.

Sir William Temple. Works, vol. iii. p. 355. Of Heroic Virtue,

sec. 3.

I do not think but that if you and I can agree to marry, and lay
our arms together, I shall be made grand-very-may o' or two or
three years come about, and that will be a great credit to us.

Spectator, No. 328.

It is granted that the father of Horace was Libertinus, that is, one
degreed removed from his grand-father, who had been once a slave.

Dryden. Dedication to Juvenal.

A rake of his [Will Honeycombs] acquaintance, who had in vain
endeavour'd to gain the affections of a young lady of fifteen, at last
made his fortune by running away with her grand-mother.

Spectator, No. 395.

High my descent, near Neptune I aspire,

For Neptune was grand-father to my sire.

Ovid. Metamorphoses, book x. by Mr. Enden.

And whisper'd thus, 'With speed Accurs'd find,

And if his childish trust be ready join'd,

On horseback let him grace his grand-mother's day;

And lead his equals arm'd to just array.

Dryden. Virgil. Æneid, book v.

Then, slowly rising, o'er the noisy space

Proceeds the father, follow'd by his race,

(A long procession) slowly marching home

In comely order to the regal dome.

There when arriv'd, on thrones around him plac'd,

His sons and grand-sons the wide circle grac'd.

Pope. Homer. Odysseus, book iii.

I have ever observed, that colonades and avenues of trees of a
moderate length, were without comparison far grander, than when
they were suffered to run to immense distances.

Burke. On the Sublime and Beautiful, sec. 10.

Moffatt more than once copied the picture of this queen, and of
the king's grand-daughter (as she was called), Margaret Countess of Rich-
mond.

Walpole. Anecdotes of Painting, vol. i. p. 127.

The paganism of life, considered in a political view, as depicted
by the grandeur to save the people, and keep them out of the park of
wilds, happens, which the grandeur have feasted with high palis, and
guarded with spring-guns and man-traps, certainly may lay claim to
the praise of deep cunning or worldly wisdom.

Amor. Works, vol. v. p. 267. The Spirit of Despatch, sec. 22.

The grandeur of virtue rising superior to every misfortune or
seduction, constitutes, with man, the true sublime; and exerts in
his breast, the elevated emotions of admiration and delight, to a much
higher degree, than can be produced by the majesty of Nature itself!

Cogan. On the Poem, vol. iii. p. 163. On Moral Disposition.

If we suppose that Hagia had left neither sons nor daughters
but grand-children only, some difficulty may arise in adjusting the
division of his inheritance; there might have been grand-sons alone,
or grand-daughters alone, or both grand-sons and grand-daughters.

Sir William Jones. Works, vol. ix. p. 319. A Commentary on

hears.

The grandeur, one or two excepted, are diminished by a series of
dispersed progenitors to a race of pigmies, which dwindles away
for lack of heirs, and tends gradually to an union of all the titles and
estates upon the heads of one or two families. I think the Con de
Almanza has no less than sixteen grandships centered in his
person.

Swanwick. Spain, let. 42.

We generally have a great love for our grand-fathers in whom this
authority [parental] is removed a degree from us, and where the
weakness of age mellows it into something of a feeble partiality.

Burke. On the Sublime and Beautiful, sec. 10.

I go to church on Wednesdays and on Fridays, according to my
good old grand-mother's direction, who (well I remember it) used
always to appoint me the best of her large print prayer-book bound
in purple morocco.

Knox. Essay, No. 160.

When a woman, in order to enjoy the rights of a lawful wife, has
been duly betrothed by his father or the brother by the same father,
or her paternal grand-son, her children born in wedlock are legitimate.

Sir William Jones. Works, vol. ix. p. 67. Attack Laws.

GRANGE, *v.* { *Fr. grange;* Low Lat. *grangia*.

GRANGE, *n.* { *Of which Spelman, Du Cange, and*

GRANDIER, { *Vossius have written to the same*

effect.) Skinner says, *Granarium, horreum, q. d. gran-*

arium vel granicum, from the Latin *granum*; and in

Lincolshire it denotes a house or farm, afar from other

houses or villages, and so called, perhaps, because such

houses were provided or furnished with granaries. (See

the Commentators on Shakspeare, *Othello*, act i. sc. 1.

Measure for Measure, act iii. sc. 1.)

A granary; a house with a granary attached;

a firm house; and grange, the verb, as used in the Letter

quoted by Birch, to farm, to deal or traffic in.

Je kyng's sits at grave in Je Est mad landere [*i. e. positions*]

Of houses & hamlets, of granges & garre.

R. Brune, p. 321.

Because he was a man of high prudence,

And eke an officer out foe to nide,

To see her granges and her herowes wile.

Chaucer. The Nymphes Tale, v. 12996.

Duke Barin hath thirty villages or granges within a dures journey

of his shiding place.

Hakluyt. Voyages, &c. vol. i. fol. 97. The Tartars.

I will presently to Saint Loken, there in the moated grange resides

this dejected Mariana.

Shakspeare. Measure for Measure, fol. 72.

See. What tell'st thou me of robbing?

This is Venice: my house is not a grange.

Id. Othello, fol. 311.

We have the watry fowles a certain grange,

Wherein to rest, no in one strad do tarry;

But sitting still do lie, and still their places vary.

Spenser. Faerie Queene, book vii. can. 7.

GRAND.

GRANGE.

GRANGE.

GRANT.

Till thou return, the Court I will exchange
For some poor cottage, or some country grange,
Where to our distress, as we sit and spin,
My mind and I will tell what wrongs have bin.
Dragon. The Heroical Epistles. Lady Gertrude to the Earl of Surrey.

— I know ye are hatching
Some pleasurable spots for some great headlong;
Fill him with joy, and win him a friend to ye,
And make this little grange seem a large empire
Let out with home content
Peasmoor and Fletcher. The Prophetess, act v.

And a messie and a grange called Bailey grange of the value of 42l. in Cheshire.

Styrie. Memoirs. Edward VI. Anno 1552.

— Methought it was the sound
Of riot and ill-manag'd merriment,
Such as the jocular duns, or gamester's pipe
Stirs up among the loose saletier'd bands,
When for their lewding flocks, and granges fall,
To wanton darts, they press the bounteous Past,
And thank the Gods amiss.

Milton. Comus, l. 175.

For unless this proportion and quantity of stocks be gathered, please it is, that the granger or master of husbandry, hath not done his part, but failed in littering of his cattle.

Holland. Plow, book xviii. ch. xxi.

This refinery of causes I am daily more and more acquainted with, and see the manner of dealing, which cometh of the Queen's strictness to give these women, whereby they presume thus to grange and truck causes.

Letter. Memoirs of Queen Elizabeth, by Dr. Birch, vol. i. p. 354.

Here she [St. Werburg] performed the miracle of the wild geese; who, at her word, forgot their nature, were driven by her steward into their ravages among the corn, into the grange, and, after receiving from her a severe check for their depredations, were commanded to take wing and never appear in her domains.
Prout. Journey from Chester, p. 265.

GRANGERIA, in Botany, a genus of the class Dodecandria, order Monogynia, natural order Rosaceae. Generic character: calyx five-cleft, corolla, petals five; stamens fifteen; drupe slightly three-angled; nut three-angled, obovate, one-seeded.

One species, *G. Borbonica*, a tree, native of the Island of Bourbon; the wood resembles box-wood.

GRANNAM, i. e. grandam. See GRAND.

Ghosts never walk till after midnight, if I may believe my gramma.

Benjamin and Fletcher. The Lover's Progress, act iv. sc. 1.

Some by the scow, with fumes, trapst them
As Demetrius did the Devil's gramma.

Baile. Hudibras, part ii. can. 3.

What teeth or stomach's strong enough to feed
Upon a goose my gramma kept in breed?

King. The Old Chace.

GRANT, v. } Skinner and Junius from the Fr.
GRANT, n. } garantir; i. e. says the latter, *patro-*
GRANTABLE, } *cinum securi alioi addicere, et ita*
GRANTE, } *reddere sturum*. He notices that in
GRANTOR, } the middle Ages *garantizare* was used for *securizare*, of Teutonic origin. And Menage derives from the Ger. *waren*, which itself is from the A. S. *war-ian*, *gar-warian*, *cavere*, *procedere*, *custodire*, *defendere*; to provide or foresee, to keep or guard, to defend; and thus to grant will mean, to confirm or secure, *sc.* the possession of a thing to another, to guarantee it. The grant (*concessio*) and the warrant (*warrantus*) were, however, at one period of our Law, very distinct things, whatever they may have been at an earlier Age. As now used, to grant is, in its most ordinary usages, equivalent to

To give, to bestow, to concede, to yield, to allow.

GRANT.

He kyng him sold grante soying of his lond,
As he sende him by god coveynt into yland.
R. Gloucester, p. 40.

Jo be kyng of Scotland yit wate, egen hym he com,
And granteid all his wyffe.
Id. p. 447.

Now, Jhesu, for Jhu cruce, Jhu Joked on passion,
Here our viddile voice, & grant gow wyngs Jhu toon.
R. Branne, p. 175.

Com Jhe Scotis kyng, & asked theryn a boon
Of granteis of grace, to haf his signorie.
Id. p. 134.

New God Jhu al thynge giveth grante boadie rest.
Piers Plowman. F. viii. p. 371.

And thanne lostide I adoun, and he me loun granteid.
Id. B. sig. C. iii.

And whanne they camen to Jhesus they preceides him thily
and widden to him, for he is worthe that thus grante to him this thing.
Wicliff. Luth. ch. xii.

Our counsell was not longe for to seche;
Us thought it was not worth to make it wise,
And granteid him withouthen more arise,
And bad him say his veydis, as him liste.
Chaucer. The Prologue, v. 778.

He was the bestie begger in all his bouis:
And gave a certein larme for the grant,
Non of his bretheren came in his bouis.
Id. B. v. 253.

He prayth his moder fayre this
To go, where that his fair is.
And she him granteid that he shall.
Gower. Conf. Am. book vi. fol. 136.

This yonge wif be leath to
That he hath put all his assue
To winne thing, which be so maie
Gatte of hire grant in so maner
By yete of gold, as by prync.
Id. B. book i. fol. 12.

For when I asked recompence
Which cost you sought to grant, God wot,
Then said Disdain, too great aspence
It were for you to grant me that.
Faustinae Doctors. The Lover not regarded in earnest suit, being, &c.

For I myself am that bread, the granter of immortal life and alone came down from heaven.
Ulfild. On Job, ch. vi.

Who will not mercie unto others show,
How can he mercie over hope to have?
To pay each with his own in right and dew:
Yet since ye mercie now doe need to crave
I will it grant, your hopelesse life to save.
Spenser. Faerie Queene, book vi. can. 1.

Onias, having got a grant of the place in the field under the heliopolitan sepulchry 180 furlongs distant from Memphis, erected a temple there, neither so big nor so costly as that at Jerusalem.
Eddes. Jewish Antiquities, book xxi. c. 1.

The statute of Clarendon gave the accused of felony or treason, although quitted by the ordeal, forty days to pass out of the realm with his substance, which to other felons taking sanctuary and confessing to the coroner, he affirms not grantable.
Dragon. Pulpit-orator, song 17. Illustrations.

All titles of honour
Were at first in the domain;
But being granted away
With the grantees stay;
Where he were a small soul or a bigger.
Brown. Faintest Songs. The Royalist's Answer.

Both sides being desirous, and neither granters, they broke off the conference.
Sidney. Arcadia, book iii.

Regeneration complete stands in two things, which are, as it were, to two integral parts, the first must come to the person, and the reception of that grant. The grant since made continues always the same; but the reception may vary, because it depends upon the condition of the recipient.
Waterland. Works, vol. vi. p. 348. Regeneration stated and explained.

GRANT.

Regeneration on the part of the grantor, God Almighty, means admission or adoption into society, or spiritual citizenship; and on the part of the grantee, viz. man, it means his birth, or entrance into that state of society, or citizenship. *Waterford. Works*, vol. vi. p. 345. *Regeneration stated and explained*.

If testimony is to be discriminate, it would be as well if they were neither granted to any, nor required of any, for they mean nothing. Indeed, for the sake of the grantors, the practice ought to be put an end to, unless they should resolve to pay a regard to truth and justice.

Knox. Works, vol. iv. p. 185. *Liberal Education*, sec. 48.

This mutual convenience introduced commercial traffic, and the reciprocal transfer of property by sale, grant, or conveyance. *Blackstone. Commentaries*, book ii. ch. i.

But tithes and Church lands, by the statutes of Henry VIII and the 11th of Elizabeth, have become objects in commerce; for by coming in the Crown they became *grainable* in that way to the subject, and a great part of the church lands passed through the Crown to the people.

Burke. Works, vol. x. p. 145. *On a Bill for restraining dormant Claims of the Church*.

A GRANT in Law, as strictly defined by Glanville, is a gift in writing of such a thing as cannot aptly be passed or conceived by word only; as rent, reversions, services, advowsons in gross, common in gross, tithes, &c.; nor made by such persons as cannot give unless by deed, as the King and all Bodies politic. So too Lord Coke. (*Line. Coll. case*, fol. 63, n.) A thing is said to be in Grant which cannot be assigned without Deed. To Give and to Grant, therefore, have distinct meanings; the former relates to corporeal things, lying in livery and passable by word, the latter to incorporeal things lying in Grant, and passable only by Deed. So Gifts are always gratuitous, Grants are upon some consideration or equivalent. (*Blackstone*, xi. 30.)

A Reversion may be Granted as well as a Possession, but an imperfect interest, a bare possibility, cannot be Granted. Bouds do not pass by a Grant of Goods and Chattels. A Grant with a blank, or a mistake in the Grantee's Christian name, is void. So also are those in which uncertainty, impossibility, illegality, a wrong title, or a fraudulent intention can be proved. The common form is Give, Grant, and Confirm. The principal thing passes by the Grant of the incident, but not vice versa; thus if a manor be Granted, the Court Baron, which is inseparable from it, cannot be reserved; but trees in boxes will not pass by a Grant of land, since they are separate from the freehold. A Grant under duress is void; not so under a mere threat, for in this case if the Granter were to suffer what he is threatened, he may recover proportionate damages. The King's Grants are matters of public record, and on that account are solemnly contained in Charters or Letters Patent, (*Litteræ Patentes*), in opposition to *Clause*, (*Close Rolls*), so called because they are exposed to open view with the Great Seal appendant, and commonly addressed to all his subjects. The King may not Grant away an estate tail in the Crown, nor make a Grant tending to a monopoly, nor any thing intrusted to him in respect of his Sovereignty. A Grant made by the King, at the Suit of the Grantee, is taken most beneficially for the King and against the party, whereas the construction in the Grant of a subject is directly otherwise. Hence it is usual in the King's Grants to insert *ex speciali gratia, certâ scientiâ et mero motu Regis*. So also the King's Grant is not construed to include any thing which it does not abso-

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lutely express; as a Grant of land to an alien would be void, he not having been made a denizen, and therefore being incapable of the Grant. Any misinformation, misrecital of former Grants, false suggestion or informality, make a Royal Grant void; and in order to prevent deceit upon the King, it was enacted (1 Hen. IV. 6.) that no Grant of lands by the King should be good, unless in the Grantee's petition the real value of them was stated. (*Blackstone*, book xi. 21.)

The same authority informs us that Royal Grants must first pass by Bill, which is prepared by the Attorney and Solicitor General, in consequence of a Warrant from the Crown, and is then signed, i. e. superscribed at the top with the King's own Sign Manual, and sealed with his Privy Signet, which is always in the custody of the Principal Secretary of State; and then sometimes it immediately passes under the Great Seal, in which case the patent is subscribed in the words *per ipsum Regem*. Otherwise an extract of the Bill is carried to the Keeper of the Privy Seal, who makes out a Writ or Warrant thereupon to the Chancellor. So that the Sign Manual is the Warrant to the Privy Seal, and the Privy Seal to the Great Seal, and in this case the Patent is subscribed *per Breve de Privato Sigillo*. Some Grants, however, only pass through particular offices, in consequence of a Sign Manual without confirmation of either the Signet, the Great or the Privy Seal.

D'Avenant, *Discourse on Grants and Resumptions*, 1700; Falfas, *Treatise of the just Interest of the Kings of England in their free dispensing power*, and the *Validity of their Grants*, 8r. 1657; Carter, *Lex Customaria*, 1707; Barton, *Elements of Conveyancing*, 1802.

Ducange, (*ad v.*) in an extract from Gervase of Tilbury, has given an account of a Gobbio peculiar to the English under the name GRANT, which, before the invention of fire-rogies and Insurance-offices, must have been of no small use. *Est in Angliâ quoddam Dæmonum genus quod suo idiomate Grant nomenant, ad instar pulli ovini anniculi, tibiis erectum, oculis scintillantibus. Isud Dæmonum genus sæpius in plateis comparat in plateis, in ipsius diei ferreo, aut circa solis occiduum, et quotiens apparet futurum in urbe illâ vel vice portendit incendium. Cum ergo sequente die vel nocte instat periculum in plateis, discursu facto, canes provocat ad latrandum, et dum fugam simulâ sequentes canes ad insequendum instat; hujusmodi illusio conviciandi de ignis custoditi castellum facit, et sic officium Dæmonum genus, dum aspiciens terret, suo adventu munire ignorantes solet.* (*MS. de Otia Imperialibus*, l. 64.)

GRANTHAM, a Borough and Market Town in the County of Lincoln, to which Stow in his *Chronicle* assigns extraordinary antiquity. He says that it was built by Gorbomannus, King of Britain, in the year 300, A. C. In *Domesday* it is mentioned as a Royal demesne, and it was antiently 42 Henry III. to William de Valence, Earl of Pembroke. It was incorporated by Edward IV. in 1463, and returns two Members to Parliament. The Town stands on the river Witham, and consists of four principal streets; Castlegate, attesting the former existence of a Castle; and Westgate, Watergate, and Swinegate in like manner denoting that it was once walled; but no vestige either of Walls or Castle are now remaining. Near the South entrance,

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—
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on St. Peter's Hill, stood one of the Crosses erected by Edward I. in 1290, at the resting places of the corpse of his Queen Eleanor. Ruins of many Religious Houses may be traced in various parts of the Town; and the Angel Inn, the front of which retains some stone tracery, was a Commandery of Knights Templars. The Church, apparently, is of the Architecture of the XIIIth century, though the endowment by Hugh Bishop of Lincoln dates from 1100. The crypt under the South aisle is, probably, coeval with that endowment. The tower and steeple are of great beauty; the tower quadrangular, and of three stories; the first lighted by a single mullioned window on each side, the second by pairs of windows with pointed sides, the third by one large and two small lateral windows. At each angle of a parapet pierced with quatrefoils rises a hexangular crocketed pinnacle. Above stands an octagonal crocketed spire, surrounded at three several distances with windows; the height of the tower is 185 feet, of the spire 138, length of the nave 116, breadth 80. The font is ancient and curiously carved. The Vestry contains a number of books bequeathed for the use of the Town and neighbourhood by the Rev. Dr. Newcome, Master of St. John's College, Cambridge, a native of Grantham. The other public buildings are a Town-hall and a Free School, in which Sir Isaac Newton, born in the neighbouring village of Colsterworth, studied for some years. A Canal, 25 miles in length, connects Grantham with the River Trent. Belton House, a seat of Lord Brownlow, stands two miles North. Population in 1821, 4777. Distant 110 miles North-West from London; 30 South from Lincoln. Turner, *Collections for the History of the Town and Sike of Grantham*, 4to, 1806.

GRANULATE,
GRA'NULATE,
GRA'NULAE.

Fr. *granuler*. See GRAIN.
To reduce to grains; to form into minute particles.

Smallness is known unto all, and for this use is made of sawdust, willow, halder, hassil, and the like; which three proportionally mixed, tempered and formed into granular bodies, do make up that powder which is in use for guns.

Sir Thomas Brown. *Fulgor Errone*, book ii. ch. v.

But the more easily fusible metals, tin and lead, may be quickly and better granulated by the mechanical way.
Boyle. Works, vol. iii. p. 464. *Of doing by Physical Knowledge what is wont to require Manual Skill*.

With an excellent microscope, where the naked eye did see but a green powder, the assisted eye could discern particular granules, some of them of a blue, and some of them of a yellow colour.
Id. Works, vol. i. p. 609. *The Experimental History of Colours*, ch. iii.

A cabinet-maker rubs his mahogany with fish-skin; yet it would be too much to assert that the skin of the dog-fish was made rough and granulated on purpose for the polishing of wood, and the use of cabinet-makers.
Facey. Natural Theology.

Tests in wounds, by resisting the growth of the little granulations of the flesh, in process of time harden them, and in that manner produce a fistula.
Sharp. Surgery.

GRAPE,

GRA'PE,

GRAPE-BUNCH,

GRAPE-SHOT,

GRAPE-STONE.

Fr. *grappe*; It. *grappo*; D. *krappe*, *grappe*. Menage derives from *raccinus*; thus, *raccinus*, *gracinus*, *graculus*, *graculus*, *grapus*, *grapa*, *grappe*. Skinner, perhaps, from D. *gripen*, (A. S. *gripan*.) *prehendere*, *clawo pugno tenere*, q. d. *manipulus*, to catch in the hand, to hold in the closed hand, q. d. a handful.

And in the type of gauding of grapes he sees a servant to the vintner; that their schalder give to hym of the fruyt of the vineyard, which beates him, and letten him go toyle.

Wicli. *Loh*, ch. xx.

For he [Saturnus] feeds of his own wit
The first cradle of plough tillage,
Of carriage, and of coles sowynge,
And howe senn shilde set vines,
And of the grapes make wines.

Gower. *Conf. am.* book v. fol. 90.

For infinite sorts there be of grapes, according to the difference observed in their quantitie and largenes, in their colour, taste, season or keruall; and you maye still, in regard of the divers wines made of them.
Holland. Phisic, vol. i. fol. 405. book six. ch. i.

Of these four before-named, Paresius by report was so bold as to challenge Zeuxis openly and to enter the lists with him for the victory: in which contention and trial, Zeuxis for proof of his cunning, brought upon the scaffold a table where were clusters of grapes so lively painted, that the very birds of the air flew flocking thither for to bee pecking at the grapes.
Id. B. vol. ii. fol. 535, book xxv. ch. x.

The third [unices belonging to the eye] is area, or *grape*, made of the tender mother, thin and pervious by a little and round within; it is diversely coloured without, but exceedingly black within.

P. Fletcher. *The Purple Island*, can. 5. (note 32.)

I fear as when in showers stones down do rattle,
Or be like a long grape-bunch settle on
Some temple's top.

Hobday. *Juvenal. Satire* 13.

Nay, in Death's hand, the grape-stone proves
As strong as thunder is in Jove's.

Cowley. *Elegy upon Anacreon*.

The God we now behold with open eyes;
A herd of spotted pastures round him lies
In glazing farms; the grape clusters spread
On his fair bow, and delight his hand.

Johnson. *Ovid. Metamorphoses*, book iii. *The Story of Pentheus*.

It had been remarked by curious observers, that Poets are generally long-lived, and run beyond the usual age of man, if not cut off by some accident or excess, as Anacreon, in the midst of a very merry old age, was choked with a grape-stone.

Guardian, No. 67.

His [Gasper Smith] flowers and fruit were so much admired, that one bunch of grapes sold there for 40*l*.

Walpole. *Anecdotes of Painting*, vol. iii. p. 247.

I therefore fired a four-pounder, charged with grape-shot, wide of them: this had a better effect.

Cock. *Fragers*, vol. i. book ii. ch. v.

GRA'PHICK,

GRA'PHICAL,

GRA'PHICALLY.

Gr. *γραφικῆς*, from *γράφω*, to write, to describe or delineate.
Able to, thus can or may describe or delineate; and thus consequentially, ably, skilfully, effectively described, delineated, portrayed or expressed.

It is a curiosity, to have inscriptions, or engravings, on fruit, or trees. This is easily performed, by writing with a needle or bodkin, or knife, or the like, when the fruit, or trees are young; for as they grow, the letters will grow more large and graphically.
Bacon. Natural History. Cent. vi. 563.

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Ben Jonson. *Marston. The Marston of Queens*.

The inequality of its surface, mountainous protuberances, the nature of its muscles, and infinite other circumstances [for which the world's beholding to Gaillies] are items not countenancing: Hesiodus hath graphically described it.

Glover. *The Family of Dogmatism*, ch. xvii.

He can
Find all our atoms from a point t' a span
Our closest crevices, and caverns, and can trace
Each line, as it were graphed, in the face.
Ben Jonson. *The Underwood. An Elegy on his Muse*

GRAPE.
—
GRA'PHICK.

GRA-PHICK. Such is poetical, and such (if I may so call it) *graphein* or plastic Truth. *Shakespeare. Characters*, vol. i. p. 146.

GRA-PPLÉ. Could the Prophet have possibly given a plainer or more graphic description of the character and genius of the ritual law, than in those last words?

Warburton. The Divine Legation, book ii. sec. 6.

What can be the issue of the new birth, attended with those infernal throes and frightful agonies so graphically described in the *Journal* of Mr. J. Wesley, but high ferment in behalf of Religion itself, thus scandalously discoloured and induced.

Id. The Doctrine of Grace, book ii. ch. viii.

GRAPHIPTERUS, in *Zoology*, a genus of *Pentamerous Coleopterous* Insects, belonging to the family *Carabidae*, established by Latreille.

Generic character. Wings none; outer palpi filiform, ending by a cylindrical joint; chin without any tooth in the neck; antennae compressed, with one joint much longer than the others; abdomen very broad, suborbicular; eyes broad and very distant from each other; legs ciliated, under legs ending in two spines.

These insects live on the sand of the deserts of Barbary and Egypt. Many species are described. The following is the type:

G. Multiguttatus, figured by Olivier, *Entom.* iii. pl. vi. fig. 66. *The Anthia variegata* of Fabricius.

GRAPNEL, Fr. *grappin*, *grappill*. See **GRA-PPLÉ**. An anchor with four flooks.

In guth the *grappell* wad of crokes.

Chaucer. The Prologue, fol. 200.

This day by mischance the ships were hinged on the *grappell* of the *Pinot*; whereby the company had sustained great losses, if the chiefest part of their goods had not been layde into the *Pinot*. *Hethley. Voyages*, &c. vol. i. fol. 421. *Christopher Barrough.*

After this a canoe was left fast to a *grappell* in the middle of the harbour, with a bottle in it well corked, inclining a letter to Mr. Hedges.

Asa. Voyage round the World, book i. ch. xiii.

GRA-PPLÉ, v. } *D. grabbellen*; Ger. *krappeln*,
GRA-PPLÉ, n. } *rapere, prehendere*, to seize, to take
GRA-PPLÉMENT, } or hold in the hand, Skinner; from
GRA-PPLING, } the verb to *grapper*, g. v. A. S. *græpan*;
GRA-PPLING, } *Goth. græpan, prehendere, apprehendere, comprehendere*.

To seize, to hold in the hand, the *grape* or *grasp* of the hand; to fix or hold fast; to struggle with any thing *grasped*, or *grasped*, or held fast.

The galleys were *grasped* to the *Centurion* in this manner, two lay on one side, and two on another, and the admiral lay full in the stern, which galled and battered the *Centurion* so sore that her maine mast was greatly weakened.

Halliday. Voyages, vol. ii. part 2. *Fight with Spa. Gallies*.

Now cutting close, now chasing to and fro,

Now hurrying round advantage for to take:

As two wild boars together *grasping* go,

Chafing and fuming choler each against his foe.

Spenser. Florio Quene, book i. can. 4.

Finding our sails too close of shute, we put on a compelled valour, in the *grappell*, I boorded them.

Shakespeare. Hamlet, fol. 275.

At last they have all conspired to ground

Quite inside survey, and the *Pages* bound

Amongst the yron hookes and *grappell* keene

Torn all to rags, and rent with many a wound.

Spenser. Florio Quene, book v. can. 8.

And catching hold of him, as down he leat,

Wit backward overthrow, and down him stay'd

With their rude hands and grimely *grapplement*.

Id. Id. book ii. can. 11.

The future God at first was more than man:

Dangers andills, and Jere's hate

Ev' an o'er his cradle lay in wait;

And there he *grappell* first with Fate.

Dryden. Thersites Augustulus.

Ten brace, and more, of greyhounds, snowy fair

And tall as stags, ran loose, and cours'd around his chair,

A match for pards in flight, in *grasping* for the brace.

Id. Fustian and Arcure, book iii.

The creeping ivy to prevent his fall,

Clings with its fibrous *grappell* to the wall.

Blackmore. Creation, book ii.

At the end he [*Archimedes*] fast'ned a strong lock ne *grappell* of line, which being let over the wall in the river, he would thereby take hold of the ships, as they passed under.

Wotton. Works, vol. ii. p. 135. *Archimedes*, book i. ch. xii.

With all this learning, but not without a very considerable share of it, and with those dialectic talents, you may perhaps be able to *grapple* with the difficulties of the quinquarticular controversy without discredit to yourself.

Bishop Horsley. Charges, p. 230.

About midnight, we ran under the land, and came to a *grappell*, where we took such rest as our situation would admit.

Cook. Voyages, vol. i. book ii. ch. iii.

GRAPSUS, in *Zoology*, a genus of short-tailed *Decapodous Crustacea*, belonging to the family *Canceridae*, established by Lamarck.

Generic character. Antennae four, short, jointed, hid under the hood; eyes at the angle of the hood, and shortly pedicelled; body depressed, nearly square; fins clawed; the two anterior legs ending in pincers.

The species of this genus, which are found in the West Indies, being very finely coloured, are called the Painted Crabs. They live principally on putrid animal substances.

The type of the genus is *Cancer pictus*, Linnæus, figured by Seba, *Mus. iii.* pl. xviii. fig. 5, 6; Herbst. pl. iii. fig. 33, and pl. xviii. fig. 5. Found in the West Indies. One species has been found fossil.

GRASP, v. } From the *Goth. græpan*; A. S.
GRASP, n. } *græpan, prehendere*, to hold in the
GRASP, n. } *græpe*.
GRASP, n. } To hold or embrace in the hand;
GRASP, n. } generally, to hold or embrace, to com-
GRASP, n. } press, to press together, to seize.

Some of the readings in *Brende*, below, must, perhaps, be placed to the printer's account.

This Jole start up as fast as ever he might,
And *grasped* by the walle to and fro
To find a staff.

Chaucer. The Reeve Tale, v. 4291.

Then the sea by lytle and lytle waxed terrible and rough, the wynde bleweth ruyng up the waves, & dyd leane the shippes one agaynste an other: the violence wherwith burst among the busses and *graspers* wherewith the galyes were fastned together.

Brende. Quene Corine, book ii. fol. 59.

Wherof y^e one strake full with her spurs with whom the cyrcum-
sere *grasped* and y^e other which was loose and at libertie fell upon
her contrary side.

Id. Id. fol. 68.

For to the disturbance of the shippes that approached the
walles, they devysed longe rufers, to the which they fastened
grasps of iroo and great hookes lyke ethies.

Id. Id. fol. 60.

But specially the *grasps* betwixt downe (called *Corin*) looks vici-
lously awaye many of the soldiers that were within the shippes.

Id. Id. fol. 61.

Thomalin, judge thou; and thou that judgest right,
Great king of seas, that *grasp*'st at the ocean, heare,
If over thou they Theilgen loved't deare.

P. Fletcher. Eclogue 2.

Teer, Bedrew the witch! with venomous wight she stayes,
As viciously as hell; but first the *grasp*'st of love,

With wight more accessory-swift than thought.

Shakespeare. Troilus and Cressida, fol. 25.

4 x 2

GRASP.

GRASS.

Now he devour her with his eager eyes,
Now grasps her hands, and now in locks, and vows,
The dear false things that charm'd the poor lovers.

South. Phœnix and Hypocritæ, act 2.

Let the reading be pleasant and striking, and the memory will grasp and retain all that is sufficient for the purposes of valuable improvement.

Ames. Works, vol. iv. p. 6. Liberal Education, sec. 11.

Yet enter here. Nor doubt to trust thy frame

To the cold bosom of the lucid lake.

Here health may greet thee, and like's the fragrant flame

Ev'n from its grasp, new vigor take.

Witchelod. Inscription for a Cold Bath

GRASS, v.

GRASS,

GRASSLESS,

GRASS,

GRASS-FED,

GRASS-OF-FEN,

GRASS-GROWN,

GRASS-HOPPER,

GRASS-HORSE,

GRASS-LAND,

GRASS-LEAVED,

GRASS-MATTED,

GRASS-PLATTED,

GRASS-PLLOT,

GRASS-SEED,

GRASS-WALK.

Goth. *gras*; A. S. *gras*, *gæis*;

D. *grass*, *gars*; Ger. *gras*; Sw.

gras. Junius refers to the Gr.

grævis, or *grævis*, *gramen*; Skinner

to the A. S. *gras-an*, to grow.

creasce, (quod in *agris ubique*

creasce.) Ihre and Wachter are

to the same effect as Skinner.

Tooke, the past participle of *gras-*

an, to graze. (See *GRAZE*.)

That which is grazed upon by

cattle.

Grass-hopper. Sw. *græshoppa*,

ciçada, *sci dicta*, *quia per herbas*

substantia ludit. Ihre.

Boys my goat and my goat and my goat be taken.

Peter Planchin. Faint, p. 66.

For as the flower of grass he shall pass,
The sunne rose up with beate and dries the grass,
and the flower of it with dries,
the faireness of his cheer perishes.

Wickl. James, ch. i.

For even as the flower of the grass, shall be vanishe awaye,
The sunne ryceth with heat, and the grass withereth, and his flower
faileth away, and the beaustie of the fashion of it perissheth.

Bible. Amos 1551.

Beware from ire that in thy boome slepeth,

Ware for the serpent, that so slyly creepeth

Under the grass and stingeth subtilly.

Chaucer. The Sompnours Tale, v. 7577.

And forth she went privily

Unto the Parke was fate by

All softe walkende on the gras.

Gower. Conf. Am. book iv. fol. 70.

If Abaddon that destroyer king of the grasshoppers which devour
all that is green, were destroyed, then were the hydropines of our
capitularies at an end.

Tyndall. Works, fol. 264. The Practice of Popish Prelates

With that of the hoke lowende were the claspes

The margent was illumined with golde ralles

And hie captivited with grasses and waupes,

With hatteries, and first procebe tales.

Shelton. The Crown of Laurell.

Their dwelling in a little island was,

Covered with shrubby woods, in which no way

Appear'd for people in or out to pass,

Nor any fisting fynde for owergrown gras.

Spenner. Faerie Queene, book vi. can. 11.

And all the pasture springing merdes which Pales did sherne,
Lookt pale for woe, the wistone now had coverd all their greens,
Nought els vpon the grassie ground, but wistone's waste was seene.

Morver for Magistrate, fol. 536.

Thence passing forth, not farre away he found

Whereas the prime himself lay all alone,

Loosely display'd upon the grassy ground,

Possessed of sweete sleepe that held him soft in swoont.

Spenner. Faerie Queene, book vi. can. 7.

Gras. Say you? Say pray you make.

He is dead and gone lolly, he is dead and gone,

At his head a grassie-grassie turle, at his heeles a stone.

Shakespeare. Hamlet, fol. 273.

And like so many screaming grass-hoppers,
Heid by the wings, all every ear with noise.

Ben Jonson. To the Reader, at the End of Poetaster.

— The Quene's 'th' Ship,

Whose werry arth, and messenger am I,

Rolls thee hence these and with her soueraine grace,

Here on this grassy plot, in this very place

To come and sport.

Shakespeare. Tempest, fol. 14.

The deep recesses of the grass he guid'd;

Where, in a plain deflected by the noise

Crept through the matted grass a crystal flood,

By which an alabaster fountain stood.

Cymon and Iphigenia.

— Dryden.

For that great one of killing cattle young, and only grass-fed, I

know more so effectual as introducing a general custom of using oen

for all sorts of drapery.

Sir William Temple. Of the Advancement of Trade in Ireland

When first the pleasing Pleiades appear,

And grass-green meads in promise of the summer near,

Of chiefs a valiant band, the flower of Greece,

Had pleas'd the empires of the Indies leave.

Rowles. Of the Iliads of Theocritus. Iyl. 13.

I have elsewhere noted, that whereas spirit of wine will make a

copper a greenish-like solution, spirit of salt will, if duly employed,

dissolve that metal into a greenish-green liquor.

Bayle. Works, vol. v. p. 631. The General History of Art, title 11.

My treasure now they seize, the golden spoil

They bury deep beneath the grass-green soil

Far is the common field.

Gay. A True Story of an Apparition.

And scarce a chirping grass-hopper in hand

Through the dews dead.

Thomson. Summer

When in summer we take up our grass-hoppers into the stable and

give them store of oats, it is a sign that we mean to travel with them.

The Life of the Honourable Mr. Bayle, vol. i. p. 21.

I demand further, whether any of the patross of spontaneous genera-

tion in plants, did ever see any herbs or trees, except those of the

grass-leaved tribe, come up without two seed-leaves.

Key. On the Creation, part ii.

When through wistone's gloom thy day

Festal shines, the peasant pray,

On the grassy-matted soil,

Round their oars free from toil.

Francis Horace. Ode 16.

If according to the newest mode, it [the part of your garden next

our house] be cut all into grass-plots and gravel walks, the drosses

of these should be relieved with fountain, and the plantations of those

with statues; otherwise, if large, they have an ill effect upon the eye.

Sir William Temple. Of Gardening, vol. iii. p. 230.

Lay by your back, said he, and let us take a turn in the grass-wood,

for I have something to say to you.

The Guardian, No. 2.

Unknowing where th' approaching sight to pass,

She checks her reins, and no the verdant grass,

Beneath the covering trees, her limbs she throws,

To cheat the tedious hours with short repose.

Hud. Orlando Furioso, book xxiii. c. 39.

— Desolation o'er the grass-green street

Expands her raven wings, and, from the gate

Where Senators once the seal of Nations plann'd,

Huseth the gliding snake through heavy weeds,

That clasp the mouldering columns.

Hammer. Pleasures of Imagination, book ii.

One initiated into the mysticist, and so under the obligation of

secrecy (was designed) by a grass-hopper, which was thought to have

no mouth.

Warburton. The Divine Legation, book ii. sec. 4.

In some branches it requires three years before the money is paid,

I believe never less than three in the (early) and grass-land course.

Barker. Thoughts and Letters on Scarcity.

There are some large houses near the public roads, with spacious,

small grass-plots before them, and uninclosed. These, I was told,

belonged to the King; and probably, they are places where the

public assemblies are held.

Cook. Voyages, vol. v. book ii. ch. vii. p. 317.

GRASS.

GRASS.

GRASS.—
GRATE.

Yet, in beans, peas, grass-seeds, grain, fruits, it is so fenced on all sides, so shut up and protected, that whilst the seed itself is rudely handled, sowed into racks, shovelled in heaps, the sacred particle, the miniature plant remaineth unharmed.

Fairy. Natural Theology, ch. 12.

GRASSATION, Lat. *grassatio*, from *grassari*, and this from *gradiri*. See **GRADE**.

A progress, or procession.

If in rice there be a perpetual grassation, there must be in suture a perpetual vigilance: and 'tis not enough to be incessant, but it must be entericall. *Folkham. Reader 8.*

GRATE, } It, *grata*; Lat. *crates*, *crēs* *crēs* *crēs*,
GRATINO, } *tenere*, *conferre*, *quia lignum urum alle-*
GRATED, } *rum tenet*, *Vossius*; *quod ita, oves, porcos,*
 atque alia animalia includamus continemusque; be-
 cause we enclose and confine in them sheep, swine, and
 other animals. *Junius. Grate* then is

That which holds, encloses, or confines; applied to the bars by which persons or things are confined; as the *grate* of a prison, of a stove, or fire-place.

At last he came into as yon door,

That fast was lockt; but he found not at all

Enough the bough to open it withall;

But in the same a little *grate* was light,

Through which he sent his serve, and loud did call.

Spectator. Fœux Quercus, book 1. can. 8.

Thrice with a doleful sound the *grate* broke

Along deaf and hollow, and press'd their fate.

Dryden. Supplices and Guinevere.

If [Ear] is not content only to asperse or deluge a man, nor regards his more injury otherwise than as it is an instrument of his absolute and total ruin. No, it would see him begging at a *grate*, drawn upon a hurdle, and at length dying upon a gibbet.

Smith. Sermons, vol. v. p. 402.

My dear is of opinion, that an old-fashion *grate* consumes coals, but gives no heat. *Spectator, No. 398.*

That she has lost of *grated* port-bottles between the decks, and that she is otherwise fully found as a good transport-vessel.

Barker. Sketch of the Negro Code, vol. 1. p. 285.

No mortal lover yet, I vow,

My virgin heart has lost,

But yet I hear the creature's talk

Without a *grate* betwixt.

London. Hiccup Comed.

GRATE, v. } Fr. *grater*; It. *grattare*; Low Lat.
GRATER, } *gratare*. Skinner from *cortadere*. Me-
GRATING, n. } nage derives from *radere*; *rado*, *rati*,
 rasum, *ratum*, *ratate*, *gratare*, *grater*. In German it
 is *kratzen*.

To rub; so as to cause a harsh, discordant sound; to rub two bodies together, so as to reduce one or both to small particles. Met. to act harshly upon the thoughts or feelings.

They ran together, and tumbled each other on y' helmets, but their spears *grated* not; if they had, by secret likelihood they had taken hurt. *Lord Berners. Froissart. Crugate, vol. 1. ch. 168.*

That when he heard, is great perplexities

His gall did *grate* for grief and high disdain.

Spectator. Fœux Quercus, book 1. can. 1.

I would not have a wench with such a waist,

As might be well with a thumb-nag *embrac'd*;

Whose heavy hips, which set of both sides stick,

Might serve for *graters*, and whose low knees prick.

Shakespeare. The Choice of his Mistress.

The contrary is called harshness, such as is *grating*, and some other sounds, which do not always affect the body, but only sometimes, and that with a kind of horror beginning at the teeth.

Hobbes. Of Human Nature, ch. vii.

The tenderer ear cannot but feel the rude thumpings of the wood, and *gratings* of the rattle, the hoarseness, or some harshness and unmusicalness or other in the best concert of musical instruments and voices. *Mare. The Immortality of the Soul, book 1. ch. 11.*

GRATE.

This supposeth, it would be well that such as are quick and forward to profess the name and undertake the rigour of a Christian course, would first sit down and calculate and ponder the difficulties, the hard *gratings*, and afflicting contrariety that bears to the flesh.

Smith. Sermons, vol. xi. p. 26.

The way to make the oil is to *grate* or rasp the kernel, and steep it in fresh water; then boil it, and scum off the oil at top as it rises.

Dumpey. Foyage, 1681.

Hence it is (saith Ubbolus) that the *grating* and rubbing of these axes against the sockets wherein they are placed, will cause some steepitude and reversionary to that rotation of the cylinder.

Wilhelm. Lucubræ, ch. xv.

Suppose, on the other hand, a man in the same state of indifference to receive a violent blow, or to drink of some bitter potion, or to have his ears wounded with some harsh and *grating* sound, here is no removal of pleasure; and yet here is felt, in every sense which is affected, a pain very disagreeable.

Burke. On the Sublime and Beautiful, sec. 2.

GRATE, } Fr. *grate*; It. and Sp. *grato*;
GRATEFUL, } Lat. *gratus*; *grates* from the Gr.
GRATEFULLY, } *χαίρης*, from *χαίρειν*, *gaudere*;
GRATEFULNESS, } (see **GRACE**, *ante*.) to rejoice.
GRATIFY, } *Gratful*.

GRATIFICATION, } Full of joy, causing joy or pleasure,
GRATIFIER, } or delight;—pleasing, de-
GRATITUDE, } lightful, agreeable; bearing good will or kindness; and thus applied to the return or reciprocation of good will or kindness, of services performed, of benefits bestowed; thankful, willing, or desirous to return a service or benefit. See the Example *gratitude*, from *Cognus*.

To *gratify*, (in Hall,) as we now use,—to congratulate. Gratification, (in Hakluyt,)—congratulation.

Approach with *grateful* hands such bows

that God hath bested here;

Things pleasant now fast to be done

differ not for a year.

Draut. Horace. Epistæ. To Ballatus.

His coming was very *grateful* unto the king, considering what trouble he should have sustained in the siege of so stragg a city: if it had been kept against him.

Brande. Quintus Curtius, book v. sig. O. 3.

I thought the liberality of imposing English names to certain places of note, of right to belong unto our labours; the rather because occasion thereby offered it self *gratefully* to acknowledge the honour due unto them that have borne, and I hope will still continue favourites of this enterprise.

Hakluyt. Foyage, 16. vol. 11. fol. 675. M. Lawrence Keynes.

The soldier haud received these letters & the emperor's lively picture, desired how to *gratify* the pope and to slay his enemy.

Bolt. Foyage of Pope, book v. fol. 100.

While the king laye thus at Calcey the Archdeacon Philip sent to him divers notable persons, not slowly to *gratify* and welcome him into those parts, but also to declare that the archiepsie had offered to repair personally to his presence, with such a number as the king should appoint; so that it were within six wailed towns or fortres.

Hall. Henry 11th. The fifteenth Year.

Whereupon she sent an upper gowne of cloth of gold very rich, an under gowne of cloth of silver, and a girdle of Turke worke rich and fine, with a letter of gratification, which for the rareness of the style, because you may be acquainted with it, I have at the end of the discourse hereunto annexed.

Hakluyt. Foyage, 16. vol. 11. fol. 306. Mr. Richard Wray.

And why did God in man this soul refine,

But that he should his maker know and love?

Now if here he counsel'd, and cannot choose,

How can a *grateful* or thank-worthy prove.

Dantes. Immortality of the Soul, sec. 8.

Two God himself that here t'nd every tongue,

And *gratefully* of Him alone they sang.

Cooley. The Desires, book 1.

And moostly out of *gratuitousness*, in remembrance of the many courtesies done to him before by David King of Scots, he left him the country of Huntingdon.

Baker. Henry 8th. Ann 1155.

GRATE.

Or that, when thou [wings] the gorgeous life had doft,
Some one that would with grace be gratified,
From him would steal thee privily away,
And bring to her so precious a prey.

Sperver. *Maispemea*.

The earl's drift herein could not be without manifest ambition,
To make himself one of the greatest men of England, by this *gratification* of the French, with his master's charge and dishonour.

Sperver. *Henry VI.* Act 1. sc. 1. ch. vi. (38.)

It chanced he had under him in one of his dominions, a briber, a gift-taker, a *gratifier* of rich men.

Leisner. *Sermon the third, preached before King Edward.*
That the base ingratitude of the Romans towards their best citizens may yet appear more odious, I will here set besides it, the unparalleled example of *gratitude* in the Lord Cromwell, Lord Chancellor of England, under King Henry the VIIIth, toward Francis Frescobald, a Florentine Merchant.

Hobbes. *Apologie*, book iv, ch. x, sec. 5.

'Tis no dishonour to confer your grace
On one descended from a royal race;
And were he less, yet years of service past
From grateful souls exact reward at last.

Dryden. *The Cuck and the Fair*.

They [the Colonists of New England] know not where or how to publish their *sublime notes*, or *memorials* of it under your acceptance, but still they do *gratefully* recommend you and your well-devoted labours in their prayers to God.

Boyle. *Works*, vol. vi. p. 652. *Letter from Leonard Hoar.*

My best and intended design of *gratefulness* was not unlike a poor man's shift, in Cambridge, who, finding himself unable to pay Dr. Winterton for his medical care of him in his sickness, bestowed by legacy his body so the doctor, for the best payment, he could make.

Id. *ib.* p. 329.

I had also studied Virgil's design, his disposition of it, his manner, his judicious management of the figures, the sober retrenchments of his sense, which always leaves somewhat to gratify our imagination, on which it may enlarge at pleasure; but, above all, the elegance of his expression, and the harmony of his numbers.

Dryden. *Dedication to the Axioms*.

He never tells his disciples they may have satisfaction here if they lie up-o their beds of down with their hands full of tormenting cares, that the pleasure of immure life lies in the *gratification* of the senses, and is making what use they can of the world.

Stillingfleet. *Sermon* 5, vol. i.

Shall the commonness and continuance of these exceeding favours, that they are not given to us once only, and transiently, but continued, (that is, given so so often as time hath instants,) and with an uninterrupted perseverance renewed unto us; shall this state and converse our *gratitude*, which in all reason should mainly increase and confirm it?

Burrow. *Sermon* 9, vol. i.

In [Hope's] *grateful* stimulus produces a pleasing and salutary flow of the natural spirits, and diffuses a temperate vivacity over the system, directing a due degree of energy to every part.

Cogen. *On the Passions*, vol. i. part ii. ch. li. sec. 1.

Science *gratefully* attributes to the same source a Library and Observatory, [Hutchinson] happily placed in a critical situation, whence the streams of knowledge, like the blood circulating from the heart, may be generally diffused.

F. Ains. *Enops*, vol. i. No. 38.

The objection, the reader sees, consists of two parts: the one, that Abraham must doubt of the author of the command; the other, that he would be misled concerning his attributes; or in the *gratefulness* of human sacrifices to him.

Warburton. *Remarks on several Occasions*, part ii. res. 29.

But less, methinks, than sacrifice might serve—
(For was it less? that heathens would have dared
To strip Jove's statue of his own wreath,
And hang it up in honour of a man?)
Much less might serve, when all that we design
Is but to gratify an itching ear,
And give the day to a musician's praise.

Cowper. *The Task*, book vi.

The riches of the world, and the *gratifications* they afford, are on apt, when their evil tendency is not opposed by a principle of religion, to beguile that friendship for the world which is enmity with God.

Horley. *Sermon* 10, vol. i.

GRATE.

GRA-TUITY.

Sweet is the breath of vernal show'ers,
Thou best's collected treasure sweet,
Sweet Musick's melting fall, but sweeter yet
The still small voice of gratitude.

Greg. *Ode for Musick*.

Gratitude is a pleasant affection, excited by a lively sense of benefits received or intended, or even by the desire of being beneficial. It is the lively and powerful reaction of a well-disposed mind, upon whom benevolence has conferred some important good.

Cogen. *On the Passions*, part i. ch. ii. class 2.

GRATIOLA, in Botany, a genus of the class *Diam-dria*, order *Monogynia*, natural order *Scrophularia*. Generic character: calyx seven-leaved, the exterior spreading; corolla tubular, resupinate; filaments four, two of which are sterile; capsule two-celled, two-valved, many-seeded.

More than twenty species, herbaceous plants, natives of both hemispheres.

GRATUITY, } *Fr. gratuit*; *Sp.* and *It. adj.*
GRATUITOUS, } *gratuito*; *Lat. gratulus*. See
GRATUITOUSLY, } *Gratuitely*. Applied to
GRA-TUITY, } Any thing given from mere kindness or good will; a voluntary or free gift; not stipulated or bargained for.

The justice, that so by promissu completh
For by words none to worldly desires,
That gratis hys grace to men doth impart.

Wycl. *Certaine Psalms*, psalm ii.

Putting him in remembrance of the great love and manifold *gratuities* whiche he kindeless unto the begynnings of his reign had exhibited and shewed to the same Kinge James.

Hall. *Henry F.* *The tenth Year*.

These schools are of two kinds: first, those wherein only a salary is given to the schoolmaster to teach children *gratis*; and those i converse are good.

Fauler. *Worthen*, vol. i. p. 22. *General Writings*

All these kindnesses reflected not, nor all these *gratuities* assigned not to make this King James friendly to the realm of England.

Grosven. *Henry VI.* *The second Year*.

A large hundred marks annuities,
To be given me in *gratuities*,
For due service and to come.

Ben Jonson. *The Fisher-woman. The Petition of Poor Ben to King Charles*.

The Commandments are made laws to be wholly by threatenings; for when we shall receive a crown of righteousness in heaven, that is by way of gift, merely *gratuities*, but the pains of the demand are due to them by their merit and by the measure of justice.

Fagler. *Rule of Conscience*, book ii. ch. lii. rule 81.

Our pardon is free and *gratuitous*; for whosoever God death he doth it freely, for his own sake, without respect to any former debts, or expectations of any future recompence.

Hepburn. *Sermons*, fol. 370.

The Cavaliers and Prosyterians of the city, hoping to improve this opportunity, invited them to join with the city, as they termed their party there; promising them their whole arrears, constant pay, and a present *gratuity*; giving them some money in hand, or as earnest of the rest.

Lutins. *Memoirs*, vol. ii. p. 330.

The Greek word signifies, most *gratuitous*, most free, unadvised, and the pure effect of grace.

Bates. *Everlasting Rest of the Saints*, ch. vii.

I am assured that there are several books of this kind to be purchased at very easy rates; and I could wish that your own abilities, or the assistance of some charitable and well disposed neighbour, might light these *gratuities* in the families of the poorer sort.

Bishop Hudd. *To the Clergy of the Diocese of St. David's*.

Justice, how ever, never was in reality eliminated *gratis* in this country. Lawyers and attorneys, at least, must always be paid by the parties.

Smith. *Wealth of Nations*, book ii. ch. i. p. li.

By officiating in petty chaplaincies, and performing, now and then, certain offices of religion for small *gratuities*, they received the means of maintaining themselves, until they were able to complete their education.

Burke. *On the Penal Laws against Irish Catholics*.

GRAVE. When he was digged up, which was in the presence of the magistracy of the town, his body was found entire, not so all putrid, so all smell about him raising the mists of the *grave-clothes*.

Henry More. An Aristotele against Aristotle, book iii, ch. viii.
When you are ask'd this question next, say a *grave-matter*: the houses that he makes, last till Doomsday.

Shakespeare. Hamlet, fol. 277.

A dark befuddling unsluckly that so starves and kills the apprehension of the soul, in divine matters especially, that it makes a man as meet for such contemplations as if his head was filled with cold earth or dry *grave-mould*.

Henry More. An Aristotele against Aristotle, book iii, ch. xiv.

In Ages past the glory of a few,
Their Country rashly in destruction drow,
Devising genius, and titles full of pride,
Inscrutable on *grave-stones* which their ashes hide.

Bowman. Jernall. Satire 10.

Oft, when she visited this lonely dome,
Strange voices issued from her husband's tomb:
She thought she heard his summons her way,
Invited her to his grave, and chide her stay.

Dryden. Virgil. Æneid, book ix.

Are we become like *vermin* or *grave-diggers*, that by living as it were in the charnel-house, and daily conversing with the bones and skulls of dead men, at last become hardened, and of all mortals are the least apprehensive of their mortality.

Bishop Hall. Sermon 20.

I saw one of this *grave-fronts*, which I shall have elsewhere occasion to mention.

Dampier. Voyages. Anno 1688.

Suppose a man should dig up a large stone, of the shape of an ancient tomb-stone, with a distinct inscription on it, of the same and quality of some person said to be buried under it; can any rational man doubt whether it were not a *grave-stone*?

Milton. Natural Religion, book i, ch. iii.

A little rule, a little way,

A sun-beam is a winter's day,

Is all the proud and mighty have

Between the cradle and the grave.

Dryden. Granger Hall.

I never saw in my life a worse *grave-digger*. I had a sexton, when I was clerk, that should have dug three graves while he is digging one.

Felding. History of a Foundling, book xvi, ch. x.

Their images, columns, shrines, reliques, altars (or *grave-stones*) and temples (which were their sepulchres) are sufficient proofs, that the objects of public worship were such dead men and women as superstition deified.

Farmer. On Miracles, vol. iii, ch. iii, sec. 2.

GRAVE, } The same word as *grave*; *ante*, q. v.
GRA'VING, } To cut a *grave* into; to cut or carve
GRA'VING, } into; to make incisions; to inscribe;
met. to imprint or impress upon the mind.

That rule for besouren
But is graves is } *grave* and is gold tables.

Peter Planchon. Vision, p. 296.

Therefore either we be the kynde of god we schelen not demne that golly thing is lit gold and silver either ston, either to *graven* of crifte and thought of woe.

Wiclif. The Devis of Apollia, ch. vii.

Who can me [Nature] controule?
Pigmalion? not, though he be large, and late,
Or *grave*, or peice.

Chaucer. The Devours Tale, v. 11949.

Mye her is growes into ston,
So that my lady there upon
Hath such a pryncle of leese *grave*,
That I can scold my selfe none.

Gower. Conf. Am. book i, fol. 11.

And for men shall the sothe witte
They lase her epitaph write,
At thyrge, shilde aside stable,
T'wixt litters *grave* on a table
Of marble were, and side this.

Id. B. book iv. fol. 83.

And in my heart also
Is *grave* with letters depe,
A thousand sayes and mo
A flood of tears to wepe.

Wynt. The Lamer's Sorrowful State, &c.

Who that both rebis *Seamus Cheronimus*, in his booke called *The Power to Incarnations that Prayers have lost*, shall finde that *Rossinus*, founder of Rome, honored greatly *grave* in stone.

Golden Bibe, ch. ii.

Just like a marble statue did he stand

Cut by some skilful *grave*'s artist hand.

Cowley. Pyramus and Thisbe. The Song.

What figure of a body was *Pyrippus* ever able to *form* with his *grave*; or *Apelles* to paint with his pencil, as the comedy to life expresseth so many, honored greatly *grave* in stone?

Ben Jonson. Dacorumus, fol. 128.

But to descend to the modern names both of the art and instrument: the French call it a *particulier taille d'oser*, or *tailleur* cut; whether wrought with the hurn (for so they term the instrument which is call the *grave*) or with aqua fortis.

Ecclij. Miscellaneous Writings. Sculpture, ch. ii.

To what purpose should characters be given on the mind by the finger of God, which are not clearer than those which are afterwards introduced, or cannot be distinguished from them.

Locke. On Human Understanding, book i, ch. ix.

I have had a *grave* so well tempered (but by whom I know not) that all the known ways used by me and others (who wondered, as well as I, at the successfulness of my industry) could not deprive it of its temper, as they would have done any *grave* that we make here; and it was afterwards affirmed to me, that it was made of steel tempered at Damascus.

Boyle. The Usefulness of Experimental Philosophy.

His father himself instructed him; and he [Hobbes] learned besides, *graving*, carving, modelling and architecture: in the two latter branches he was excellent.

Walpole. Anecdotes of Painting, vol. i, p. 104.

George White afterwards made use of the *grave* for forming the black spot in eyes, and sharpening the light, which in preceding annotations he observed had never been successfully directed.

Id. Catalogue of Engravers, vol. v, p. 141.

GRAVE,

GRA'VELY,

GRA'VENESS,

GRA'VEOLENT,

GRA'VID,

GRA'VIDATE,

GRA'VIDATION,

GRA'VIDITY,

GRA'VITATE,

GRA'VITATION,

GRA'VITY,

GRA'VOUS,

GRA'VOUSLY.

Fr. It. and Sp. *grave*; Lat. *gravis*, heavy, *forte*, says Vossius, *quasi geravis*, a gerendo: nam *gravia ferri, tollique necesse est, unde et tolerari ea dicuntur*.

Grave is generally applied metaphorically; *gravely*, literally and met. *Gravida*, Lat. *gravida*, *quæ jam gravatur conceptu*. *Grave*, met.

Weighty, important, steady, serious.

For a *grave* and honest matron sheweth the woman, be she maid or widow, naked to the waist; and likewise a sage and discreet man exhibiteth the waker naked to the woman.

Mere. Utopia, book ii, ch. viii.

These tricks and manie such like, or any to be equid, is this oration & preface, for a man to wonder & please him to so, how these incarnate diants could so aduicidly, so *grave*, and so confidently say ye shall, & so impudently, so rashly, so peravellid, and so straightly recent and saie now now.

Steph. Bishop of Winchester. Of True Obedience. To the Reader.

And farther the forsyd Lyon desired an abstinance of waite to be tak't, till the two dykes right have communication of *graves* matters concerning the walls of beake the *resides*.

Hall. Edward IV. The twenty-second Year.

He therefore summoned agayne his great court of parliament, wherto he would that there should be elected the most prudent *graves* persons of every countie, cytie, porte and borough.

Id. Henry VII. The first Year

GRAVE. The arts arrived there, and wisely extracted the noblemen, gravely persuaded the magistrates of the cities and towns, and gently and familiarly ruled and tracted the vulgar people.

Hall. Henry IV. The first Year.

But now because I will not anger him, I will let that scoffing question go, and I will ask him now another wiser thing, a thing of that weight and gravitas, that it waieth some soles downe unto the deepe pit of hell.
Sir Thomas More. Works. fol. 1035. Answer to the Poygned Boke, &c.

Therefore thou one of them, who seem'd it right
To be the greatest and the gravest night,
To her bespeaks.

Spenser. Faerie Queene, book v. can. 7.

To which the king they gravely did invite
By the most strict and ceremonious way;
No circumstance omitted, nor so rife,
That might give colour to their new essay.

Dragoon. The Second Year, book i.

From Pallas towne there flows a fuscous brood,
Win first full'd Persians, with her gullant some;
He who by stratagems victorious stood,
And he whose gravest care rag'd rag'd had wonne.

Starling. Doomsday. The sixth Hour.

—The gracious king
To ease and crown their gravest piety,
Grants their request by his ancting eyes.
Steuenson. Psyche, can. 15.

It [the command which the sun hath over all the primary planets] is supposed to depend in a great measure upon a sort of *gravitating* power in the nature and motion of the sun, somewhat like unto that in the earth, by which all bodies are made to descend.

Grave. Como Sacra, book i. ch. ii. fol. 8.

This much is plain; that the several species of moving powers are all of kin to the magnetic, so is *gravitation* itself.

Id. B.

It is agreed, that the reverence and intensiveness of any pleasure is proportionable to the activity, power, and energy of the subject, which is affected with such pleasure, and to the *gravitation*, bent, and pressure such a subject hath to the object that delights it.

Dryden. Of Man's Soul. The Conclusion, p. 129.

So! to that shore one is an ancient grave,
Whose noisy locks great *graves* did crown,
Holding in hand a goodly wrong word.

By fortune came, led with the uncouth sorrow.

Spenser. Faerie Queene, book ii. can. 6.

Length therefore is a thing which the *graves* and wright of such actions [Prayer] doth require.

Hucker. Ecclesiastical Policy, book v. fol. 251.

Here me, my friends! who this good banquet grace,
Tis sweet to play the fool in time and place,
And with care of their with the wise beguile,
Make the sage frolic, and the serious smile,
The grave in merry measures levit about,
And many a long-repeated word bring out.

Pope. Homer. Odyssey, book xiv.

They began their round about 11 o'clock at night, and having paced it *gravely* about the streets till 2 or 3 o'clock in the morning, their idols were carried with much ceremony into the temple, by the chief of the procession.

Dampier. Voyages, Anno 1687.

The butter, which was more remote from the leather, was yellow and something *gravelled*, yet it was edible.

Boyle. Aqueo-Mechanical Experiments, art. xvii. exp. 19.

Those who have Nature's steps with care pursued,
That matter in with active force endued,
That all its parts magnetic power exert,
And to each other *gravitate*, meet.

Blackmore. Creation, book ii.

The nutritive, accretion, and entire conformation of his body, out of her blood and substance; whence her womb is said to bear him (blew in the womb that bore thee) to have been *gravitated* or great with child.

Barrow. Sermon 24. vol. ii.

As to *gravit* figure expresseth a proper *gravitation*, so doth it *GRAVE*. *gravit* excludeth a proper conception.

Pherson. On the Creed, art. iii.

Women obstructed have not always the forementioned symptoms; in those, the signs of *gravitation* and obstructions are hard to be distinguished in the beginning.

Arbutnot. Rules of Diet, p. 343.

The most considerable phenomenon belonging to terrestrial bodies is the general action of *gravitation*, whereby all known bodies in the vicinity of the Earth do tend and press towards its centre; not only such as are sensibly and evidently heavy, but even those that are comparatively the lightest, and even in their proper place, and natural elements, (as they usually speak) as air *gravitates* even in air, and water in water.

Beauly. A Confutation of Atheism. Sermon 7.

Without *gravity*, the whole universe, if we suppose an undetermined power of motion infused into matter, would have been a confused chaos, without beauty or order, and never stable and permanent in any condition.

Id. B. Sermon 4.

As vivacity is the gift of women, *gravity* is that of men.

Spechtler. No. 128.

Justice is grave and decorous, and in its punishments rather seems to submit to a necessity, than to make a choice.

Burke. On the Revolution in France.

The magistrates having complained to him of some irregularities committed by one of his domestics, that he might be restrained in future, the *grave*ly told them, that he would put it out of the man's power to offend the laws a second time, and gave immediate orders for his execution; which was with difficulty prevented.

Cyprien. On the Passions, vol. ii. note B.

To act with any people with any degree of comfort, I believe we must contrive a little to assimilate to their character. We must *gravitate* towards them, if we would keep in the same system, or aspect that they should approach towards us.

Burke. Letter to the Honourable Charles James Fox.

—That low

And arid gravitation of his poor's
To a will tied to draw him, with such force
Resistance, from the centre he should seek,
That he at last forgets it.

Cowper. The Task, book v.

If I were to explain the motion of a body falling to the ground, I would say it was caused by *gravity*; and I would endeavour to show after what manner this power operated, without attempting to show why it operated in this manner.

Burke. On the Sublime and Beautiful, part ii. sec. 1.

Hast thou grown old amidst the crowd of Courts,
And turn'd th' intrusive page of human life,
To cease, at last, of reason to a lover?
Such ill-tim'd *gravity*, such serious folly,
Might well tempt the solitary student,
Th' unpepp'd dervise, or sequester'd friar.

Johnson. Irene, act iii. sc. 1.

GRAVE is also used in English as equivalent to the German *Graef*. Archdeacon Nares (*ad v.*) gives three citations in which it is applied to Prince Maurice of Nassau, and he adds that there still is, or lately was, in Whitechapel, an alehouse sign of the *Old Grace Maurice*.

The title is of great antiquity, and Spelman (*Gloss. ad v.*) has illustrated it diffusely. *Grafo*, *Graphio*, *Gravio*, or *Graphio*, he says, is properly *Judex fiscalis*, (a Revenue officer), and afterwards *Comes*, *Viccomes*, *Judex*, *Præses*, *Præpositus*. To begin with its Etymology: In the Laws of Edward the Confessor, de *Græcio*, c. 35. it is thus deduced, *ex Anglico* $\gamma\rho\alpha\phi\iota\sigma$ *et* *de Latino* $\gamma\rho\alpha\phi\iota\sigma$ *enim* *pax* *est*; *væ* *misericordia*, *ipso* *Domino* *attestante*, *qui* *dicit*, *Væ* *tibi* *Bethsaida*, *Væ* *tibi* *Corozaim*! *Greece* *igitur* *ideo* *dicitur* *quod* *jure* *debebat* $\gamma\rho\alpha\phi\iota\sigma$, *id* *est*, *pæcem*, *ex* *illis* *facere* *qui* *Patria* *infernal* *væ*, *id* *est* *misericordia*.

In etymo ridiculæ, ut crebro id æculum, continues

GRAVE.
GRAVEL.

Spelman with much justice: and the derivation which he affords from the Saxon is far better, *geper*; by contraction *per*, whence Grave and Reve. The radix *per* is *to follow, rapere, erigere*; and thus a Grave is frequently styled by the mediæval writers *Censor, Exactor*; as the Compiler of the *Gazophylacium Anglicanum* (1689) expresses himself, (*ad r.*) "because Graves, perhaps, were only as griping Publicans or Taskmasters in the Ancient German Empire; or rather Princes Accountants, as Julius Capitolinus calls them; but they are now come to greater honour."

Lambard, according to Spelman, derives from *repecan, regere*; Lipsius (*Lozanum*, i. 10.) from *rip-d-um, scribere*.

The following are the different Graves which Spelman enumerates:

Mergrove, *more, major, clarus. Dominus major.*
Mangrove, Lord of the Marches, *Marchio, Limita-nus Comes.*

Palansgrave, *Paltzgrave, Comes Palatinus*, a title originally common to all who held office in the Imperial Palace.

Rheingrave, *Comes Rheni*, from the River.
Wildgrave, *Comes Pagi Silvestris.*
Landgrave, *Comes Provincialis.*
Gograve, Germ. *gou, Pagus, Comes Pagi.*
Burggrave, *Comes Burgi, l. e. Castelli, Castellanus.*
Centgrave, *Comes centum militum.*

In English the termination is usually Greve or Reve.

Shiregreve, whence Sheriff. The Chief of the Shire.

Portgreve, the Chief of the Port; the old appellation of the Lord Mayor of London, and in the days of Spelman of the Mayor of Gravesend.

Trithingreve, Thingreve, and in German Dingrave, Chief of the third part of a Shire.

Ledgreve, Chief of the *Leda*, Lath or Rape.
Hundredgreve, Chief of a Hundred.

Tungreve, *Tungepepe, i. e. villa præpositus*, Bailiff of the Manor.

Seareve, the officer who looks after wrecks.
Dikereve, the officer who looks after dikes and embankments.

GRAVEL, *v.* } Fr. *gravel, gravier, gravois*; It.
GRAVELL, *v.* } *gravella; D. gravel.* Skinner
GRAVELLY, } thinks either from the Lat. *glau-rola*, (*l* in *r* and *r* in *r mutatis*),
GRAVEL-PITS, } or a *gravano*; because ships are
GRAVEL-WALKS, } loaded with gravel, as ballast. Serenius refers it to
load with gravel, as ballast. Serenius refers it to
grave, to dig out; not without some appearance of probability.

To gravel; to cover or overlay with gravel; to stick or be set fast in the gravel; met. to stick or set fast, to embarrass, to perplex.

And he stood on the gravel of the sea.
Wiclif. Apocalyp., ch. vii.
And he schal guide hem into baid whos nombre is as the gravel of the sea.
Id. B. ch. xx.

And with that water that ran so cleve
His face I wash, tho saw I weie
The bottom I pould eriecle.
With gravel, full of stones there.
Chaucer. The Romance of the Rose, fol. 117.

I had a while talked with him, first of his diseases both in his breast of a'ile, & his reynes move by reason of gravel and stone, & of the cramps that dyvers nyghts crept him in his legges.
Sir Thomas More. Works, fol. 1434. Letter to Lady Alington.

If they [eggs] be souped warme, before any other meat, they do heal the grefes of the bladder and raynes, made with grease.

Sir Thomas Elyot. The Castel of Heith, book ii. ch. xiii.

To note the islands, whether they be high land or low land, mountain, or flat, gravelly, clay, chalk, or of what soever, woody or not woody, with springs and rivers or not, and what wild beasts they have in the same.
Hakluyt. Voyages, 4to. vol. i. fol. 438. Notes on writing given by Mr. R. Hakluyt.

For want of which (which all their reading and language cannot supply) they are thus often grumbled and mistaken.

Chapman. Homer. Iliad, p. 253. Comment on Book 17.

The physician was so grumbled and amazed withall, that he had not a word more to say.

Sir Thomas North. Plutarch, fol. 764. (Antonia.)

Most physicians doe highly commend their roots [sugarbeets] brewed and taken in white wine, for to expell the stone and gravel.

Holland. Plin., vol. i. fol. 53. book xx. ch. x.

They further say they will ride again,
No not when that some years should be expired,
Although the way were mountains or plains.

And though the way were gravelly or miry.

Hurington. Orlando Furioso, book xxxiii. at 68.

Those creatures which Nature hath left without weapons, yet they are armed sufficiently to vex those parts of men which are least defenceless and obnoxious to a man-beast, to the roughness of a sow's gristle, to the inciveness of a gravel-stone, to the doct of a wheel, or the unwholesome breath of a star looking away upon a siamer.

Taylor. Sermon, 7, part iii.

Mat, who was here a little gravelly,
Tost up his nose, and would have said 'd.

Prior. Alms, ch. 3.

The coarse lean gravel on the mountain sides,
Seares dewy beverage for the best provides.

Dryden. Virg. Georgics, book ii.

The sand was at last so gravelly, that it hindered our boring any deeper.

Darwin. Phycology, book iii. ch. ii. note 6.

One of these people told a gentleman who said he saw Mr. such-a-one go this morning at nine o'clock towards the gravel-pit, Sir, I must beg your pardon for that; for tho' I am very loath to have any dispute with you, yet I will take the liberty to tell you it was when I saw him at St. James's.

Spectator, No. 13.

In the eel, which has to work its head through sand and gravel, the roughest and hardest substances, there is placed before the eye, and at some distance from it, a transparent, honey, convex case or covering, which, without obstructing the sight, defends the organ.

Paley. Natural Theology, ch. iii.

We ranged the coast to the straight, [Le Maire] and had soundings all the way from 40 to 20 fathoms, upon a gravelly and sandy bottom.

Cook. First Voyage, book i. ch. vi.

My garden was laid out in gravel-walks, intersecting each other in right angles, and its only ornaments were a few yew-trees clipped into paracocks.

Knox. Essays, vol. i. No. 75.

GRAVY. This word, though as old as Chapman, is not found in any of our old Dictionaries. Junius has *groaves*, which he explains, the juice of boiled or roast meat, remaining in the dish after the meat is cut into pieces. And in Swed. *gref-aver* is *sorda*.

The juice that flows from flesh when dremed, or while dressing.

There are now at five
Two breasts of goat: both which, lat Law set downe
Before the maw, that wins the dyes retaine,
With all their fat and grease.

Chapman. Homer. Odyssey, book xvii.

Then was set to him
The goodly goat's breast propped (that did swim
In fat and grease) by Antinous.

Id. B. book xvii.

GRAVY.
—
GRAZE.

I have been invited to a pawnbroker's table, by pretending to hate grey; and am now actually upon treaty of marriage with a rich widow, for only having observed that the hawk was flying.

Goldsmith. The Citizen of the World. Letter 26.

GRAY. See GREY.

GRAY, *fr. græio*; *Fr. grisarde*; so called *nifallor*, says Skinner, from the colour.

A budger, or brock.

The grapes, polcats, or bucks, have a cast by themselves, when they be afraid of hunters; for they will draw in their breath so hard, that their skin being stretched and pulled up withal, they will avoid the biting of the hound's tooth, and check the wounding of the hunter; so as neither the one nor the other can take hold of them.

Holland. Pline, vol. i. fol. 218.

GRAYLING. A fish of the salmon tribe, (*Salmo thymallus*, *umbr.*) Perhaps, says Skinner, so called, a colore cinereo.

And is this river by embers, otherwise called graylings.

Holland. The Description of Britain, ch. xiv.

Or stream now, or sea's

A large parriser will fish

Trount and grayling to rise are so willing.

Cotton. The Angler's Ballad.

The grayling haunts clear and rapid streams, and particularly such as flow through mountainous countries.

Pennant. British Zoology. The Grayling.

GRAYNARDS, *i. e.* granaries.

The people, for as much as on a tyme they lacked corne in theyr graynards, would thence daie hym with stones.

Sir Thomas Elyot. The Governour, book ii. ch. ix.

GRAZE, *v.* } A. S. *gras-ian*, *pascere*, *degrascere*,
 } to feed upon; and *graz*, that which is
GRAZIER, } (fed upon, *sc.* by cattle.
GRAZING, } To feed upon, to eat, to bite, to

bite close, without destroying the root; thus, perhaps, to come or approach close, no as to touch gently in passing over or along; and, consequently, to rub or touch lightly, gently, in passing over.

And like an ox under the fute

He grazeth as he needs mote

To gette him his loose fode.

Gower. Conf. Am. book i. fol. 25.

They feede and graze theyr cattle wandring through the desert and wyde forest.

Arthur Golding. Justice, book ii. fol. 9.

Ich here footeles singe,

And see the graze springs,

Whyte by ye alyre,

Ur ship is come to ryre.

The Guest of King Horn, line 134. In Ritson. Met. Rom. vol. ii. p. 96.

And therefore, if inquisition were bad of such penall statutes, there should be fewe noble mee, merchants, farmers, husbandmen, grayners nor occupiers, but they should be founde transgressours and violaters of the same statutes.

Hall. Henry VII. The seventh Yere.

The cattle grazing then abroad

(As was his vae slaves)

The graze left his cruell denoe

To seek his curred praine.

Hemart. Albion's England, book ii. ch. xi.

— Her butt'ing breast, her fillings sooner feels

And with more lavish waste, than all the grazer needs.

Drayton. Polyolbion, song 26.

England is fruitful of herds, and abundance with cattell whereby the inhabitants be rather for the most parte grazer than ploughmen, because they give themselves more to feeding than to tillage.

Stow. Description of England, ch. fol. 2.

He gave my kine to graze the flowery plain;

And to my pipe renew'd the rural strain.

Dryden. Virgil. Pastoral 1.

Which, with the grazing of a bullee upon the face of one of the servants, and the threatening of the besiegers to spring the other mine, and then to storm it, if it was not surrendered before the hour-glass, which they had turned up, was run out, so terrified the latter therein, whereof there was a great number, that they agreed to surrender it.

London. Memoirs, vol. i. p. 51.

— On the barren heath

The shepherd tends his flock, that daily creep

Their wand'ring dross from the heavy turf,

Sufficient; o'er them the cackling fowls,

Close grazer, finds wherewith to ease her want.

Philips. Cato, book i.

The other [bill was] for regrating of victuals and other things, wherein one principal point was that neither grazers, nor some else, should buy any cattle, and sell the same again within a certain time.

Stowe. Ecclesiastical History, Anno 1546.

The blessings of his reign were to reach even to the brute creation; for the beasts of the forest were to live their savage nature, that the ox might graze in security within sight of the lion.

Hobart. Diamures. On the Prophecies of the Mosaic, &c.

Our graziers still continue subject to the old monopoly. Graziers, separated from one another, and dispersed through all the different corners of the country, cannot, without great difficulty, combine together for the purpose either of imposing monopolies upon their fellow-citizens, or of exempting themselves from such as may have been imposed upon them by other people.

Smith. Wealth of Nations, book iv. ch. viii.

GREASE, *v.* } Fr. *n. grasse*; *It. grasso*, from
GREASE, *i. e.* } the Lat. *crassus*, because *crassa*, that
GREASE, } is (*pinguis*) fat bodies abound in
GREASE, } grease (*adipis*). Skinner.
GREASE, } To rub over, to cover with grease,

with a fat, unctuous, or oily substance; met. (as any thing greased is more easily moved or dragged) to grease is, to use, employ, or apply some influence or inducement, to pay well, to hire, to bribe.

Hu saathide his cyle nyd his best wold waste,

And wythe fur wyf pylde & grece wyf gynes in caste.

R. Gloucester, p. 410.

— You after that he hath,

She greaseth this guest with sauce of sorcery,

And fedde his minde with knacks both quiet and strange.

Gauguin. Wives. Don's Soliloquy to Brabant.

As for Epicurus it appears plainly, he betrayed Scythopolis, and some other towns to the Jews, having been well rewarded in the fat for his pains.

Vaher. Annals. Anno Mundi 3805.

The Romans knowing full well what would be the result of all, and suspecting the league would be tampering with some, by greasing them in the fat to obstruct the war, made a decree in the senate, prohibiting any person whatsoever to lend them any thing.

Id. B. Anno Mundi 3935.

Among the medicinale parts which be common to all living creatures, their fat deserveth greatest commendation: but especially swine grease, which in old time they used with great ceremony in religion.

Holland. Pline, vol. ii. fol. 318.

He hath followed your Court, and your last predecessors, from place to place, any time this seven years, as faithfully on your spite and your dripping-pans have done, and almost as graciously.

Beaumont and Fletcher. The Woman-Hater, act i. sc. 1.

His greishe lockes long grown and rebound

Disordered long about his shoulders round,

And hid his face.

Shakespeare. Hamlet, book i. sc. 9.

But still Uvidius courts the marriage bait,

Leeds for a son, to settle his estate.

And taken no gifts, though every piping heia

Would gladly grease the rich old bachelor.

Defton. Juvenal Satire 6.

They besmeer themselves all over with grease, as well to keep their joints supple, as to fence their half naked bodies from the air, by stopping up their pores. To do this the more effectually they rub not over the greased parts, especially their faces, which adds to their natural beauty as painting does in Europe.

Dampier. Voyage, Anno 1691.

4 T 2

GRAZE
—
GREASE.

GREASE. Upon the most of these stones after they are cut, there appears always, as it were, a kind of *greasiness* or uncleanly-
 ————
 GREAT. *Boyle. On the Intrusion Mitras of the Port. of Quincent Sales*, sec. 11.

Some with a noise and greasy light
 Are sought, as men catch larks by night,
 Edward and hamper'd by the snail,
 As masses by the leg catch (swell).
Butler. Hudibras, part ii. can. 3.

Their method of feeding corresponds with the notions of their persons, which often smell disagreeably from the quantity of *grease* about them, and their clothes never being washed.

Coat. Third Fagot, book i. ch. viii.

'Tis true she dress'd with modern grace,
 Half naked at a ball or race;
 But when at home, at board or bed,
 Five greasy night-caps wrapp'd her head.
Goldsmith. The Double Transformation.

But as they rub their bodies constantly over with a red paint, of a clayey or coarse ochrey substance, mixed with oil, their garments by this means contract a rancid offensive smell, and a greasy odourous.
Coat. Third Fagot, book i. ch. ii.

GREASE appears to have been corrupted into *Greece* in an expression familiar to our old Writers. "a hart of Greece," Archdeacon Nares (ad c.) cites from Ives's *Select Papers*, "capons of high Greece," as a dish at the Coronation feast of Elizabeth, Queen of Henry VII.

GREAT, *n.* } A. S. *great*; D. *groot*; Ger. *groß*; Fr. *gros*; It. *grosso*. All, says Skinner, from the Lat. *crassus*. Serenius derives *great* from *græ, crescere*; but the A. S. *greatian*; Dutch. *grooten*; *grandine*, *grandescere, crescere*, to be or become large, to increase or *grow*, seems to present a satisfactory Etymology.
 GREAT-ADJ. } To *greaten*, is
 To increase, *grow*, or augment in size; to enlarge, to magnify, to aggrandize. And *great*, the *adj.*

Increased, *grown* or augmented in size, quantity, or number: enlarged, magnified, extended, filled; *great* in power or wealth; powerful, wealthy, opulent; in rank, consequence or authority; eminent, illustrious, authoritative, important; preeminent; grand.

To be *great* with any one; i. e. to be on terms of great intimacy or friendship; in the North of England they say, such a person is *thick* with another, i. e. keeps close company, is on terms of close intimacy. Dr. Jamieson (needlessly) gives a different Etymology for *great* so used.

Hee comen alle abosten hym, so þat þe first y sey,
 þat heo were of *gret* power, & noble kic & kny.
R. Glouceter, p. 11.

For þe herte was so *gret* for þe fater de þe
 þat he se mygt glad be, as he unwake were.
Id. p. 135.

Whan God had done his wille of Edmund hereide,
 Kooote into London cam with *gret* pride.
R. Hume, p. 48.

Kyng Philip of France fulle *gretely* he noyed
 þat R. had such chance, þe castelle had destroyed.
Id. p. 184.

— And taketh hym to penke
 That God his *greatest* help.
Pierre Pluchman. Faun, p. 267.

And cheppethis caren, shal þe nat grete
Gretithe on by gyle þe bote yf þy wille wolle.
Id. p. 200.

*Grey greteddel quene, with gold by the sighan,
 And sayes that her master is a scholre.*
Pierre Pluchman. Credo, sig. R. 3.

Whanne these thinge weren herd, that weren fillid with ire and
 crideles and seiden greet to the Dinn of Yllowans.
Wolff. The Deeds of Apollonius, ch. xix.

And thei broughten the child alius and thei weren conducted
greetly.
Id. R. ch. x.

That the wife which is the hope of his cleppyn, and whicher ben
 the riches of the glorie of his heritage in wyte, and whicher is the
 excellent *gretewe* of his verte into us that has ben led in the
 working of the myght of his verte.
Id. Effen, ch. i.

That be mynne knows what that hope is, where unto he hath
 called you, & what the riches of his glorious inheritance is upon
 the sayntes, & what is the exceeding *gretewe* of his power to us ward
 which becom according to the working of his myght power.
Id. Anno 1561.

Upon that other side Palamon,
 Whan that he wist Arcite was agone,
 Swiche sorrow he smeketh, that the *gret* tear
 Resound of his yuling and clamor,
Chaucer. The Knights Tale, v. 12079.

And (saying your grace) I cannot see that it might *gretly* harme
 me, though I take vengeance, for I am richer and more mighty than
 myn enemies ben: and wel knowe ye, that by money and by having
gret possessions, hee alle thinges of this world governeth.
Id. The Tale of Melibee, vol. ii. p. 114.

All the courtesing of the yearth about, he halt but the reams of
 a priek, at the regard of the *gretewe* of the beate.
Id. The second Booke of Boecius, fol. 220.

I pray you telle me saye or yes,
 To pass over the *gret* sea
 To warr, and to the Sarain
 Is that the law?
Over. Conf. Am. book iii. fol. 61.

[Themistocles] desired at a feast to touch a late, sayd, He could
 not fiddle, but yet he could make a small town a *gret* city.
Bacon. Essay 29. Of the True Greatness of Kingdoms and Estates.

Can. What, unwe'd
 At my misfortune? Can thy spirit wonder
 A *gret* man should decline?
Shakespeare. Henry VIII. fol. 223.

Men in *gret* place are thine servants; servants of the sovereignty
 or state, servants of fame; and servants of business.
Bacon. Essay 11. Of Great Places.

— Or could we break our way
 By force, and at our heels all Hell should rise
 With blackest insurrection, to confound
 Heaven's purest light, yet our *gret* enemy
 All incorruptible would on his throne
 Sit unspoliated.
Milton. Paradise Lost, book ii. l. 137.

To be governed, as we call it, by one, is not safe; for it shews
 softness, and gives a scandal and disparagement; for those that would
 not censure, or speak ill of a man immediately, will talk more boldly
 of those that are so *gret* with them, and thereby wound their honour.
Bacon. Essay 48. Of Followers and Friends.

— Our *gretewe* will appear
 Then most conspicuous, when *gret* things of small
 Useful of hurtful, prosperous of adverse
 We can create, and in what place so a'er
 Thine vnder evil, and work ease out of pain
 Through labour and endurance.
Milton. Paradise Lost, book ii. l. 257.

To let out thy harvest, by *gret*, or by day,
 Let this by experience lead thee the way;
 By *gret* will deceive thee, with fling'ing it out,
 By day will dispatch and put all out of doubt.
Tass. Eudamir, ch. xlvii. p. 153.

Charles of Austria hoped and expected that the House of Austria,
 which had been most fortunate by matching with the greatest Prin-
 ces, should be *gretted* by the addition of England.
Candem. Elizabeth, June 1560

GREAT.

The grace of Christ in the spirit, enlightens and collums the spirit, purifies and preserves the spirit, *graces* and guides the spirit, sweetens and strengthens the spirit, and therefore what can be more desirable?

Matthew Henry. Lift of Philip Henry, ch. ii.
He [Alexander] might have lived as famous for virtue as for fortune, and left himself a successor of able age to have enjoyed his estate, which afterward, indeed, he much enlarged, rather to the greivance of others than himself.

Ralph. History of the World, book iv. ch. ii. sec. 12.
This from his household maid you may declare
To him, on whom the good of humane kinde
Depends; and as his greivance is your care
So may your early love successful finde?

Spenser. Faerie Queene, book i. can. ix.
Is not short payne well borne that brings long ease,
And lays the soul to sleep in quiet grave?
Sleep after toyle, port after stormie seas,
Ease after warre, death after life, does greatly please.

Daniel. History of the Civil War, book ii.
And thus the plague of countries and of cities
When that great-bellied house did open commotion.
Brown. Speech to General Monk.
Goe my dread lord, to your great-grandfathers tombe
From whom you clayme; invoke his warlike spirit,
And your great valies, Edward the Black Prince,
Who on the French ground play'd a tragédie,
Making defeat on the fell power of France.

Shakespeare. Henry F. pt. 71.
Rise. Away betimes, before his forces looke,
And take the great-greave traitor unware.

Henry F. pt. 71.
He recovered Penney, wherein his viceroy Odo had strongly insured himselfe, whose lacke of victual, by King William's strait siege, allied the pride of that great-hearted man.

Spede. William Rufus, book ix. ch. iii. sec. 7.
And thus great-hearted coward:
No space of earth shall render our two hates.

Shakespeare. Troilus and Cressida, fol. 105.
But, after all, it is with great parts, as with great virtues: they usually border on some imperfection; and it is often hard to distinguish where virtue ends, or the fault begins.

Pope. Preface to the Iliad.
Being committed against an infinite majesty, it [is] *gratious*, and rises to the height of an infinite demerit.

South. Sermons, vol. x. p. 336.
I first set down and enumerate the chiefest things, that in the estimation of intelligent men do, as if there were no many ingredients, make up what we call magnanimity or greatness of mind, that not being a single act, but a constitution of elevated and radiant qualities; and then show, that religion, especially that of the Christian, is at least consistent with each of these, if it do not also promote it.

Boyle. Greatness of Mind promoted by Christianity, part i. ch. i.
That great chain of causes, which linking one to another even to the throne of God himself can never be unravelled by any industry of ours.

Herber. On the Sublime and Beautiful, part iv. sec. 1.
Yet shall no meant and keep his distant way
Beyond the limits of a vulgar tale,
Beneath the good how far—but far above the great.

Gray. The Progress of Povey.
Thus best toward all things tend. For all we cure
Perfect, and all must be at length rest'd.
So God has greatly purpos'd; who would else
In his dishonor'd work himself condemn
Dishonour, who he wrong'd without redress.

Caesar. The Task, book vi.
Greatness of soul is most necessary to make a great man, than the favour of a monarch and the blazonry of the herald; and greatness of soul is to be acquired by converse with the heroes of antiquity; not the fighting heroes only, but the moral heroes.

Anna. Letters to a Young Nodman, let. 42.

GREAVE, *i. e.* grove, *q. n.* In the first Quotation from Spenser, grove. According to Mr. Todd, Archdeacon Nares, with more probability, suggests, tree.

This clove was hid there in the grove
Covered with grass and with lewes.
Chaucer. The Remant of the Rose, fol. 130.
Where there were many great groves
Of thick of trees, so full of lewes.

The Divine of Chaucer, fol. 244.
The day goth fast, and after that came eue
And yet came not to Troilus Cressida
He looketh forth by hedge, by tree, by grove.

Id. The Fifth Booke of Troilus, fol. 190.
Or elles one of grene lewes,
Whiche late come out of the grove,
All for he shoulde seme freshe.

Gower. Conf. d. rex. book v. fol. 123.
A logge they dryghte of lewes,
In the grene grewe,
With swerdes bryght and brouste.

Lybust. Diocoma, l. 551. in Ritson, vol. ii. p. 24.
Then is it best, said he, that ye do lewes
Your treasure here in some secretie,
Kither has closed in some hollow grove
Or buried in the ground from inquisitie,
Till we returne agayne in sapie.

Spenser. Faerie Queene, book iii. can. 10.
Yet when she first into that covert grove,
He her not finding, both them thus rich dead did lewe.

Id. A. book vi. can. 2.
Yet when there heps a honey fall,
We'll lick the syrup leaves;
And tell the bees, that there is gall
To this upon the groves.

Drayton. The Quest of Cynthia.
GREAVE, *Fr. greves; Sp. grevas;* either, says Skinner, from *Fr. greve*, the spin or forepart of the leg, or from the *Lat. gravis*, because heavy to the limbs. In Dutch, *graf-ken*; probably it is from the *A. S. graf-an*, Dutch, *graf-en*, *graff-ica*, to hollow out; and so called from their hollowness. Cotgrave calls them, (*Fr. greves*),

Boots, also greaves, or armour for the legs.

Then put on all thy gorgeous arms, thy helmet
And brigandine of brass, thy broad halberd,
Vesent-bone and greave, and gauntlet, and thy spear,
A weaver's beam, and seven-times-folded shield.

Milton. Samson Agonistes, l. 1121.
He cast his limbs in brass; and first around
His manly legs with silver buckles bound
The claspng greaves.

Pope. Homer. Iliad, book xvi.
And now the world unriv'd they enjoy'd
In proud security: the crested helms
The plumed greaves and conelug harts' harts'.

Dyer. Ruins of Rome.
GREE, *v. Fr. greer*, to agree, or give consent unto; Cotgrave. *Fr. AORRE.* Mr. Tyrwhitt says, *gre*, *Fr.* Pleasure, satisfaction, from *gratus*, *Lat.* To receive in *gre*, to take kindly.

Je m'le of Je Marce Paillet, lord of next centre
He did no manner wile, Je king gaf him his gre.

R. Bruneau, p. 272.
Every night with great deuotions
Shall prayen Crist, that he this mariage
Receive in greer, and speede this viage.

Chaucer. The Man of Lawes Tale, v. 4679.
For such a woman was so patient
Unto a mortal man, wel more we ought
Receives all in greer that God us sent.

Id. The Clerk's Tale, v. 9027.

GREAVE.
—
GREE.

GREEK.
GREECE.

This poor token say to him I send
Hearst his goodness to take it in *grec*.
Chaucer. The Legend of St. Margarete.

So that, if their axis be parallel, and the South pole of the one and the North of the other look the same way, they will send propitious and greening streams to one another from their whole bodies.
Dryden. Of Bodies, ch. 22.

To trie the matter then they greved both.
Harrington. Orlando Furioso, book v. st. 32.

But say mee, what is Aligned, hee
That is so oft bypast?
From. Hee is a shepherde greiv in grece,
But hath bene long spent.
Spenser. Shepherds Calendar. July.

GREEK. } *Grece, grice, greices, or stairs, g. d.*
GREECE. } *degrece, says Minshew, or rather, Skinner*
adds, though it amounts to the same thing, from the
Fr. *gre, pl. grez*, from the Lat. *gradus*. It is also
written *grice*.

A step or degree, a step or stair.

And whance Poul came to the grece it bife! that he was borne
of knygthys for descents of the peple, for the multitude of peple voyde
hym and cryde, like hym grece.
Weych. The Dedes of Apostles, ch. xxi.

In thanks thy service wot I like
And high of grece I wot thee make.
Chaucer. The Romance of the Rose, fol. 126.

The time of yeare, shortly to conclude,
When twenty 'grece was Phebus' altitude.
Lydate. Priapus in the Tragic Comedy, (in Ellis, Spec. vol. i. p. 262.)

Thinking of the said land of Java hath a most braue and sumptuous
palace, the most lofty built, that ever I saw any, & it hath most
high greeces and staires to ascend y^e to the roome therein consisted.
Hakluyt. Voyages, Spec. vol. ii. p. 57. Odores.

Twelve it was given for a season, to thence it should be a cer-
taine grece or staire to bring us at length to a better hope.
Udall. Hebrews, ch. vii.

And after the procession, the King himselfe remaining seated in
the quire, the lord archbishop upon the grece of the quire, made a
long oration.
Bacon. Henry VII. fol. 179.

Vio. I pittie you.
On. That's a degree to loose.
Vio. No not a grece; for tis a vulgar prole
That very oft we shun enemies.
Shakespeare. Twelfth Night, fol. 265.

— If one be
So say they all; for ev'ry grece of fortune
Is smoothe'd by that beate.
Id. Timon of Athens, fol. 90.

Which were the daughters of the Geniis, and six in number; who,
in a spreading ascent, upon severall greces, help to beautifie both the
sides.
Bon Jonson. Part of the King's Entertainment in passing to his

Coronation.

On showed how fruitfully they had watered his head: as he stood
under the grece.
Id. Masques. Loe restored in a Masque at Court.

GREECE.

Græcia

Grecia
Propria.
Hellas.

GREECE, taken in its largest acceptation, is the
name of all the Country lying between the Ionian and
Ægean Seas, and bounded on the North by Illyricum
and Thrace; in a more restricted application, it signifies
the *Græcia Propria* or *Hellas* (Ελλάς) of the Ancients,
who were thence denominated *Hellenes* (Έλληνες).
This more confined denomination of the name excludes
Epirus, Macedonia, and Thessaly on the North, as well
as Peloponnesus on the South, though the latter was
peopled by genuine Hellenes; and an account of those
States will therefore be given under their respective
heads.

The Hellenes were distinguished from their neigh-
bours, at a very early period, by their dread of despotism,
and attachment to a popular form of Government;
which was established in all their States, with the ex-
ception of Sparta, more than 500 years before the
beginning of our Era. The most Western of these
Republics was Acarnania, and proceeding Eastward,
in nearly the same parallel, Ætolia, Locris, Doris,
Phocis, Bœotia, Megaris, and Attica, followed each
other in succession.

I. Acarna-
nia.

1. *Acarnania* (Ακαρνανία) was separated by the Am-
bracian Gulf from Epirus on the North, and by the
river Achelous from Ætolia on the East. On the West it
was bounded by the Ionian Sea. It was everywhere
rugged and mountainous, being the Western extremity
of the lofty chain which forms the natural barrier of
Greece. To its Southern shore, the Peninsula of Leu-
cadia, or Leucas, (Λευκάδι), was united by a very narrow
isthmus. In a direction nearly parallel with the South-
Eastern coast, was the chain of the Acarnanian Olympus;
and the remainder of the Country was traversed by the
lofty branch of Pindus, which separates the valleys
watered by the Arachthos and Achelous. On the South-

ern side of the strait which forms the entrance of the Am-
bracian Gulf, were the Promontory and Town of Actium, Actium.
(Ἀκτιον), celebrated for its Temple dedicated to Apollo,
and subsequently for the naval engagement fought near
it, by which Augustus was established on the Throne;
as a memorial of which he enlarged the Temple, built
Nicolopolis (the City of Victory) on the opposite shore,
and instituted public Games, (Λudi Actiaci), which
were celebrated every five years. (Strabo, x. 2. 7.
Thucyd. i. p. 21. Suet. Aug. xviii. Meletius, xviii. 3.)
On a Peninsula, about five miles to the East of Actium,
was Anactorium, (Ἀνακτοριον), the emporium of Nicu-
polis. It was a Corinthian Colony, and in the time of
Thucydides its territory extended beyond Actium. Lim-
nea was a village nearer to the extremity of the Gulf;
but the Amphilocheian Argos, (Ἀργεὶς Ἀμφιλοχικὴ), Argos Am-
philocheian.
(at the Eastern end of it, 180 stadia (324 miles) South-
East of Ambracia, (Periplus, p. 13), was, according to
Scylax, the Capital of the Country, and 32 miles (180
stadia) South-East of Ambracia. It was also named
Argia, (Ἀργεῖα), and, in later times, Amphilochei,
(Ἀμφιλοχέαι, Steph. de Urb.) Its name was derived
from its founder Amphilocheus, son of Amphiarhus,
a native of Argos. Stratos, the largest Town in Acar-
nania, (Thucyd. ii. 50.) was built on the bank of the
Achelous, more than 200 stadia (25 miles) above its
mouth; (Strabo, x. 2.) the river, however, was navigable
as far as the city. Metropolis lay a little to the South-
East, 20 stadia from the river. Thyræum, or Thurium,
(Θύραον, or Θυρίον), a place of some note in the time
of Polybius, (iv. 6. Legat. lxxv.) was near the Southern
coast, six or eight miles from Leucas; (Cic. Epist. xvii.
5.) and 120 stadia (15 miles) further to the North was
Algyra, or Alyzia. (Ἀλγίρα, or Ἀλγίζα, Id. xvi. 2.)
Atacus (Ἀετὰς), and Ceniada (Κενιάδα) were sea-

Serates.

GREECE.

Leucas,
Leucate,
Leucadia.

port Towns, one on each side of the mouth of the Achelous, (Ἀχελῷος;) the latter was anciently called *Erytheia*, (Ἐρυθρία, Steph. et Melet. l. 1.) and being on the Eastern side of the river was claimed by the Ætolians as a part of their territory; the Roman Senate, however, decided in favour of Acarnania. (Liv. xxxviii. 11. Polyb. *Legat.* 28.) Few parts of that Country have been more celebrated by Ancients or Moderns than the Peninsula of *Leucadia*. That it was such in the time of Homer is evident; for as Strabo observes, (x. 2. 4.) he calls (Od. xiv. 377.) the shore opposite to Ithaca and Acarnania "the shore of the Continent," (δὲν γὰρ ἡπείρου.) It was first separated from the main land by a Corinthian Colony, led by Cypselus and Gargæus, (s. c. 650.) who cut a canal across the Isthmus, and thus converted the Peninsula into an Island, removing Neræus, (Νῆρῆος,) or Neritus, to the spot which was before a part of the Isthmus; "and is now," adds Strabo, "joined to the Continent by a bridge." The name of Leucas was derived from the whiteness of the Promontory of *Leucate*, or *Leucæ*, (Λευκαί,) which is the Southern extremity of the Island.

Μὲν δὲ Λευκαίαν νηλεὺς κορυμνὴς ἄσπετον Ἄπ' ἱερὸν Ἄπολλον ὀρέων ἀπὸ τοῦ ἱεροῦ.

says Virgil, (*Æn.* iii. 274.) because the famous grove and sanctuary of Apollo were on the summit of that cliff.

Ὁς δὲ λέγειται ὅτι τὸν Ἰσθμὸν
ἐπὶ τῇ ἀκροτάτῃ ὄρεϊ τῇ
ἀκροτάτῃ οὐδὲν ἦν ἰσθμὸς
ἀλλ' ὅτι τὸν ἰσθμὸν ἔκαστος
ἐπὶ τῇ ἀκροτάτῃ ὄρει
ἐπὶ τῇ ἀκροτάτῃ ὄρει.

Lover's leap.

The more learned antiquaries, however, were of opinion, that Cephalus, and not Sappho, was the first who tried the efficacy of "the Lover's leap." It was an established custom among the Leucadians to throw a criminal from the highest peak of the rock during the annual sacrifice to Apollo, in order to avert the wrath of Heaven; but all sorts of birds and feathers were attached to the culprit, in order to break his fall, and many persons assembled in boats below, to take him up and carry him safely out of the country. (Strabo, *lib.* *Nerica* was also called *Dioryctus*, (Διόρυκτος, Polyb. v. 9. Plin. *Nat. Hist.* iv. 1.) from the canal cut through the Isthmus; which was choked up by the accumulation of sand from the sea, (Plin. *Nat. Hist.* iv. 1.) about 200 years after it was first made. It was, however, reopened a short time before the beginning of our Era, and Leucadia has since that period continued to be an Island. (Gail. in *Scylac.* p. 351, 352.) The Town of *Leucas*, which was the Capital of Acarnania, (Liv. xxxiii. 17. xxxiv. 11.) was on the mountain, not far from the strait, over which, in Strabo's time, a bridge was thrown to connect the Island with the Continent.

2. Ætolia.

2. *Ætolia*, (Ἄιτωλία,) the adjoining State to the East, was bounded on the West by Locris, Phocis, and Doris, on the North by Thessaly and Epirus, and by the Corinthian Gulf on the South. Its natural boundaries were the Achelous and the chain of hills which separated it from Locris. Its principal river was the Euenus, (Ἐβένος,) which springing from the foot of Mount Æta, and was carried by a South-Westerly course into the Corinthian Gulf, a little to the West of Mount Chalcis. (Ναχαΐς.)

This river, anciently called *Lycormas*, (Λυκόρμας,) divided the territory into two nearly equal parts, and was the boundary between Old (ἄρχαία) and New, or United (ἐνὺνυον) Ætolia. The former was level and productive; the latter more rugged and poor. Pindus and Æta, which bounded Ætolia on the North, are lofty, and often impassable, but the highest mountain was Corax, (Κόραξ,) a branch of *Parassus*, (Strabo ix. 3. 1.) running parallel with the upper course of the Euenus. *Aracynthus*, (Ἀρακύνθος,) just in the middle of Old Ætolia, was parallel with the same river on its Western side. *Taphissus* (Ταφισσός) and *Chalcis*, (Ταφισσός) mountains of considerable height, were arms of Corax, diverging to the East and West, between the Southern extremity of that mountain and the sea. *Pleuron*, *Olenus*, *Pylene*, *Chalcis*, and *Calydon*, the eldest Towns in Ætolia, are mentioned by Homer. (*Il.* ii. 639.) The first (Παρυία) was near *Calydon*, on the Euenus; but its inhabitants, when the Country became more civilized and settled, removed to a more level and fertile spot at the foot of *Aracynthus*, on the other side of the river. (Strabo, x. 2. 4.) In the neighbourhood of the latter was *Olenus*, (Ὀλένος,) midway between *Pleuron* and *Calydon*, but destroyed by the Ætolians on account of its vicinity to New *Pleuron*, and perhaps in order to avoid disputes with the Acarnanians, who claimed the ground on which it stood. (*Id.* ix. 6.) *Pylene* (Πυλὴνη) was removed to a higher site, and its name was changed into *Proachium*, (Προάχιον,) *Chalcis* (Χαλκίς) was, as Homer tells us, on the sea-shore, at the foot of the mountain so called, near the mouth of the Euenus; and the rocky *Calydon*, (Καλυδὼνα τε περὶ Ἰσθμὸν,) the Capital *Calydon* of Ætolia, was on the South-Eastern side of that river, seven miles and a half from the sea. (Pliny, *Nat. Hist.* iv. 2.) In later times *Thermum* and *Naupactus* were the largest Towns in Ætolia. The first (Θέρμιον) was a place of much resort, on account of its annual fairs, splendid festivals, (ἐορταί,) and assemblies for the election of the Magistrates, (ἀρχαίων ἐκαστοῦ ἔτους.) (Polyb. v. 8.) About 60 stadia (seven miles) to the South-West of it was *Metapa*, (Μετὰπα,) near the Lake *Trichonis*, (Τριχωνίς,) at the mouth of a narrow defile. *Naupactus*, (Ναυπακτός,) named from the skill of its inhabitants in ship building, (Strabo, ix. 4. 7.) was a little to the East of the Promontory *Antirrhium*. It was long claimed by the Locrians, but definitively given to Ætolia by Philip. The different Tribes inhabiting this Country were, 1. the *Agræi*, (Ἀγραῖοι,) an Ætolian people, (Strabo, x. 2. 1.) on the North-Western side and upper part of the Achelous; 2. the *Eurytians*, (Εὐρυτῆες,) a large part of the Ætolians, says Thucydides, (iii. 94.) "said to eat their meat raw, and to speak a most unintelligible dialect;" 3. the *Bomientes*, (Βομῆντιες,) inhabiting the mountains called *Bomi*, (Βομί, Steph. de Urb.) a part of the Southern side of Pindus; 4. the *Ophionenses*, or *Ophionæi*, (Ὀφιωνῆες, or Ὀφιῶται,) probably so named from their being *Pythi*, or serpent-charmers; they seem to have occupied the high land of Æta, and some of their hordes extended as far as the *Mollæi* Gulf, (*Mollæus Sinus*, Thucyd. iii. 96.) 5. the *Apoditi*, or *Apoditi*, (Ἀποδῖται, Polyb. xvii. 5. Thucyd. iii. 94. Steph. de Urb.) on the Western declivities of Pindus; 6. the *Curetes*, (Κοῦρεται,) a very ancient race, mentioned in Homer (*Il.* xiv. 16.) as occupying the South-Western parts of Ætolia; and, lastly, several smaller, less celebrated hordes.

3. *Doris*, (Δωρίς,) called by Strabo (ix. 4. 10.) the

* Menander, as restored by Bentley, (*Reliq.* p. 36.)

GREECE. The last part of the Phocians to the Eastward was *Mychus*, (Μύχης, i. e. the inmost recess,) into which a torrent called *Heraclius* (Ἡράκλειος, sacred to Hercules, Paus. x. 37. 3.) flowed, and the country between it and *Aulicra* was peculiarly rugged and impassable. The distance by sea was 100 stadia (12½ miles.) The principal Cities in Phocia were *Delphi* and *Elatea*. Of the former an account has already been given. The latter (Ἐλατεία) was crossed by the Cephissus, and was next to Delphi the largest place in the whole territory. (Pausan. x. 34. 1.) It was 180 stadia (22½ miles) South-West of Amphiclen, and not half that distance North-West of Chironia in Boeotia. It was adorned, in the time of Pausanias, with a handsome Forum, a Statue of *Elateus* its founder on the top of a column, and other splendid public works. (Id. 3.)

Near *Lilaea*, (Λίλαια,) mentioned by Homer, (Il. ii. 523.) were the springs of the Cephissus, or Cephinaus, (Κηφισίης,) which traversed the whole of Phocia in its passage to Boeotia; and on, or near it, were most of the Phocian towns placed. Twenty stadia (2½ miles) from Lilaea, on the edge of a lofty precipice, (Pausan. x. 33. 3.) was *Charadra*, (Χαρὰδρα,) on the Charadrius, (Χαράδριος,) which falls just below, into the Cephissus, *Tritea*, (Τρίτεια, Herod. viii. 33. *Triteus*, Thucyd. iii. 101.) *Tritea*, or *Triteia*, (Τρίτεια, Steph. de Urb.) was on the borders of Locria. *Achaia*, (Ἀχαία, Pausan. x. 3. 2. 35. 1.) celebrated on account of its Temple dedicated to Apollo. *Daulia* (Δαυλία) and *Ambrissus* (Ἀμβρυσσός) were to the East of Parnassus, the latter at the foot of the mountain. (Pausan. x. 36. 2.) *Stiria* (Στίρην) was in the mountains, 60 stadia (7½ miles) South-East of Ambrissus, and not quite so far to the North-West of *Bulia*, (Βούλια,) near the Coriathian Gulf, the last place on the Eastern borders of Phocia.

Boeotia. 7. *Boeotia*, (Βοιωτία,) the adjoining territory on that side, was said by Ephorus (Strabo, ix. 2. 2.) to be the only one among the neighbouring States which had a triple sea, (τρίην ὑπερβαλλόμεναι ἑστί,) and that it had also more harbours. By a triple sea he meant an open communication by the Corinthian Gulf with Italy and Sicily; and by the two extremities of the Euripus with the Propontis and Egypt. The Town nearest to the borders of Phocia was *Siphæ*, (Σίφη, in the Doric dialects, Τίφρα, or Τίφα,) a small port on the Crissæan Gulf. (Thucyd. iv. 76.) *Thiabe*, (Θίβα, 80 stadia (10 miles) from *Bulia*, was not far from the sea, between *Siphæ* and *Crenis*, (Κρεονίς, also called *Κρεονία*, and *Κρεονία*, Pausan. ix. 32. 1. Strabo, ix. 2. 25.) the port and emporium of *Thespiea*. (Θεσπία.) That town, anciently called *Thespiea*, (Θεσπία;) Strabo says that its name was used in various forms, both singular and plural, and in every gender, was on the Southern side of Mount Helicon, (Ἑλικών,) almost opposite to *Cithæron*. (Κιθαιρών.) It was a free Town in the time of Pliny; (Nat. Hist. iv. 7.) and Strabo observes, that, in his days, *Thespiea* and *Tanagra* were the only Boeotian Cities remaining, all the rest being heaps of ruins.* *Aœra*, (Ἀστέρα,) the birth-place of *Hesiod*, was on a lofty and rugged spot on the right of *Hellæus*, 40 stadia (5 miles) from *Thespiea*. The epithets applied to it by the Poet, χύμα κορυφῆς ἀγρυαλῆς, οὐδὲ ποτ' ἰσθλῆς, give no very favourable idea of its aspect. *Helicon*, as is evident from the course of its

streams flowing from it, is the highest land on that side, if not in the whole of Boeotia. Its great extent, fertility, and abundance of wood, naturally rendered it an object of delight and veneration, from the earliest periods, to so rocky, barren, and naked a country as Greece, and under so warm a sun. The Groves of *Helicon* were, therefore, supposed to be the favourite residence of the Muses; its springs were named from *Agnipipé* and *Pegasus*, (Ἄγνιππη, Ἱπποκρέα;) its caverns were the abode of *Nymphs*; (τῶν τῶν Ἀντιφύλλου ὑπερβαλλόμεναι ἑστί;) and even as late as the 11th century of our Era, splendid monuments of Grecian Art were found at every step on this holy ground. (Pausan. ix. 28—31.) A small stream, the *Lamius*, (Λάμιος,) flowed from the very summit of the mountain.

Cithæron, properly a branch or offshoot from the mountains of Attica and Megara, bending a little to the South-West, sinks more gradually into the plain of the *Asopus* to the North, and terminates rather abruptly to the West, opposite to *Helicon*. Not far from *Chironia* was *Lelæia*, (Λελαία, or *Lebadea*, (Λεβαδία, or *Λεβαδία*;) near the boundaries of Phocia, celebrated on account of the cavern or chasm in the earth, in which the Oracles of *Jupiter Trophonius* (Τροφώνιος) were delivered. (Strabo, ix. 2. 38.) The cavern, or hole in the rock, was higher up in the mountain than the Groves and Temples, through which those who wished to consult the Oracle must pass, and in which they were prepared and dieted for certain days, purified by various ablutions, and required to perform the appointed rites and sacrifices. They were then clad in a garment of linen, tied with lisen fillets, shod with sandals peculiar to that country, carried to two springs close to each other, one of which contained the water of *Lethæ*, (Λήθη,) the other of *Memnosyne*; (Μνημοσύνη;) a draught of the first made them forget the past, and one of the second remember what they then saw. They were next desired to contemplate with reverence a statue of the God, believed to be the work of *Dædalus*, and never shown to any but those who consulted the Oracle. They were next conducted to the sacred enclosure; a very small area, surrounded by a low parapet of white stone, or marble, surmounted by a palisade of small obelisks, consecrated together by zones of bronze. The gates in this fence led in the chasm, "not the work of nature," says Pausanias, (ix. 39. 5.) "but constructed with the greatest art and skill." It was in the form of a cupola, about four cubits (6 feet) in diameter, and not more than eight cubits (12 feet) in height. There were no stairs, but a narrow, light ladder was given to the votary, by which he descended. Above the floor of the cavern there was a hole, apparently about two spans (18 inches) wide and one span (9 inches) deep.† The person about to enter, having laid down on the ground, and taken cakes kneaded with honey, first thrust in his feet, and then pushing himself forwards, got his knees

* Besides marble, which is common in Greece and Asia Minor, those Countries abound in a peculiarly hard, fine-grained, and yellowish white lime-stone, which takes a considerable polish, though it has not the transparency of marble. May not this be "the white stone" (λίθος λευκός) so often mentioned by Greek writers? The Theatre at Smyrna was built of this stone.

† The impossibility of a man's being squeezed into so diminutive a space, has embarrassed some of the Commentators. They forget the darkness of the place, the terror of the votary, the state of torpor and exhaustion in which he was dragged out of the hole, and removed from the cavern; some defect, therefore, at eye-sight and memory may be explained, notwithstanding his having sat in the chair of *Memnosyne*.

* Τὸν ἦ δὲλας ἱερὸν καὶ ἡγερὰν Ἀλλεωρεν. ix. 2. 25.

GREECE, into the hole, on which the rest of his body was instantly drawn in, "just as the largest and most rapid river would swallow up a man entangled in one of its whirlpools," (*Id.*) On being removed from the Aduytum, (or most holy place) the votary was seated by the Priests on the chair (*ὀρθύς*) of Maemosyne, (Menory,) and questioned as to what he had seen and heard. He was then delivered over to his friends, who carried him back to the Temple of Good Fortune and the Good Genius, where he had been prepared for receiving the Oracle. He was all this time entirely absorbed by terror, and knew neither himself nor any of those near to him; (*ἐκτόχον τε εἰς τὴν ἑστῆσαν καὶ ἄγνοῦντα ὁμοίως αὐτοῦ τε καὶ τῶν πέλας*;) but he soon recovered his senses as well as ever, and was seized with a fit of laughter. This account is the more deserving of credit, as the writer of it spoke from experience. "I do not," he adds, "write from report, but I have both seen others and I have myself consulted the Oracle of Trophonius;" (*καὶ αὐτὸς Τροφῶνιῳ χρησάμενος*.) Not far from Lebadea, on a height near Mount Helicon on one side, and the river Phalaris (*Φάλαρος*) on the other, was *Coronea*, (*Κορώνεια*), founded by Coronus, grandson of Sisyphus; it was only 20 stadia (2½ miles) from Mount Lophystus, and near a celebrated Temple of the Italian Minerva, on the road to Alalcomena. (*Ἀλαλκωμένη.*)

Coronea.

Chaeronea.

Orchomenon.

Lake Copais.

Lake Hylia.

subterranean channels from Copais. Its name was GREECE, derived from *Hylæ*, (*Ἵλαι*), a town on its banks, mentioned by Homer. (*Il.* v. 708.)

At a short distance, nearly due South of this lake, *Thebes* was *Thèbes*, (*Θῆβαι*, In Poetry sometimes *Θῆβας*), placed on an elevated level, whence the sources of Dirce (*Δίρκε*) and Ismenus (*Ἰσμενός*) sent forth streams flowing in opposite directions, the one to the Lake Hylia, the other to the River Ismenus. In the time of Pausanias, (viii. 33. 1.) the City itself, once the first in Greece, had, with the exception of the citadel and the few houses contained in it, been reduced to a heap of ruins. The Monument of Menæceus, near the Neitian Gate, the ruins of Pindar's house, on the other side of the Dirce, and a Temple of Ceres erected by him, which was opened only once a year; (Paus. ix. 25. 3.) Temples of Themis, the Fates, and the Fœrensie Grove, on the road from the Gate already mentioned, an Hypæthrum, or uncovered Temple of Hercules Rhinoclostes, (the muse-annihilator, because he cut off the asses of Orchoemenian messengers,) a little further on, were then existing. The Grove of the Cabirian Ceres and the Damsel, (Proserpine,) which noise but the initiated were allowed to enter, was three miles (25 stadia) from these, and not quite one (seven stadia) from the Temple of the Cabirian Gods. "Who the Cabiri (*Κάβειροι*) are, and what things are done in honour of them and their mother, I must be excused, by the curious, for not mentioning," says Pausanias, (*Id.* 5.) but he has given some clue to the history of their mysterious worship. In the walls of the old City, then, in part at least, standing, there were seven gates, the names of which are preserved by Pausanias (ix. 8. 3.) and Apollodorus (iii. 6. 6.) the Boeotian Thebes was thence termed *ἐπτέρυλος*. (Hesiod, *Op. et Dies*, 161.) The Citadel, on a hill adjoining to the City, was called *Cadmea*, (*Καδμεία*), from its founder Cadmus, and its height was considerable, like that of *Larissa* near Argos. (Paus. iii. 17. 2.) *Hale*, as has been already observed, was the last Town in Boeotia, on the confines of the Opuntian Locri, the River Pistanus, on which it stood, being the common boundary of the two Countries. *Cornia*, (*Κορνεία*), or *Corrie*, (*Κορρίαι*), was a small fortress on the mountain, a few miles to the South-West. On the same range, but on the South-Western side of it, was *Cyrtonea*, (*Κύρτωνεα*), which had a Grove and Temple of Apollo, and a remarkably cool spring issuing from the rock, and dedicated to the Nymphs, whose Temple and Grove were close in it. (Paus. ix. 24. 5.) Between Copæ and the Sea was Mount Plouton, (*Πλούτων*), on the Eastern side of which was *Larymna*, (*Λάρυμνα*), named from the daughter of Cynus. It was a small Town anciently subject to Opus, but afterwards to Thebes, possessing a very deep harbour and a Temple of Bacchus; and the mountains impending over it abounded in wild boars. Lower down on the coast, was *Anthedon*, (*Ἀνθηδών*), the last Town possessing a harbour, on the shore opposite to Eubœa, says Strabo, (ix. 2.) meaning probably the last above the Euripus. It was a fortified place at the foot of Mount Messapium, (*Μεσάπιον*), and had a Temple of the Cabiri, surrounded by a grove, and another of Ceres and her daughter in the middle of the Town. Near the sea there was a place called "the leap of Glaucus," a fisherman, who, by eating a particular herb, became a Marine Deity, and was much consulted as a Maritime Oracle by seamen. *Soligæus*, (*Σολιγαῖον*), on a height near the Euripus;

Larymna.

Anthedon.

GRECE. *Aulis*, (Ἀσλίς,) a village of the Tanagrians, on a rocky site opposite to Chalcis; and *Delium*, (Δήλιον,) adorned with a Temple of Apollo and Statues of Diana and Lakota, were the only remaining places on the coast West of the Asopus. That river, (Ἀσωπός,) which rose in Mount Cithæron, a little to the South of Platæe, ran with a Westerly course through the Plains of Parosopia (Παρασώπια) and Tanagra to the Eubæan Sea, which it entered opposite to Eretria. Just above its mouth is the Southern extremity of the Euripus, (Ἐριπύρις,) an exceedingly narrow strait, which separated the Island of Eubæa from the main land. Its waters, pent up in so contracted a channel, were liable to perpetual fluctuation, and were supposed to ebb and flow seven times in every four and twenty hours. (Pomp. Mela, xi. 7. Strabo, ix. 2. 8.) Livy, however, (xviii. 6.) says, what is more probable, that its turbulence was occasioned by the violence of the winds; *temerè, in modum venti, nunc huc nunc illuc vero mari, velut monte præcipiti decolatus torrens, rapitur.*

Oropus, (Ὀρωπός,) which was given by Philip of Macedon to the Athenians, appears to have been close to the sea to the time of Pausanias, (i. 34. 1.) and was chiefly remarkable on account of the Temple of Amphiarus, 12 stadia (1½ mile) distant. Opposite to old Eretria, and 20 stadia (2½ miles) from Oropus, was *Delphinium*, (Δελφίνιον, Strabo, ix. 2. 6.) a sacred Port, and a sort of "City of Refuge" to the Athenians, who were obliged to go thither in order to take their trial when guilty of justifiable homicide. (Pausan. i. 28. 10.) A little higher up the Asopus was *Tanagra*, (Τανάγρα,) the Capital of a large and fertile District, and one of the most splendid Cities in Bœotia. Besides many Temples, it had a Theatre and Portico, and the Monument of Corinna, the only female Tanagræan who ever wrote lyric poems. She vanquished Pindar in a poetic contest, "chiefly, as it appears to me," says Pausanias, (ix. 22. 3.) "because she wrote, not in the Doric dialect as he did, but in one easily understood by the Æolians, and on account of her beauty; for to judge from the picture of her in the Gymnasium, she was the finest woman in her day." Tanagra was also famous for another advantage, which the same writer has not failed to record, its excellent breed of game-cocks. *Hysie*, (Ἰυσίαι,) *Elenus*, (Ἐλενώρις,) and *Erythra*, (Ἐρυθραίαι,) in the plain or valley of the Asopus, were in the District of Platæe, (Strabo, ix. 2. 24.) situated at the head of that valley near the sources of the river. The defeat and death of Mardonius would alone have been sufficient to give celebrity to that place. The well at Hysie, the water of which infused a spirit of prophecy, the pretended tomb of Mardonius, whose body was never found, and the source in which Actæon saw Diana bathing, were all shown in the neighbourhood of Platæe: but the sepulchres of those slain in the battle against the Persians, the epitaphs by Simoëides engraven upon their tomb, the altar raised by the Greeks in a body to Jove the Liberator, (Ἐλευθερίου,) the trophy erected in commemoration of their victory, 15 stadia (about two miles) from the City, and within its walls the Temple of Juno, adorned with the works of Praxiteles, had they escaped the ravages of time and barbarism, would have compensated for the silence of the oracular waters, and amply repaid the labour and hazards of a pilgrimage to those monuments of the spirit and genius of ancient Greece.

Platæe was on the Western declivity of Cithæron, at

the feet of which flowed the Asopus, and in an adjoining valley, on the road to Thessaly, was the town and field of *Leuctra*, (τὰ Λεύκτρα,) immortalized by the victory *Leuctæ*. gained over the Spartans by Epaminondas, which may be said to have reestablished the liberty of Greece.

8. The small State of *Megara*, (Μεγαρίς,) lying between Bœotia and Attica, occupied the upper and wider part of the Isthmus of Corinth. Its ancient boundary was near *Crommyon*, (Κρομμύον,) on the Eastern side of the Isthmus; but it was removed higher up when that place fell into the hands of the Corinthians. The Scironian rocks, (αἱ Σκίρωνες πέτραι,) which terminated abruptly in the sea, and received their name from the robber Sciron, who was slain by Theseus, were between Crommyon and the Promontory Minoa, (Μινωίς,) which sheltered the port of *Nisæa*, (Νίσαια,) or *Nisæ*, (Νίσαια,) the naval station of Megara, (τὰ Μιγάρια,) 18 stadia (about two miles) distant, and connected with it by long walls (τείχη, legs) on each side of the road. It had its own Aeropolis, and was named from Nisus, son of Pandion. The City of Megara itself was built on *Megara* a hill, (hence the *Nisæa* λόφος of Pindar, *Pyth.* ix. 160.) and was rendered illustrious, not only by the firmness with which its inhabitants maintained their independence, but by a peculiar School of Philosophy founded by one of its citizens, Euclid, a disciple of Socrates. Of its many splendid public buildings a detailed account is given by Pausanias, (i. 40—44.) The Colonists established there by the Peloponnesians rendered the Doric dialect prevalent, (Pausan. i. 39. 4.) a proof that they formed the mass of the population. Their country was mountainous, consisting of a chain of hills connected with Cythæron, the mountains of Attica and Geranæa, (Γερανναίαι,) which occupied nearly the whole Isthmus. *Pagæ*, (Παγαί, or Παγγαί,) on the Hælycnic Sea, and *Egeothæna*, (Ἀγιοθένα,) on the confines of Bœotia, were the only two remaining places of any note, belonging to the Megarenses.

9. ATTICA has been separately described.

10. *Eubæa*, (Ἐβύδα,) "which appears," says Piny, *Eubæa*, (iv. 12.) "as if torn by some convulsion of Nature from Bœotia, being separated from it by the Euripus, and reunited by a bridge over that narrow strait, is terminated to the South by two Promontories, Gerastus, (Γεραστὴς,) bending towards Attica, and Caphareus, (Καφαρεὺς,) looking towards the Hellespont; to the North by Cœnurus, (Κόινυρος,) opposite to the Epicnemidian shore. The island nowhere exceeds 40 miles, or is less than two miles in breadth, but measures 150 miles in its greatest length, from Attica to Thessaly, and 365 miles in its circumference." From Cœnurus to Gerastus, according to Strabo, (x. i. 2.) there were about 1200 stadia, (150 miles,) and the greatest breadth of Eubæa was about 150 stadia, (18½ miles.) The whole Island is formed by one chain of mountains, running from North-West to South-East, and throwing out some lateral branches, the extremities of which form the Promontories already mentioned. Near Gerastus (or Γεραστὴς, *Etymolog. Magnæ*, p. 227) was an excellent harbour and a populous village of the same name, with a Temple of Neptune, one of the finest in that Country. (Strabo, x. i. 7.) The sea between this part of Eubæa, Attica, and the Ægean, was called the Myrtoean Sea, (τὸ Μυρτιάειον, Pausan. viii. 14. 8. *Myrtoean Mare*, Hor. l. i. 1.) Caphareus, (in the Ionic dialect, Καφαρεὺς,) the most Eastern Promontory, not far from Gerastus, was considered as peculiarly

GREECE. dangerous to navigators, on account, probably, of a violent current, (*infestata repenti periculo*, says Tertullian, *(De Anima*, c. 52.) *desident*.) hurrying them upon the shoals which lie to the South-West of that headland.

The Southern and highest part of the chain which traverses Eubœa was called *Ocha*, (*Ὀχία*), and on the shore, at its foot, was *Caryæus*, (*Καρυαῖος*), celebrated for the marble quarries at Marmarium, (*Μαρμαρίων*), in its neighbourhood, (Strabo, x. l. 6.) and "the stone" (*Asbestos*) "which could be combed (as wool) and woven," says Strabo, (x. l. 17.) "no as to make napkins of it, which, when dirty, were cleansed by being thrown into the fire, just as filth is commonly removed by washing." *Sigra*, (*τὸ Σίγρον*), a Town, was a little way higher up the coast; and further, opposite to *Oropus*, (Strabo, ix. 2. 6.) was *Eretria*, (*Ἐρετρία*), the second Town in the Island, (Strabo, x. l. 8.) Its antiquity is evidenced by the mention made of it by Homer, (*Il.* ii. 1.) its strength, by its resistance to the Roman armies, (*Livy*, xxxii. 16. 1.) its former wealth and luxury, by the statues and pictures then captured, (*Id.* 2.) and its learning by the School of Philosophers named from it, (Strabo, x. l. 11.) A Colony was first settled there by Eretrians, from Macistus in Triphlyia, (a part of Elis,) whence their ridiculous use of the letter R. The City was first called *Melanoria*, (*Μελανόρυς*), and *Aratria*, (*Ἀρατρία*).

The old Town, opposite to Delphinium, 60 stadia (7½ miles) across, was destroyed by the Persians, and the new one built a little higher up. Their power was shown by the inscription on a column (*στῆλη*) in the Temple of the Amarguthian Diana, which recorded the attendance of 3000 cavalry, 600 heavy-armed infantry, and 60 chariots, in the usual procession on the Festival of the Goddess. Andros, Ceos, Tenos, and other islands, also, were subject to them.

Chalcis. *Chalcis*, (*Χαλκίς*), on the Euripus, was the metropolis (Strabo x. l. 8. 11.) of the Island; and, on account of its strength and position, was called by Philip, son of Demetrius, (*Polyb. Excerpt.* xvii. 11.) "one of the fetters of Greece." It was said to have been originally an Athenian Colony, but there were also settled in it some Æolian (*Ἀιολαῖς*) from the army of Penthius, and Aralus (*Ἀραλῆς*) from the followers of Cadmus. Colonies were afterwards sent out from Eubœa in various directions; the neighbourhood of Pallene (*Παλλήνη*) and Mount Athos (*Ἄθος*) was occupied by Eretrians; Olynthus (*Ὀλύνθος*) by emigrants from Chalcis, who also founded many settlements in Italy and Sicily. At the time of Alexander's expedition into Asia, (a. c. 334.) the people of Chalcis emigrated into Asia, taking within its walls both Canehus (*Κανέηος*) and the Euripus, fortifying the bridge over it with walls, gates, and towers. That strait had been nearly closed up about 86 years before, (a. c. 410,) when the Chalcidians revolted from the Athenians in the Peloponnesian war. By united efforts and forced labour the Boeotians and Eubœans formed an embankment (*χάμα*) on each side of the strait, so as to leave only a passage wide enough for one ship, (*ὃ γὰρ διέλευσος ἀνελκόμεθα μὲν ὅρα*), and lofty towers erected at each end,* and

* The first part of the original passage in Diodorus, (*Bibl. Hist.* lib. 47.) seems to imply that only one channel was left in the middle of the strait, while the words *ἐκείνην οὖν ἡμῶν γὰρ ἔστιν ἡ μὲν ἡμῶν* speak of more than one; this apparent contradiction is removed by Strabo, who, after saying there was a tower on each side, one in Chalcis, and the other in Boeotia, adds, (*ib.* 2. 8.) *κατασκευασθὲν δὲ αὖτις ἐκείνη, ὁ ἀνελκόμενος γὰρ πᾶσι ναυσι* was constructed now so that one passage might be closed when the other was opened.

wooden bridges thrown across the channels. The length of the bridge was only two plethra, or rather more than 200 feet. The whole shore from Chalcis to Gerastus was called "the hollows of Eubœa," from the curve inwards between those points, (Strabo x. l. 2.)

Above Chalcis was *Orobia*, (*Ὀροβία*), famed for the veracity of its Oracle, *Æger*, (*Ἄγιος*), adorned with a splendid Temple of Neptune, but no longer existing in the time of Strabo, (ix. 2. 13.) and *Ædæra*, (*Ἄιδερα*), noted for its warm springs. Further on the Promontory, *Cænæum*, close to which was *Dium*, (*Δίον*), and beyond it *Orcus*, (*Ὀρκοῦς*), anciently called *Hæstia*, (*Ἥστια*), and *Talanidia*, (*Ταλανδία*). The name of *Hæstia*, (*Ἥστια*),

Hæstia (*Ἥστια*) was still used by some persons in the time of Pausanias, (vii. 26. 2.) but the Town, once one of the four great Cities forming the Eubœan Tetrapolis, (Scylax, *Ex. 59. Geog. Min.* i. 272.) was then, notwithstanding its harbour, reduced to a village. (*Nat. Hist.* iv. 12.) The shore beyond it, along the mouth of the channel between the Island and the main land, was called *Artemisium*, (*τὸ Ἀρτεμισίον*), and ornamented with a small Temple of Diana Προΐον, (*Προΐον*, the Oriental.) (Plut. *Themist. Vita*, p. 115.) Near this spot, the first engagement between the Greeks and the Persians took place, (Diod. Sic. xi. 12. Corn. Nepos, *Themist. Vita*, 3.) Suidas and Harpocration call Artemisium a promontory. Of the Eastern coast the Ancients have said little: *Cerinthus*, (*Κέρυνθος*), at the North-Eastern extremity of the Island, is mentioned by Homer (*Il.* ii. 538.) and Pliny, but was, in the time of the latter, either destroyed or reduced to a village. The River Bodorus (*Βουδωρίς*) and a Chersonese, terminated by a Promontory, (*Χερσόνησος ἄκρα*), are also mentioned by a very few Writers.

The interior of Eubœa is a lofty ridge of mountains, possessing few level spots of any extent. The Country called *Oria*, (*Ὀρία*), near Mount Teletrium, (*Τελετρίων*), in the Hætiotis, (*Ἡταιώτις*), was well wooded, and was the district in which *Ellopia* (*Ἑλλωπία*) was situated. In the Plain Lelantum, (*τὸ Λέλαντον καλεόμενον πεδίον*), above Chalcis, there were warm springs used for the cure of diseases. Eubœa possessed no large rivers; two only are mentioned by Strabo, (x. l. 14.) and he gives no clue to their position. The Island, he says in another place, (x. l. 3.) was anciently called *Macris*, (*Μάκρις*), *Abantia*, (*Ἀβαντία*), and *Ocha*, (*Ὀχία*).

II. Of Greece, in the largest acceptance of the word, it will be now useful to take a general view, in order to point out more distinctly its natural and territorial divisions, and to show their mutual connection with each other. In Modern Geography, the whole, with the exception of a part of Epirus, is comprehended in the Pashalic (Viceroyalty) of Rum-Elil; ROMELIA, therefore, is the head under which a detailed account of the present state of Greece will be given. For the purposes specified above, the leading outlines of the Ancient Geography of Greece, excluding Peloponnesus, with the corresponding modern names enclosed in brackets, are here subjoined.

I. The Ægean Sea, (*Ἰσθμὸς ἑλλάδος*), whence the Venetian sailors formed the word Archipelago, from Gulf, Ægæ, the Hellespont (*Ἑλλησπόντος*; Straits of the Dard-

* The letters *ch* have the same power in the Venetian dialect as in English and Spanish, not being sounded as in the Tuscan, like *ch*, the Greek Islanders also pronounce the name *Ἰσθμὸς ἑλλάδος* as the words *Egæi prius* would be sounded by an Italian; and from *Egæi prius*, Archipelago was easily formed.

GREECE. Hollows of Eubœa.

Orcus, or Hæstia.

Eastern Coast

Interior

II. Greece generally considered

nelles) to the Northern Coast of Eubœa, was called the Thracian Sea; its principal Gulf were the Sæmyonian, (*Karvina*, Condessa,) Singitic, (*Άγιοι ἄγιοι*, i. e. Monte Santo,) Soronicæ, (*Κασσάνδρα*, Cassandria,) and Thermaic, (*Θερμαϊκὴ*, Salonichi, or Salonique,) all separated from each other by bold and dangerous promontories. Between the Southern extremity of the chain connecting Ossa and Pelion and the Northern side of Eubœa, was the Pelægic Gulf, comprehending the Bay of Pagæse, (*Βόλος*, Volo, or Giolo,) and the Malæic Gulf, (*Ζυγίαιον*, Zidâni.) Between Eubœa and the main land was the stormy Eægæan, (*Εἰβάνα*, Euripus,) and along that island and Attica, as far as Cape Sunium, (*Σούνιον*, Κάβο Κολώνα, Capo Colône, i. e. Capo delle Colonne,) was termed the Eubœan Sea; with that Cape the Ægean terminated. To the Myrtoon Sea belonged the deep Saronic Gulf, (*Σαρωνικόν*), now named from its principal island the Gulf of Ægina, (*Αἴγινα*, Egina, not Engia, as in the Maps.) It was terminated by the Syllæan Promontory, (*Συλλαιον*, Κάβο Σκύλλαι, Capo Scylli,) which separated it from the Argolic Gulf, (*Ναυπλιον* or *Ἀντίολο*, Nauplia or Anapli, Napoli di Romania,) and was the Northern boundary of the Argolic Sea. To the South, that sea is bounded by the Malian Promontory, (*Μαλέα*, Malen, or St. Angela.) It should be observed that the Greek Geographers are not altogether agreed as to the names and boundaries of these Seas and Gulfs. To the South of the central part of the Ægean lay the cluster of Islands called Cyclades; (*Κύκλαδες*) below them the Sporades; (*Σποράδες*) and further East, on the Asiatic Coast, the Icarian Sea, parallel with the former, and the Carpathian with the latter. The Cretan Sea comprehended all contained between the last named Islands, Cythera, the Carpathian Sea, and Crete.

Between Mælen and Tænaron (*Ταινάρων*, *Ταινάρια*, *Ταινάρια*, Κάβο Ματάνων, Κάβο, τῆς Μάιντης, Ténaria, Tenâri, Cape Mataphin, or Cape of Mânon, or Maina) was the Lacœonian or Gytheian Gulf, (Gytheates, from the Town of Gytheum, (*Γύθειον*), now called the Gulf of Colokythia, Colokythia, (*Κολοκύνθια*, or *Κολοκύνθια*, *Κάβο δι Καστίλ*, *Ραμπάνο*, or Castel Râbani.) Beyond Tænaron was the Messenian, Asinæan, or Crotæan Gulf, now Gulf of Corôna. (*Κόρινθος*, τῆς Κορώνης,) bounded on the West by Acratas, (*Ἀκράτας*, Κάβο δι Γάλλο, Capo di Gallo.) The large Bays, or Gulfs, one of which is that of New Navarino, (*Νέος Ναβάριον*, Melet. iii. 407.) between that point and the bend of the shore outward near Pylus and the Island called Proté, are scarcely noticed by the ancient Geographers: beyond that bend is the Bay of Cypraria, (*Κυπριασσα*, or *Κυπριασσα*, *Ἀρακία*, Arcandia,) which receives the waters of the Alphæus, (*Ἀλφειὸς*, *Πουφίον*, Rhuphiis,) and terminates at Cape Ichthys, (*Ιχθυίς*.) Cyllene, (*Κύλληρος*, *Κλαριντζα*, Chirenza,) between Clazæotes (*Κλαζωνίης*, *Ταρσία*, Torrensé) and Araxos, (*Ἀραξός*, *Πόντος*), gave its name to a bay which was the haven of Elis.

The Gulf of Corinth (*Κορινθιακόν*, or *Κόλπος τῆς Ναυαρίνου*) begins, properly, from the narrow passage, 7 stadia (7 furlongs) broad, formed by the headlands Rhium and Antirrhium. (Dardanelles of Lepanto, *Ῥίου καὶ Ἀντιρρίου*.) It was also called the Halcyonian Sea, (*Ἀλκυονίς*.) The next large Gulf was that of Ambracia, (*Ἄμβρα*.) Between Hydrus (*Ύδρος*, Otranto) on the Italian Coast and the Ceraunian Mountains (*τῆς Ἀκραρραίας*, *τῆς χειμαρρῶν τῆς Βορρῆς*, i. e. the

Mountains of Chimarra) was the mouth of the Adriatic, GREEK. or Ionian Gulf, supposed to penetrate 3000 stadia (375 miles) inland: it was, however, by some extended to the Southern extremity of Greece, and comprehended the whole of what were otherwise called the Ionian and Sicilian Seas, all forming a part of the Internal Sea, (*Βαλτικὴ ἡ θάλασσα*), or Mediterranean. Her maritime position and strong barrier of mountains on the North were, as Professor Kruse justly remarks, (*Hellas*, i. 169.) the great safeguards of the liberty and independence of Greece; while the number and excellence of her harbours would be said to have created, as well as maintained, that spirit of commercial enterprise to which her naval power and early culture were in a great measure owing.

The Mountains by which the Northern frontier of Mountain Greece was protected were the Acroceraunian, (Khimarra,) Dysorion, and Pangæus, (*Νεβρ-κῆς*.) The first between Illyricum and Epirus, the others separating Macedonia from Pæonia and Thracæ. The great chain dividing the basin of the Apus (Lâm) from that of the Aous, (*Νογύτζα*), the highest portions of which were called Aænæus and Acropus, (Phebechin,) Barcetius, (Gromos,) and Lyngon,* (Pindo and Metzon,) turns to the East in latitude 40° North, and longitude 21° 30' East, and making a sweep to the South and East under the name of the Macedonian Olympus, (Metzovo and Kralikiova,) passes round in a North-Easterly direction, where it forms the Pierian Mountains of the Ancients, (Mîlîna and Vermion,) till it meets the Hæmæmon. The Thessalian Olympus separated that country from Macedon, and gave rise, on its Western side, to the Apus and Aous; on its Eastern side to the Æstreus and Hæmæmon, (Bikhia, or Inikhori and Venetico.) The Countries traversed by those mountains and rivers are now the Sanjaks of Arlônah and Berdi in Albania; and those of Mondastir and Selânie, (Thessalonica,) is the Pashalic of Rûm-Ûli.

From the curve of Mount Mêtzovo, (*Μετσοβον*, Olympus,) Eastward, another chain branches out in a direction nearly due South, till, in about 39° 30' North, it bends round to the South-East, and by a tortuous circuit winds up again to the North, parallel with the Thermaic Gulf, (Gulf of Salonik.) This chain, the natural division between Southern Epirus and Thessaly, in a part of the ancient Pindus, generally called Mêtzovo, (*τῶς Μετσοβον τῆς Βορρῆς*), but taking different names in different parts of the range, (Meletus, iii. 257. *Πεωρ*, New. p. 244.) and called Agrapha, (*Ἀγραφα*), where it joins Othrys, (*Ὀθρυς*, Dblekhia.) Its North-Eastern extremity, Mount Ossa, (*Ὀσσα*, Kiosavo,) is near Balâ, and the mouth of the Peneus. Pelion, at the South-Eastern bend of the same chain, is now called Phinidhi, (*Πινιδία*), or the Mountain of Zagora, (*τῆς Ζαγοράς τῆς Βορρῆς*), from the nearest Town on the coast. This part of the chain gives birth on its Western side to the Arachthus, (*Ἀραχθός*, now River of Arta, *Πόντος τῆς Ἀρτας*), and Achelous, (*Ἀχελώης*, *τοῦ ποταμοῦ*) flowing nearly due South; from its Eastern side flows the Peneus, (*Πηνειὸς*), now called Salemyria, (*Σαλεμυρία*), and from its Southern declivity, the Sper-

* The only authority for this name is a passage in Livy, (xvii. 123) where it is spelt *Lyngus*; but it appears so evidently to be the Greek word *Λύγρον*, and *γ* was so often substituted for *π* by ignorant scribes, that M. de Vauclousot (*Mém. sur*, &c. p. 16) seems justified in altering the orthography of the word.

GREECE.

chius, (Σπερχειός, now called ὁ ποταμὸς τῆς Ἑλλάδος,) "the River of Greece." The Sanjaks of Avlonas (Αβλώνας) and Yánnina, (Ἰωάννινα,) in Albania, on the West, now occupy the Southern part of Epirus, that of Trikkala, (Τρίκαλα,) Thessaly, and a part of Eghrihóz, the country watered by the Sperchius.

From the curve of Agrapha a new branch arises, the Makrinóros, (Μακρινόρος, Acarnanian Olympus,) running in a Southerly and Westerly direction, and traversing Acarnania. At the junction of Agrapha and Delakha, (Othrys,) a second branch makes a large sweep, and, passing to the South-East, terminates near the entrance of the Isthmus of Corinth. This is the ancient Parnassus, now called Líkúros, (Λικύρος,) from which diverges Mount Corax, (Veddaíta,) running nearly due South to the neighbourhood of Naupactus, (Álneh kakhí, Lepanto.) Stiva, the ancient Cirphis, and Zagora (Heliakon, now Liédra, (Λιέδρα,) according to Metelius, iii. 330,) are detached from the same chain by breaks of lower land. Éta (Ότρύ, now Όρεγ τῆς Ἑλλάδος, the Mountains of Greece) and Ptoón (Πτόον) are the Eastern branches of the same chain. The mountains running through the Isthmus, and there called Onéa, (Όρεα,) now Makripá, are a continuation of Cithæron, now Elatias, (Ελατεία,) Parnes, (Πάρνη,) Parnéthi, (Παρνήθι,) Brileusos, (Βριλευσός,) Óxila, (Όξιλα,) Pentelicos, (Πεντελικός,) Pentell, (Πεντέλη,) Hymettus, (Υμηττός,) Tileráni, (Τυλέραιον,) and Larium, (Λαύριον, or Ασπίριον,) near Sunium, (Σούνιον,) celebrated for its silver mines. This part of Græcia Propria now belongs to the Sanjak of Eghrihóz, which also comprehends Eubœa, and derives its name from the Greek word Euripus.

Climate.

The position of Greece between the 36th and 42d degrees of Northern latitude, and its exposure to breezes from the sea on every side but one, would render the heat of its climate excessive, were it not tempered by the elevation of the soil in many places, and the neighbourhood of snowy mountains in others. The temperature and seasons vary greatly in different places, at no considerable distance from each other, in consequence of the circumstances just mentioned. Near the sea, and in plains of any extent, the weather is not subject to rapid changes. Northerly winds prevail, with few intermissions, from the vernal to the autumnal equinox. In the latter end of July, and the whole of August, the Etesian or periodical winds blow without variation from the same quarter. In winter and spring the winds come generally from the South; hence the storms accompanied by thunder and lightning then prevalent. Severe cold is rarely felt before or after January and February; and rain, in the low lands, is very rare from April till October or November, when it falls with much violence, sometimes for several days successively. November is usually mild and serene, like the finest October weather in England. In summer the scirocco or South-East wind is not only accompanied by an enervating heat, but also by a very thick haze approaching to fog. The

height of the Grecian mountains cannot be satisfactorily deduced from the very imperfect data furnished by the Ancients. Olympus, in Thessaly, was estimated by Bernouilli (Buffon, *Époques de la Nature*, p. 383) at 1017 toises, (about 6110 feet,) and Mr. Dodwell (*Glean. Tour*) supposes Ossa to be no more than 5000. That is also judged by Dr. Holland to be the height of some of the most elevated peaks which he observed. Compact limestone is the prevalent kind of rock in the whole chain from the North-Western coasts to the extremity of the Morea: (Holland, 89, 386, 417, 421;) and the coast between Thessalonica and Volo, is probably all of a primitive formation, consisting chiefly of marble, mica slate, talc slate, serpentine, &c. (*Id.* 350.) Spelt (*Tritium spelta*) and barley were most common. Oats (*Βρώμη*) were rarely cultivated by the Ancients; to which millet (*Sorghum vulgare*) and maize are now frequently added. The seed-time is in February and March, the harvest in June and July. The labours of the field are still carried on as among the Ancients, and the corn is trodden out by oxen, on a circular floor, paved with flints. Cistus, thyme, Jerusalem sage, and other strongly scented shrubs, cover the lower hills. Oleanders and agnus castus mark the course of the mountain torrents. The higher declivities are clothed with dwarf oaks, (*Gramuntia, coccigera, corria*), phillyrea, alaternus, and arbutus. The olive is cultivated in all the plains, and the terebinth grows wild in the valleys. Planes and walnuts grow to a vast size. The bay or laurus of the Ancients acquires a considerable height and size, and the myrtles are sometimes almost washed by the spray, while the rose vies in brilliance with the oleander, (Δάφνη,) on the bank of every stream, and the vine, twining round the elm, ripens its clusters without culture; nor are there perhaps any countries on earth the climate and scenery of which are more calculated to inspire a Poetic feeling, than Greece, Asia Minor, and Sicily.

Pausanias *Geographia*, Ed. P. Bertius, Amstel. 1619, fol.; Strabonis *Geographia*, Ed. Tyschucke, Siebenkors, et Friedemann, Lips. 1796, 1818, 7 vols. 8vo.; Pausanias *Græcia Descriptio*, Ed. Facius, Lips. 4 tom. 1795, 1796, 8vo.; Melæris *Γεωγραφία πελοπόννησος*, Ed. Anthimus Gaza, Ven. 1807, 4 tom. 8vo.; *Διαγίγεται Γεωγραφία τῶν ἀνατολικῶν Γαλιών*, Neuchâtel, 1791, 8vo.; Christoph. Cellarii, *Notitia Orbis Antiqui*, Comb. 1703, 2 tom. 4to.; *Hellas* von Dr. F. C. H. Kruse, mit Charten, th. 1. Leipzig. 1825, 8vo.; *Mémoire annexé à la Carte de la Turquie d'Europe par le Général Guillaume de Vaudoncourt*, Munich, 1818, 8vo. with an excellent map; Vaudoncourt's *Ionian Islands* by Weltout, with a (reduced and very indifferent) map, Lond. 1816, 8vo.; Tit. Livii *Historiarum*, Ed. Th. Rudmannus, Edinb. 1751, 4 tom. 12mo.; *Altegenere Encyclopædia*, von Ersch und Gruber, tom. ii. Leipz. 1818; Maltz-Brun, *Précis de la Géographie Universelle*, 7 vols. Paris, 1812, 1828, 8vo. liv. 117. vi. 123; *Travels in the Ionian Isles, Albania*, &c. by Henry Holland, M.D. Lond. 1815, 4to.; *Geographi Græci Minores*, Ed. J. F. Gail, vol. i. Paris, 1826, 8vo.

* Tileráni, (Τυλέραιον,) Metel. *Geogr.* iii. 352. *Frapp. Viar.* 166.

GREED.

GREED, or

GREED,

GREEDY,

GREEDILY,

GREEDINESS,

GREEDY-OUT,

GREEDY-OUTTOD,

GREIT.

restraint of appetite; or desire; ravenous.

"To griet or greed, to weep or cry; it seems to come from the Italian *gredare*, to cry or weep. *Vox Scotis unitatisima*." Ray. But Jamieson, with good reason, from the Goth. *greit-an*.

Loude graude the tatter knigt, "smith alle to graunde"

R. Gloucester, p. 475.

So þat þese deservite, [disherited persons] bi goone al oo hym *grede*.

Id. p. 86.

And þo he may say ya time wel, he can *grede* anon.

"Nyme" your sines," (leave-*grede*).

Id. p. 125.

I am Thomas your hope, to whom goe *grede* & *greit*,

Master of Canterbury.

R. Brome, p. 148.

Guttes, þat *grede* after fole.

Piers Ploukman, Vision, p. 151.

Thy toun full better, so God me spode

Than doeth the riche churchy *grede*.

Chaucer. The Remant of the Rose, fol. 144.

For an everer, so God me see

Shall never for richesse riche be

But enar more poore and indigent

Scare and *greedy* in his intent.

Id. B. fol. 142.

The sea *grede* to flower constraineth with a certain cote his

boodes.

Id. The third Booke of Boccacio, fol. 221.

The men whiche hath his londe tilled,

Awaketh sought more redly

The herest, than thei *greedy*

Ne make than warde and watche.

Where then the profite mighten cathe.

Gower, Conf. Am. book v. fol. 96.

Hue fel adone a belde,

Ant after knyves *greddy*,

To stele mude bide kyng *Lathe*.

The Gate of Kyng Hare, l. 1292. in Ritson, Met. Rom. vol. ii. p. 144.

On Timagunt he go to *grede*,

"On yow can never help at node,

Fy on ew everion!"

The Kyng of Tara, l. 610. in Ritson, Met. Rom. vol. ii. p. 161.

And when he gapes full *greddie*

unthriftie ikind to slake,

The river wasich speedlie

and away wande gure the lake.

Thurkerv. The Lower oblaying his waid.

Yet on the other side the *greddiness* of glorie, and the vensuable desire of fane, made no place to seeme to farre, no no adventure to be over bards.

Urrade. Quintus Curtius, fol. 257.

La thus (deare wench) I leade a lothsome life,

And *greddy* I seek a *greddy* graue,

To make an eode of all these starnes and stife.

Gower. Don Bartholomew of Bath.

What s'ceet her couldst get, or scraps

his appetite to stanche

He gaue it all to gratifie,

his *greddy*-guttied paunch.

Drans. Horace. Epistle to Falis.

I on a smellicate bellye God,

like, and full of doubtie

A *greddy*-gut, and at a word

a xrauntie to my tette.

Id. B. Satyre 7.

And eke her fete most monstrous were in eight;

For oon of them was like an eagle's claw,

With griping talants erod to *greddy* fight;

The other like a beare's unson jaw:

More ugly shape yet at a living creature saw.

Spenser. Faerie Queene, book i. can. 8.

A. S. *gried-ig*, from *grad-an*; Goth. *gredit-an*, to cry, to cry out or clamour for; and, consequently, to be eager after; to desire hungrily or ravenously.

Greedy, *adj.* eager after; seeking, desiring, or coveting with the eagerness of hunger; without restraint of appetite; or desire; ravenous.

"To griet or greed, to weep or cry; it seems to come from the Italian *gredare*, to cry or weep. *Vox Scotis unitatisima*." Ray. But Jamieson, with good reason, from the Goth. *greit-an*.

My fearful flesh did tremble at their strife

To see their blades so *greedily* imbrow,

That dronke with blood yet thirsted after life.

Spenser. Faerie Queene, book i. can. 7.

That when the knight beheld, his mightie shield

Upon his mady arme, he soon adrest,

And at him fierly flew, with courage fild,

And eager *greediness* through every member thrilld.

Id. B. book i. can. 8.

Tell me good Hobbold what gars the *greed*?

What? both some wolf thy tender lambs ystone?

Or is thy happye breake, that sound, so sweet?

Or art thou of thy loosed lasse fulsome?

Id. Shepherd's Calendar, April.

Our *greedy* seames rummage every hold,

Smile on the booty of each wealthier chest;

And, as the priests who with their Gods make bold,

Take what they like, and waste the rest.

Dryden. Anna Mirabilla, st. 208.

I treated her with a basket of fruit last summer, which she eat so very *greedily*, as almost made me resolve never to see her more.

Spenser. The 217.

And indeed Philarete was little given to *greediness*, either in fruits or sweetmeats; in the latter he was almost abstemious, and in the former he was very moderate.

Bacon. Life of Boyle, prefixed to his Works.

But shrewd Suspicion with her squinting eye,

To Truth declared, prefers a whispered lie;

With *greedy* mind the proffer'd tale believes,

Relates her wishes, and with joy deceives.

Leopold. Epistle to C. Churchill.

The bog, that finds his food among ordure, and *greedy* devours many things rejected by every other useful animal, is, like poultry, originally kept as a cockle.

Smith. Wealth of Nations, book i. ch. xi.

The Gentle, who shutting his eyes against the light of Nature, gave himself up to work iniquity with *greediness*, became in another sense a dog, as personally the object of God's aversion.

Horsey. Sermon 28. vol. iii.

GREEKING. } *Greeking*; a diminutive of *GRECKISH*, } *Greck*; a little *Greek*; a *Greek* of *GRECKISM*. } little value or esteem. *Grecism*; a mode of expression peculiar to, an idiom of, the *Greek* language.

Say, Pithiee foolish *Greeks* depart from me, there's money for thee. If you tarry longer, I shall give worse payment.

Shakespeare. Twelfth Night, fol. 270.

By Jove multipotent,

Thou should'st not bear from me a *Greeking* member

Wherein my sword had not impresse made

Of our rank'd head?

Id. Troilus and Cressida, fol. 98.

Which of the *Greeks* darts ever give precepts to Demosthenes? or to Pericles (whom the age surmised heavenly) because he seem'd to thunder, and lighten, with his language.

Bon Jonson. Discoveries, fol. 128.

But as he [Milio] endeavours every where to express Homer, whose age had not arrived to that fineness, I found in him a true sublimity, lofty thoughts, which were clothed with admirable *Grecisms*, and ancient words, which he had been digging from the mines of Chaucer and Spenser, and which, with all their rusticity, had somewhat of venerable in them.

Dryden. On the Origin and Progress of Satire.

"The *GREEKS*," says Archdeacon Nares, (ad v.) "were proverbially spoken of by the Romans as fond of good living and free potations, and they used the term *Grecarii* for to indulge to these articles." Every reader will call to mind instances in illustration. *Claudius assuetus Grecari*. Hence in English we obtain the proverbial expression, "as merry as a Greek," not as it is sometimes corrupted "Grig," (a small eel.)

Laterly a *Greek* has been applied to a character of less openness, not to a *bon vivant*, but to a Gambler, we know not why.

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A rich fat avens stid' in his marrow,
And by him a lawyer's head and green-aven.

Jonson. Song 28.

The country life is best, where quietly,
Free from the clamour of a troubled Court,
We may enjoy our own green-shadowed walks,
And keep a moderate diet without art.

Beaumont and Fletcher. The Noble Gentleman, act. ii. sc. 1.

As when a well-shaped virgin, that having fed upon trash instead
of nourishing meats, languishes under a wearisome burden of the
green-neckers.

Dryden. Of Alon's Seal, ch. ii.

You drossy-pappets, that
By mouse-thine dose the green-aven's ringlets make
Who eat the ewe not bites.

Shakespeare. Tempest, fol. 16.

Shall we seek virtue in a rustic gown;
Embroider'd virtue? Faith in a well-cut'd feather?
And set our credit to the tune of green-aven.

Beaumont and Fletcher. The Legal Subject, act. iii. sc. 2.

Behold th' Almighty's mercy shew'd in us,
That through the waves our way not only wrought
But to these mountain safety hath us brought,
Where dainty tops all earthly pleasures crown,
And on the green-aven sets us safely down.

Dryden. Noah's Flood.

This is the prettiest low-borne lass, that ever
Ran on the green-aven; nothing she do's or seems
But smacks of something greater than herself,
Too noble for this place.

Shakespeare. The Winter's Tale, fol. 292.

But Calpurn, now being left alone
Under the green-aven's side in sooty plight,
Withouten arms or steel to ride upon,
Or horse to hide his head from Heaven's sight.

Spenser. Faerie Queene, book vi. can. 5.

Under the canopy of the green-aven shade,
Beside the brooke, upon the velvet grass,
In massie vessel of pure silver made,
A banket rich and costly furnished was.

Goffrey of Rougemont, book x. st. 64.

Great Spring, before,
Green'd all the year; and fruits and blossoms blash'd,
In social situations, on the self-same bough.

Thomson. Spring.

Attir'd in mantles all the knights were seen,
That gratify'd the view with cheerful green.

Dryden. The Flower and the Leaf.

Sad cypress, verdant, yew, compose the wreath,
And every useful green denoting death.

M. Ford. Aeneid, book iv.

There are writers of great distinction, who have made it an argument
for Providence, that the whole earth is covered with green rather
than with any other colour, as being such a right mixture of light
and shade, that it comforts and strengthens the eye, instead of weak-
ning or grieving it.

Spectator, No. 387.

On the green bank I sat and listened long
(Sitting was more convenient for the song)
Nor till her lay was ended could I move,
But wish'd to dwell for ever in the grove.

Dryden. The Flower and the Leaf.

The light that passed by these pores was to its passages so tem-
pered with shadow, and modified, that the eye discerned no more a
golden colour, but a greenish blue.

Boyle. Experimental History of Colours, part iii. exp. 9.

There are, besides the temper of our climate, two things particular
to us, that contribute much to the beauty and elegance of our gardens,
which are the gravel of our walks, and the almost perpetual greenness
of our turf.

St. W. Temple. On Gardening.

The hypocrite's hope is indeed both a water that will fail, and a
mine that will defile him; yet it is this alone, that for a while gives
growth and greenness to his comforts.

Scott. Sermons, vol. s. p. 44.

For nix these valleys shill
Their green-embrided robe to fairy know,
And swift to green again, as scorching suns,
In streaming dews and torrent rains, prevail.

Thomson. Summer.

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A green-fuck, having his legs and wings tied to a weight, was
grudely let down into a glass body filled with water.

Boyle. Experimental Experiments about Respiration, title 10. ex. 1.

Besides the wholesome luxury which that place abounds with, I
have always thought a kitchen-garden a more pleasant sight, than the
finest sennery, or artificial green-house.

Spectator, No. 477.

Looking for unhealthful and extravagant trash, does not only argue
that a man has the green-sickness, but serves to increase the disease.

*Black. Life of Hope, prefaced in his Works. Letter to a Noble
Lord.*

First let them sip from herbs the purely tears
Of morning dew; and after break their fast
Go green-sward ground (a cool and grateful taste.)

Dryden. Virgil. Georgics, book iii.

My swaly prize is order all display'd,
By number on the green-sward there I lay'd,
My captives, whom or in my nets I took
Or hung away on my wily hook.

Rowe. Ovid. Metamorphoses, book xiii.

A sylvan life till then the natives led,
In the brown shades and green-wood forest lost,
All careless rambling where it liked them most.

Thomson. Castle of Indulgence, can. 2.

And in each pleasing hour,
That greens the leaf, or through the blossom glows
With florid light, his fairest month array'd.

Mallet. Amphytrion and Thordora.

To prove that the sun operates in the greening, Testimony pits will
green only in summer, but that the earth both the greater power,
Briest-Sea pits grow both winter and summer; and for a further
proof, a pit within a foot of a greening-pit will not green; and those
that did green very well, will in time lose their quality.

Sprat. History of the Royal Society.

O'er the green a festal throng
Gambols in fantastic trim!
As the full cart moves along,
Hearken—in the harvest hymn.

Cunningham. A Lendocope.

It is a half length of a fat man with a beard, on a light greenish
ground.
Walden. Anecdotes of Painting, vol. i. p. 214.
I mean to derogate nothing from the diligence or integrity of the
priest, or of any former board of green-club.

Barker. Speech on the Economical Reform.

Such a confusion of circumstances, in a head which was naturally
sore of the chest, produced that green eyed monster mentioned by
Shakespeare in his tragedy of Hamlet.

Telling. History of a Foundling, book xvi. ch. x.

Ha by'd him to the fatal place
Where Margaret's body lay;
And stretch'd him on the green-grass turf,
That wrapp'd her breathless clay.

Mallet. William and Margaret.

I shall not trouble you with an enumeration of the several lodg-
ings I suffered (for I had not lost my antenatal pride), from being
under the necessity to address, with the most abject supplication,
chandler, barber, and green-grocer.

Knot. Essays, vol. ii. No. 117.

Glistening with dew the green-hair'd Spring
Walks through the wood; and smiling in her train,
Youth dusters gay on charnel wing,
And Life's smiling lifts the eye to Heaven.

Mickle. Ode 3. Vicar's Ode.

Who loves a garden loves a green-house too.
Unconscious of a less propitious climate,
These blossoms exotic beauty warm and song,
While the winds whistle, and the snows descend.

Cowper. The Task, book iii.

He quits the solid road, and well-bet lanes,
(Sick of his track, and punish'd for his pains.)
To mimic galloping on green-sward plains.

Harris. The Courtier and the Prince.

All mournful the midnight bell rung,
When Lucy, and Lucy arose;
And forth to the green-croft's side sprung,
Where Colin's pale shades repose.

E. Moore. Song 11.

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Melodious music trembles through the sky

And airy sounds along the green-wood die.

Horte. A Stanza, on a Set of Tea-Drinkers

Ye shepherds, in a greenly mead,

Purpled with health, as in the greenwood-shade,

Incontinent to trumpet the evening ground

And daintily lead the dance along the glade.

Thomson. A Hymn to May.

Ben Jonson had ample cause of complaint when he wrote the Epigram (86) on the Board of GREEN CLOTH, from which we have given a citation above. They had neglected to send him the customary order for the Butt of Sack, which was his fee as Poet Laureate.

No one has better described the constitution of this Board than Minshew, *ad r.*: "The Greene-Cloth at Court, *circa* pannis hospitii Regis, the name of a Court of Justice continually sitting in the Compting House, (*Domus Computi, le Grand Gard-robe de l'Hotel du Roy*), within the Court of the King of Great Brittain, whereto doe sit these Officers following, *viz.* the Lord Steward, the Treasurer, the Comptroller and Cofferer of the King's Household, with the Master of the Household, two Clerks of the Greene-Cloth, and two Clerk Comptrollers. Of these, the three first are (and sometimes the fourth hath been) of the Privie Counsell; and unto this, being (as some hold) the first and ancientest Court of Justice in England, is committed the charge and oversight of the King's Court Royall, for matter of Justice and Government, with the like authority for maintaining of the peace, within 12 miles distance wheresoever the said Court be, and within the said house the power of correction over all the servants therein, with the economical charge of making provisions, payments and accounts for all expenses incident to the same house. It is called Greene-Cloth, of a Greene cloth at which they always sit, wherco is embrodered the Kinges Armes, under which they sit, and on each side thereof the Armes of the Compting House, bearing *Verte*, a key and a rod, or white stifle

argent sautillie, signifying their power to reward and correct: as men for their great wisdom and experience thought fit by his Majestic to exercise both these functions in his Royall House." Without a warrant first obtained from this Court, none of the King's servants can be arrested for debt.

GREEN-SLEEVES, mentioned in the citation from Beaumont and Fletcher, was a Ballad very popular in the reign of James I. Mr. G. Ellis has printed it, (*Specimens of the Early English Poets*, ii. 394.) from a *Handful of Pleasant Delites*, 1584. It consists of nineteen stanzas, in the course of which a deserted lover enumerates the many costly provisions which he has made for his mistress, (the Lady Greensleeves,) without winning her affections in return. The first stanza, which forms the burden repeated after every succeeding one, runs as follows:

Greensleeves was all my joy,
Greensleeves was my delight,
Greensleeves was my heart of gold,
And who but Lady Greensleeves.

And we do not perceive any increase in poetical diction or sentiment as it advances. It is entered on the Books of the Stationers' Company in September 1560, "Licenced unto Richard Jones a newe Northern ditty of the Lady Green Sleeves."

Archdeacon Nares (*ad r.*) very reasonably expresses a doubt as to the purity of Lady Greensleeves' character. Green, it seems, was a colour much worn by courtizans. He also thinks that there must have been a yet older Ballad, under the same name, than that preserved by Mr. Ellis, because that is entitled "A new courtly Sonnet of the Lady Greensleeves to the new tune of Greensleeves." But now is not always relative, nor does it, as a matter of course, imply that something of the same kind has preceded it.

Sir John Hawkins has given the tune in his Appendix, 21.

GREENLAND

Extent.

GREENLAND, a Country of great extent, situated to the North of the American Continent, of which, prior to Captain Parry's first voyage, it was supposed to form a part. Its Eastern coast is washed by the Ice Sea; its Southern by the Atlantic Ocean; Baffin's Bay is its boundary on the West; of its Northern limits we as yet know nothing. Cape Farewell, the most Southern point of Greenland, is in 59° 37' North latitude and 42° 42' West longitude. Navigators have followed or discovered its shores from 80° on the Western coast to 78° North latitude at the head of Baffin's Bay on the Western. The most Easterly point seen by Captain Scoresby was in latitude 75°, West longitude 18°; and Captain Ross found the Western coast under the same parallel in longitude 65°, so that the land lies in this latitude a breadth of 47 degrees.

Names.

The East and West coasts of this extensive Country are ordinarily entitled *East* and *West Greenland*; sometimes, however, the Eastern coast is called *West Greenland*, according to the phraseology of mariners, who give the name of *East Greenland* to the Islands of Spitzbergen. Old, or Lost Greenland, is the name given to the supposed site of the early Colonies, from a little to the West of Cape Farewell to the latitude of 64° on the Eastern shores. Only a few traces of these

early settlements, however, have been met with, and their situation or extent on the Eastern coast can be but obscurely discerned in the vague and exaggerated statements of the old Icelandic writers. The portion of Greenland at present colonized by the Danes, on the Western shore, is divided into the Northern and the Southern Province, the line of demarcation between which is in latitude 67° 43'.

It was the banishment of an offender which led to First the discovery, or rather perhaps the settlement, of this Colony Country in 982. Eric Raude, or the Red, the son of a Norwegian Earl residing in Iceland, was condemned for his crimes to an exile of three years. He knew that a man of the name of Gumbinn had deserted to the Westward a coast of great extent. Towards this he bent his course, entered a large inlet, and wintered on an agreeable Island in the vicinity of it, to which he gave the name of Eric's Ey. In the following year he examined part of the Continent, and in the third year returned to Iceland, to seek settlers for the newly-discovered Country, to which, in order to convey a vivid idea of its fertility, he gave the name of Greenland. The first Colonists from Iceland were soon followed by others from Norway, and in the course of a few years their number increased so much, that they formed themselves

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into two settlements on the Eastern and Western coasts, called Osterbygd and Westerbygd. Christianity was introduced among the first settlers, and they were at the same time divided into Parishes, and subjected to a Bishop. This account of the first settlement of the coasts of Greenland rests on the authority of Snorro Sturluson, a celebrated Icelandic Judge and Historian, who wrote his account in the year 1215. Other Danish Chronicles place the discovery and population of Greenland in the year 800.

The Colonies are stated by Crantz and others to have extended from Cape Farewell, the Southern point of Greenland, five or six degrees of latitude towards the North, on both the Eastern and Western coasts. On the East side, it appears that there were planted 190 farms or hamlets, constituting 12 Parishes, with the Bishop's See, and two Convents. On the Western side there were four Parishes, comprising 110 hamlets. An account of 19 Bishops is preserved down to 1412, at which time the communication between Greenland and Norway unaccountably ceased, and we hear no more of the Colonies for some centuries.

Some suppose that the suspension of intercourse with Europe arose from the extinction of the Colony. The cause as well as the time of the extinction of the early Colonists in Old Greenland is very uncertain. Some attribute it to the attacks of the Esquimaux, or Stréllings, as the Norwegians contemptuously termed them, who first began to show themselves on the Western coast about the year 1400. But the great inferiority of that race to the Norwegians in strength and courage, renders such a conclusion unlikely. Another opinion is, that the European settlers were exterminated by a kind of plague called the black death, which made dreadful havoc in the North of Europe in the year 1350; but neither is it probable that such a disease could be carried by the slow voyagers of those times across the Polar Seas. Although the setting in of the Polar ice, which has for many years blocked up the entire East coast of Greenland, might have cut off the communication with the Mother Country, there is no reason that it should have destroyed a Colony well provided with cattle.

Sir Charles Giesecke offers a curious opinion on this subject, founded on an intimate acquaintance with the Country and its inhabitants. All the Norwegian habitations, of which he found vestiges, differed from those of the Esquimaux, not only in structure, but in choice of situation. The Norwegians lived in general at the ends of firths or fjords; they looked for grass, fresh water, shelter for their cattle, and for salmon fishery. The Esquimaux, on the other hand, live from the spoils of the sea, and place their houses as near to the rocky shores as possible. All the ruins of Norwegian houses seen by him, were surrounded by immense masses of rocks, probably precipitated from the summits of the adjacent mountains, and heaped together in the most fantastic groups, the places of fracture being sometimes so fresh, that the points from which they were broken were distinctly visible. From these appearances he concludes that the encroachment of bursting glaciers, consequent inundations, and the fall of mountains, desolated the ancient settlements. The individuals who escaped this destruction, he supposes to have mixed with the natives. On the Eastern coast, the European can still be distinguished from the Mongolian features, after a lapse of some centuries. This difference of countenance is not observable on the Western coast,

except where the Europeans intermarry with the natives. It appears also from several Icelandic works adopted in the language of the Greenlanders, that a very close connection formerly existed between the two races. The ruins of the Norwegian buildings still brave the destroying power of time and climate: scattered fragments of bells are found near the old churches a little to the West of Cape Farewell, but there is not any trace of Runic stones. Marks of husbandry can be traced in the soil, and human bones start through the turf of the ancient burial place.

There is no want of Historical accounts written by Icelandic and Danish authors with respect to the old settlements; but these accounts are so contradictory, that it is quite impossible to reconcile them. Thormodius Torfæus, Historiographer to the King of Denmark, published in his *Greenlandia Antiqua*, four different Maps, or *Delinationes groenlandiæ*, copied from old writers, which differ as widely from each other as if they were maps of different Countries; to these Torfæus adds his own, but he confesses fairly that he does not think it a correct one. The uncertainty and darkness in which the earlier History of Greenland is enveloped, may be accounted for from the circumstance, that, formerly, nobody was allowed to sail thither without a passport, under forfeiture of his life. At different times, however, subsequent to the suspension of intercourse between Norway and her Greenland Colonies, navigators are said to have approached sufficiently close to the shore, to see the houses, cattle, and even the people.

About the year 1530, Bishop Amund, of Skalholt in Iceland, is said to have been carried by a storm, on his return from Norway, so near the coast of Greenland, that he could see the people driving their cattle. The Icelandic Bioru vno Skarðsa, also relates that a Ham-burgh sailor was forced three times on the shore of Greenland, where he saw fisher's huts, similar to those in Iceland. In consequence of these rumours, the first expeditions of which we have any account were despatched from Denmark, in search of the ancient Colonies in Greenland, about the middle of the XVIth century. Among these Magnus Heinsson, who passed for a skilful seaman in his day, was sent out, in 1578, by the King of Denmark. He obtained sight of the East coast, but was deterred from approaching the shore, by the difficulty of the attempt. Martin Fro-bisher, about the same time, made three voyages in those seas, but it is impossible to determine whether his track lay along the coasts of Greenland, or of Labrador. The search after gold ore was a principal object of these expeditions.

Numerous navigators followed in the same direction; but the recovery of the Colonies seems to have been lost sight of by Denmark for a number of years until the subject was revived by Hans Egede, a clergyman of Yngin in the Northern part of Norway. Believing that the Christian inhabitants of Greenland still existed, and actuated by a pious anxiety respecting their spiritual condition, he embarked for that Country in May, 1721, and landed on the Western Coast on the 3d of July following. The difficulties and privations which he had to endure with his small Colony surpass description. In 1733, three Moravian Missionaries proceeded to the Colony, to whom Egede relinquished his arduous office, and returned to Denmark. The Colonies have been frequently replenished since by the Government of Denmark, as well as by Trading Companies, and the

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Relics.

Library
of early
History.Suspension
of inter-
courseEgede, the
Missionary.

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indefatigable Moravians have continued to labour among the Esquimaux with persevering zeal. The attempts of Eggede and other Missionaries to discover the remnants of the lost Colonies have failed of success. Numerous ruins have been discovered in the West of Cape Farewell, but nothing to the East. In 1786, and the following year, attempts were made by Captain Lowenorn and Eggede to reach the Eastern coast about the latitude of 65°, but they were never able to approach within 30 miles of land; and Captain Scoresby, in 1817, appears to have been the first to penetrate the barrier of ice, which usually covers those shores to a distance of 100 or 150 miles from land.

Present
Inhabitants
of the
Greenland.

The modern accounts of the people who inhabit the East coast of Greenland rest entirely on oral testimony. Crantz received through the Missionaries the relation of two Greenlanders who had made a three years' excursion to the Northward along the East coast. "They proceeded to so high a latitude, (66° at least,) that the sun at midnight illuminated the tops of the mountains with its rays. They described the people on the East coast as taller than those on the West, with black hair and long beards. The inhabitants were numerous, and the animals on which they subsisted plentiful. They saw a fine inlet, but did not enter it from fear of the Cannibals, who are said to live in that place." Collateral circumstances are rather in favour of these reports. While Eggede was making preparations for his Mission in 1718, a rumour was spread, that a ship from Bergen was wrecked on the ice near the coast of Greenland, and that one of the crew, who was thrown on the shore, was butchered and devoured by the Savages; nor was this alarming tale, says Crantz, (book iv. 261.) altogether groundless. Sir C. Giesecke relates that the Esquimaux, on the Western side of Greenland, retain, even at this day, a great fear of the inhabitants of the Eastern coast, whom they describe as barbarians, and are apprehensive lest at any time they should come over and kill them. They believe that cannibalism was first introduced among them from necessity, and that custom has reconciled the people to their unnatural food. That the Eastern coast is inhabited to a high latitude seems clearly established. Captain Scoresby, speaking of the Eastern coast in his *Northern Whale Fishery*, says, he never landed in any one instance on a coast having a Southern aspect without finding traces of inhabitants, and sometimes such traces were met with on coasts fronting the East and North. The country, barren and desolate as it is, appears to be by no means so thinly inhabited as might have been expected. Numerous huts, hunting utensils, portions of sledges, bones divided artificially, depositories of the dead containing skeletons, or even bodies, were often met with. In some instances, these relics were of such a nature as to indicate a very recent desertion of the inhabitants. Such in particular was the intimation afforded by the fire-places containing ashes, found at Cape Swinson, and on Traill Island. The light wood ashes were still heaped together, as if they were the remains of very recent fires. Captain Haacke, the commander of a Bremen whaler, found in the summer of 1820, in latitude 73°, off the East coast of Greenland, a walrus, in which were two harpoons, such as are used by the Esquimaux. It was evident from the condition of the walrus, and the harpoons, that the animal had not been many days killed. The relics of the inhabitants found on the Eastern coast were generally of the Esquimaux

character, but not without exceptions. The cutting of hard bones, by drilling in them a series of contiguous holes, is not known to be practised by the Esquimaux, but it was evidently the mode adopted in the weapons found by Captain Scoresby. Another striking circumstance was the discovery of a wooden coffin in a grave at Cape Hope. But this we are disposed to think was deposited there by some navigator who approached the shore; for even if we suppose that the inhabitants retain the memory of European usages, wood in such a country must be too rare to be habitually used to interment. A similar observation will, perhaps, apply to a fox-trap found on the same coast by Captain Scoresby's father: it was made of wood, and resembled the traps used by the Russian hunters who winter at Spitzbergen. This was thought to be a relic of the old inhabitants: but wood decays with certainty in that climate, and drift wood can hardly be known on a shore almost always shut in by so immense a barrier of ice.

Our knowledge of Greenland at present extends little further than a portion of the Western coast. This is everywhere high, rugged, and barren, rising close to the water's edge into tremendous precipices and chains of mountains, crowned with inaccessible peaks, which may be seen from the sea at the distance of 40 leagues. Some of the Greenland mountains offer to the view bare rocks, but the greater part of them are enormous glaciers, accumulating from year to year, and sensibly increasing the asperity of the climate. The shallow soil sprinkled on their flanks, affords a scanty nourishment to some hardy species of heath; the valleys which happen to contain small brooks or marshes are overgrown with a sort of low brushwood. The whole coast is indented with a series of deep bays or fiords, which penetrate a great way into the land, and are sprinkled with innumerable islands of various dimensions and fantastically wild appearance.

The Eastern shore appears to be lined by a continued chain of glaciers. As the ice from these reaches the sea, it is severed and carried off by the tide as fast as it accumulates. Thus to the natural confirmation of this coast, the valleys opening to the shore and the glaciers which fill them, we may ascribe the immense quantity of floating ice, which render these seas in general inaccessible to navigators. From latitude 70° 44', longitude 21°, Captain Scoresby surveyed 30 miles of coast. He found it dark and sterile in the extreme. Nothing can be conceived more rugged than it is, but nothing can equal it in bold grandeur. The mountains take their rise from the very beach, and ascend by steep and precipitous cliffs. They range generally from 3000 to 4000 feet in height; their summits being crowned by sharp peaks, cones, or pyramids, with a most ragged assemblage of sharp rocks jutting from the sides. Most of the summits from latitude 70° 33' to 71° 12' are surmounted by vertical pinacles so uniform and parallel as to resemble ranks of soldiers. The snow does not lie on these rocks, but immense glaciers extend beneath them.

The interior of Greenland is one vast desert of snow or ice, which in all probability will never be explored. Besides the general structure of the land about the coast, there are several good reasons for believing that Greenland is a cluster of islands firmly united by ice. This appears from the apparently interminable extent of some of the inlets. According to a manuscript Map of Sir C. Giesecke, Jacob's Bight stretches 150

GREEN-
LAND.Western
coast.Eastern
shore.Greenland
a group of
islands.

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miles Eastward, and there expands into a boundless sea, while on the opposite coast, nearly in the same latitude, Scoresby's and other inlets penetrate at least 90 miles into the land. The currents set generally on the East coast; the offset observable there in June and July being probably produced by the melting of the ice. Another argument in favour of this hypothesis is, that whales struck near Spitzbergen are often killed in Davis's Straits with these harpoons in their bodies, and *vice versa*. The great distance between these seas, and the circumstance that whales are seldom seen to enter at Davis's Straits, leads to the conclusion that they have entered Baffin's Bay through some of those inlets.

Sir C. Giesecke, in a letter to Captain Scoresby, (Appendix to the *Northern Whale Fishery*), says, "It is past doubt that the whole coast of Greenland formerly consisted of large islands, which are now as they were glued together by immense masses of ice. The inlets or firths, (*fjords*), which once formed sounds, or passages, terminate in every instance with glaciers filling up the valleys at each end. Such is the ice-firth of Disco Bay, in 68° 40'. Such also is Cornelius Bay, or Omenaks Fiord, 71½°, the North-Eastern arm of which is blocked up at both ends with ice running through a valley, and bending towards the East North-East. It is only by this arm of the bay that we can suppose an ancient communication with the Eastern coast, as its South-Eastern arm is surrounded by high mountains. The natives have no tradition with respect to it. There is another bay between Karsnak and Kingtok, in 72° 48', covered at its entrance by numerous islands. All the natives living in this neighbourhood assured me unanimously, that there had been a passage formerly to the other side of the land. They stated, that from time to time, carcasses of whales, which had been killed on the other side, pieces of wood, and fragments of utensils, were to be seen drifting out of this bay. The outlet from these bays, and the inlet on the Western, are almost demonstrative of the complete perforation of Greenland by inlets or narrow channels and of its insular structure."

Mineralogy. Little was known respecting the Mineralogy of Greenland, until, in 1806, the Berg-råd, (at present Sir Charles) Giesecke, undertook a voyage thither for the sake of supplying this hiatus. After a residence of some years in that Country, he returned to Europe with a valuable collection of minerals; and shortly after accepted the situation of Mineralogist to the Dublin Society; in the Museum of which Institution his mineralogical collection is now deposited. As the interior of Greenland is quite inaccessible, and may, perhaps, be fairly described as one rugged glacier of many thousand miles in extent, it is only along the bare steep and naked summits of the coast, that any data can be collected respecting the stratification of the Country.

Granite. Granite is the mineral which principally forms the mountains of the coast from Cape Farewell to near Disco Bay on one side, and to Cape Discord, a distance of more than 400 miles on the Eastern coast. It sometimes contains magnetic iron ore, or molybdena, graphite and pyrites, garnets, tourmaline, jade, &c. the other minerals which usually accompany the granitic formation in Europe are found with it here. The granitic rock of Greenland generally affects the needle.

Gneiss and mica slate are found alternating; the former constitutes some of the highest summits on the coast. The enumeration of all the minerals which it contains would exceed the limits of any Work not ex-

pressly treating on Mineralogy. In the Firth of Arkus, about 30 leagues from the Colony of Julianna-Hope, is found the cryolite, a mineral which has not as yet been found elsewhere; it is called by the natives *Ornuk-riknet*, from the word *Ornuk*, blubber, to which it bears some resemblance. The mica slate forms in Greenland an extensive series of insulated mountains, never rising to a great height, and in general resting upon gneiss. It sometimes, however, occurs in extensive beds; one of these, in the district of Julianna-Hope, (in the 61st degree of latitude,) is remarkable for the great variety of minerals which it contains. Among these is the sodalite, a new mineral, analyzed by Dr. Thompson and Professor Eckenberg. It is of pale apple-green, leek-green, greenish-white, and pearl-grey colour, partly massive, partly crystallized. Another mineral, which has not as yet been named or analyzed, occurs with the sodalite; it is of a peach-blossom red and purple-red colour. Porphyry is very common in the South of Greenland, from Cape Farewell to the 64th degree of latitude; it contains small layers of red iron ochre, which the Greenlanders use as a dyeing material and to embellish the interior of their houses. Primitive limestone, of fine granular texture, occurs only in detached masses. In the Firth of Arkus is found a bed of it, resembling Carrara marble. The flint trap formation is the most extensive which yet been discovered; it commences at 69° 14' and extends as far North as investigation can be carried, disappearing under the glaciers in the 74th degree. The Greenlandish basalt affects the needle very powerfully. In Disco Island is found common brown coal; it burns easily, but leaves a large residuum of white ashes. A remarkable variety of it, passing into bituminous wood, occurs at Hare Island; it is of a slaty texture; and yellow amber, in numerous grains of various size, is disseminated through it parallel to the cleavage of the coal. Slate coal was also found by Scoresby on the Eastern coast; and, from a comparison of the individual characters and general relations of the rocks which accompany it, is supposed by Professor Jameson to belong to the great coal formation in which the British coal mines are situated. In Greenland, as in Scotland, the coal formation is traversed by veins or dikes of greystone. In the Island of Ouanastok, in latitude 60° on the Southern coast, are some hot springs mentioned by Giesecke, (Spring which have a temperature of 104° in all seasons. In an old account of Greenland which we have seen, (4to. Nürnberg, 1679), copied from the Icelandic authors, it is stated that near Kildebord are numerous islands, filled with warm springs, so hot in winter that it is difficult to approach them. This place is, probably, the Ketilaford of Giesecke, or Illus of the natives, between 2° and 3° Eastward of Ouanastok.

There are no rivers in Greenland worth mentioning, nor consequently any alluvial soil. A few brooks flow from the glaciers during the short summer, but they have scarcely accumulated a respectable current when the setting in of the frosts dries up their sources, and they quickly disappear. The springs of the Greenlanders are, in reality, only pools of snow water, or wells sunk at the feet of the glaciers.

As Greenland is little else than a great Continent of Climate ice, receiving the sun's oblique beams during only a portion of the year, it has, of course, an inhospitable climate, nor is the extreme rigour arising from situation at all mitigated by other circumstances. The soil is

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Mica slate.

Limestone.

Coal.

Granite.

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shallow, and consequently frozen the greater part of the year. The prevailing winds, from the North-East and North-West, blowing over immense regions of ice, are intolerably cold; no Southern currents from the great ocean approach its shores; and when winds from West to South set in from the sea, they are generally so furious and tempestuous as to add, while they continue, to the hardships of this comfortless land. At the summer solstice, the sun at midnight appears to have the same altitude as he has at noon at Stockholm in the month of December. The night sun sheds a mild warmth; the sky is clear, and the air calm. On the contrary, when he is at his greatest altitude, fogs envelop the land, and the air is sultry, swarming with tormenters of the insect tribes. On the 20th of July the sun begins to dip below the horizon; at first his setting is scarcely perceptible, but the night frosts soon increase, and remind the inhabitant of the approach of the evening of the year. The frosts commence in January; in February and March they are so intense, that stones are split, and the sea smokes like an oven. This phenomenon is called the first smoke; it is apt to raise blisters on the skin, and is not only exceedingly painful but even injurious to health. The mercury often falls during this season to 48° below zero of Fahrenheit's thermometer. The summer may be said to begin with May and end with September, as during these and the intermediate months the Greenlanders encamp in tents; but the earth is not properly thawed till June, and even then to no great depth. Snow ceases to fall towards the end of this month, but recommences in August.

Temper-
ture.

More snow, it is said, falls in Norway than in Greenland, but the air in this latter Country is almost always filled with minute icy concretions, or congealed vapours. In the long summer days the heat is intense, particularly in bays and valleys where the sunbeams are concentrated, and from which the sea breezes are excluded. In such situations the mercury often rises to 84° in the shade, and the sea water, evaporated in the clefts of the rocks, leaves them covered with crystals of pure salt. Mosquitoes are at this season as troublesome here as in Southern climates. But the enjoyment of this warmth never continues beyond a few hours; the evening breeze, blowing over immense fields of ice, brings back the chill of winter. The mean summer temperature does not exceed 46°. From April till August fogs prevail on the sea-shore, and are sometimes so dense that it is impossible to see more than a few yards forward. These fogs seldom rise more than two or three fathoms above the sea, and the upper regions of the atmosphere are at the same time perfectly cloudless. Lasting rains are not frequent, and hail is still more rare. In Disco the weather continues dry throughout the whole summer. The winds are generally from the land, and, though variable, are seldom tempestuous; hurricanes, nevertheless, sometimes blow from the South with all the fury of tropical winds.

Aurora
Borealis.

Among the celestial phenomena of this polar region, the Aurora Borealis undoubtedly holds the first rank. It is most frequent between the 64th and 67th degrees of latitude. Within these limits such is the vividness of its illuminations, that so long as its many coloured fires play through the heavens, the smallest print is legible. During the long winter's night, its varying coruscations compensate in some measure the absence of the cheerful sunbeams. Optical delusions, also, con-

tinually mock and amuse the eye. Parhelia are frequently seen here in the winter; in January 1809, six mock suns were visible at the same time. Brilliant halos are seen as often as the atmosphere is filled with frozen vapours. Besides these, the frequent and unaccountable changes of terrestrial refraction give rise to the most singular appearances. The islands along the coast will sometimes seem to approach the shore; they appear magnified, to change shape, or even sometimes to be suspended in thin air.

The climate of Greenland is not unfavourable to the health of those who are careful to put on warm clothing, live temperately, and take regular exercise. The most common disorders in the Country are eruptions of the skin arising from filthiness and obstructed perspiration; the one is a *herpes*, and is cured by a decoction of *ledum Groenlandicum*; the other is a kind of leprosy or elephantiasis, covering the whole body with cancerous ulcers. The scurvy, according to Sir C. Giesecke, is not frequent among the natives. Crantz, who makes a contrary statement, was probably unable to distinguish between elephantiasis and scurvy. The measles and small-pox have been carried from time to time to Greenland by Europeans, and have always proved mortal to the natives, whose filthy habits prevent a free cutaneous eruption. The small-pox made great ravages in 1733, but vaccination has been since introduced with success. The want of wholesome food, frequently of any food at all, during winter, sometimes engenders cruel complaints; and it often happens, that when the stock of oil or blubber is exhausted, and the last thong of leather swallowed up, if the hunter returns with an animal, the wretched creatures devour at once the raw or half-boiled meat, and, falling victims to their voracity, die soon after of indigestion.

The vegetation of Greenland is dwarfish and stunted, sprinkled scantily over immense tracts of barren sterility. The valleys in general produce nothing but mosses and sour moor grass; a few bilberry bushes, dwarf birch and willows, not rising above two feet from the ground, vegetate on the thin patches of sand and earth which cover the low cliffs. In the neighbourhood of houses where the ground has been manured with blubber and the blood of seals, plants of every kind flourish copiously and attain a good height; the bloom, however, is never so luxuriant as in Europe, and is always a month later. The most important of the indigenous plants is the angelica, which shoots up abundantly in moist places and warm situations. The natives consider the inner part of the root and stalk of this plant as a great delicacy. The mountain sorrel (*Rumex digynus*) grows freely among the rocks. This is one of the few plants which the Greenlanders, who are generally averse to the products of manured land, seek with eagerness. The most common vegetable of the Country is the cock-tail, or scurvy grass; but as this plant grows in manured places, it offends the fastidious delicacy of Greenland taste. The grass is poor and diminutive in its natural situations; the only use which the Greenlanders make of it is to line their shoes and boots; yet Mr. Scoresby saw in Jameson's land, on the East coast, latitude 73°, meadows as deep and luxuriant as any in England. Several attempts have been made to grow oats and barley; they send up a high blade, but seldom come into ear, and never ripen. Cabbages thrive well; turnips grow to the size of a tea-cup, and have an agreeable taste; celery and beans will not grow at all;

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peas flower without producing any pods. Vegetation is uncommonly rapid. There are several varieties of low underwood, which afford fuel to the natives and pasture to the reindeer.

Divisions.

Danish Greenland is at present divided into the Northern and Southern Provinces, each of which is subdivided into six Districts. The former division stretches from Cape Farewell to 67° 43' North latitude, and had in 1813 a population of 3583 souls.

Population.

North Greenland extends to 76° 30', with a population not exceeding 3000. From latitude 67° to 69° the country is uninhabited. It appears from an account of Greenland compiled from the official documents of the Greenland Company, and published at Copenhagen in 1806, that the population of the two Districts under the control of the Company amounted in 1805 to 6046 native inhabitants. The population, therefore, appears to have increased since that time, although slowly. Among the causes which check it, Collin, the compiler of the account above referred to, lays particular stress on the unskillfulness of the Greenland midwives. The increase of the human species, however, in that climate, appears to be checked by causes of a less accidental nature. The Missionary, Crantz, says, that few Greenland women bear more than three children, and that two or three years usually intervene between the births. Half a century ago the population of Greenland was estimated (vaguely, it is true) at 20,000. Epidemics introduced from Europe may, indeed, have reduced it to its present amount; but the difficulty of sustaining the numbers of the Colonies, with all the advantages of intercourse with Europe, almost demonstrates the impossibility of the Country ever becoming populous.

Arctic
Highlanders

The Greenlanders of the Omarsak district (from 71° to 72°) are the only natives who live during winter in the interior of the friths, being employed in catching seals by nets set under the ice. At Tessiusrak, an island in 74° 15', one family appeared to comprise the whole population of that forlorn Country; but Captain Ross, in his expedition to Baffin's Bay in 1817, met with native inhabitants in Prince Regent's Bay, latitude 75° 54', concerning whom the most curious circumstance was, that they had no knowledge whatever of the existence of their Southern brethren, nor were they even acquainted with the name of the Greenlanders' most necessary article, the *Kojak*. To these people Captain Ross gave the name of the Arctic Highlanders, from the nature of the shore which they inhabited. The Arctic Highlands extend from 76° to 77° 40' North latitude, and from 50° to 72° West longitude, along 120 miles of coast in a North-West direction. An immense range of mountains, commencing in 74° 30', forms their Southern boundary. This barrier appeared from the ships to be quite impassable. Rugged sea cliffs were surmounted by steep rocks and peaks 4000 feet in height, and solid ice extended in many places several miles into the sea from the mountain precipices. The natives, or Arctic Highlanders, appeared unused to the sea; they were, not only unacquainted with the *kajak*, or Greenlanders' canoe, but were even with difficulty persuaded to venture into a boat. They spoke the *Hamooke* dialect of the Esquimaux language, and were easily intelligible to the Greenland interpreter, who exclaimed, on conversing with them, "These are right Esquimaux, they are our fathers;" thus confirming the Historical tradition mentioned by Egede, that the Greenlanders migrated from

the North. The Arctic Highlanders, though they resemble the Greenlanders in dress, features, and in language, appear to differ widely from them in manners. Their indecent dances, and ceremonious salutations by pulling their noses, are widely removed from the propriety and simple demeanour of the Greenlanders. Their ignorance of canoes and a sea life may, perhaps, be ascribed to the absence of currents setting on their coast, and the consequent want of drift wood. They were fearful of being killed when the strangers approached them; and are, possibly, not so peaceable and humane as their Southern neighbours. With respect to the iron with which their knives were edged, they said they found it on the mountains of Sowaalik, about 25 miles from the coast. It lay there in large masses, one of which, in particular, much harder than the rest, was part of the mountain. They cut it off with a hard stone, (basalt,) and beat it flat into pieces of the size of a sixpence, and of an oval figure. This iron stone was analyzed by Dr. Wollaston, and found to contain nickel; it has all the characters of meteoric iron.

The Greenlanders vaguely term themselves *Innuut*, that is, men or natives. *Karalit*, or *Karaler*, is the common national appellation of the Greenlanders and Esquimaux, whether derived from *Karik*, the name of an ancient Tatarian tribe, or from *Kallak*, the ancestor of the Greenlanders. The Icelanders gave them the name of *Strallings*, expressive of their dwarfish and imbecile appearance. Their stature rarely exceeds five feet, and though well proportioned, they appear to possess little vigour of body. The face is broad and flat, with high cheek bones; the eyes are small; the nose diminutive, and the mouth small and round, with a thick under lip; the complexion is brown, in many instances of a reddish hue. Their swarthiness may be ascribed as much, perhaps, to filthiness of habit, as to race or climate; they are constantly covered with smoke and blubber, and the quantity of train oil which they use in their food, makes itself perceptible in the effluvia from their bodies as well as in the texture of their skins. Their physical characteristics are the same as those of the Esquimaux nations, and show a nearer affinity to the Tatarian Tribes of Central and Eastern Asia than to the Indian races of North America. The Greenlanders themselves have no records, if we except a vague tradition of their coming from the North, of the Country from which they came, or the time or motives of the migration. The Esquimaux of Labrador, however, have a tradition that the Greenlanders came originally from Canada, and settled on the outermost Islands on the shores of Hudson's Bay, but were driven Eastward to Greenland before they had time to penetrate into the Country. The ruins of Greenland houses have been discovered at Nain, and more sparingly along the whole East coast of Labrador. (See the *Journal of a Voyage to Ungava Bay*, by the Missionaries Köhlmeyer and Kmoch.)

The Greenlanders have a large share of national pride, and consider themselves the only civilized nation in the world; modesty is the virtue on which they particularly pique themselves, and they know no higher terms of praise for a stranger than that he is as well-bred as a Greenlanders. Their ordinary deportment is sober and discreet. Their vices are few, and such as are inseparable from misery and ignorance. They are a clear-headed, intelligent race. There are few Green-

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Dress.

landers at present who cannot read their own language.

A Greenlander's wardrobe is entirely composed of the skins of reindeer, seals, and birds. These are sewn together with the sinews of whale or reindeer. The man's coat reaches half way down the thigh, and is tight enough to exclude cold air; their shirts are the skins of fowls, with the feathers turned inwards. Men, women, and children are dressed nearly alike. Their breeches and stockings are of seal skin; their boots of the same material, and stuffed with hay or moss.

Habitation.

The Greenlanders dwell in houses in winter, and during the summer in tents. The houses are 12 feet in breadth, and vary in length according to the number of persons to the family. They are just high enough to allow a man to stand upright in them. The walls are constructed of huge stones, the interstices being filled with soil and turf. On these walls they lay the beams; spars and brushwood are strewed over them, and a covering of sods completes the edifice. Half the area of the house is occupied by a raised floor, at the height of a foot from the ground, and this platform is divided into compartments like stalls, by skins hanging from the ceiling. Numerous lamps are kept burning as much for the sake of warmth as of light. The smell from so many oil lamps, together with that of the fish, raw skins, and the greasy inhabitant, is hardly to be endured by unaccustomed nostrils. They move into their houses after Michaelmas, and in April or May, when the snow disappears, and the crumbling roofs threaten to fall in upon them, they joyfully fit into tents. These are formed of poles or ribs of whalebone, over which is thrown a double covering of seal skins. Each family has a separate tent. The internal arrangement is the same as in the winter houses, but every thing is more neat and commodious.

Food.

The choicest dish of the Greenlanders is the flesh of the reindeer; but as these are now become exceedingly scarce, and the products of the earth are little thought of, the people derive their chief subsistence from the sea. Fish and the limbs of seals are preserved under grass or buried in the snow; the flesh, half putrid and half frozen, is devoured with the keenest appetite. Raw flesh and warm blood are tasted after a capture, from a superstitious usage. The habitual filthiness of the Greenlanders extends to the preparation of their victuals. The entrails of small animals are eaten with little preparation. Rotten eggs, wild berries, and chopped angelica, thrown into a sock of raw seal skin, filled with train oil, compose a preserve for winter; and blubber is often eaten with herrings as a condiment. Water is their only beverage. Brandy they would gladly buy, and often feign sickness to obtain it; for it frequently saves their lives after a surfeit or in extreme cold, but the sale of it is strictly prohibited by the Danish Government.

Weapons.

The Greenlanders manifest great skill and contrivance in their weapons and cauges. The harpoon, or *erneck*, the lance or *angorak*, and the javelin called *kapput*, are generally used to kill seals. The first of these evinces much ingenuity, but it must be seen, in order to be thoroughly understood. The Greenlanders formerly used it to kill whales, but they have lately adopted the heavy weapon of the Europeans. The rifle for killing birds, and the common Indian bow, had nearly fallen into oblivion from the introduction of firearms, until the late war between Great Britain and

Denmark; when the Greenlanders being unable to obtain powder, were obliged to return to their native weapons with very much diminished skill.

Their canoes are of two kinds, the *umiak* and the *kajak*. The former is the great, or women's boat. It is nearly 40 feet long and five broad, constructed like the *kajak*. The *umiak* is rowed by the women, commonly four at a time, and it would be scandalous for a man to interfere with the oars, unless in a case of extreme danger. In these boats the Greenland women make voyages of from 400 to 600 miles along the coast, with their tents and all their utensils, besides a complement of from 10 to 20 persons. The men, however, keep them company in *kajaks*, breaking the force of the waves when they run high, and, in case of necessity, holding the boat in equilibrium with their hands. The men's boat, or *kajak*, is six yards long, shaped like a weaver's shuttle. It is not more than a foot and a half broad in the middle, and scarcely a foot in depth. Long laths, with cross hoops, form its skeleton; these are bound by whalebone, and eased in seal skin leather. In the middle of the leather covering of the *kajak* is a round hole, with a ring of wood or bone. In this the Greenlander squats down on a soft fur, the hoop or margin reaching up to his hips, and tucks his *erysuk*, or great coat, so tightly about him, that no water can enter the boat. The harpoon darts is strapped to the *kajak* at his side; before him lies the line, behind him the bladder. Thus equipped, he ventures out to sea.

A Greenland in his *kajak* is an object of wonder and delight; he rows with great celerity, and when despatched with letters from one Colony to another will perform 15 or 16 leagues in a day. He dreads no storm; as long as a ship can carry top-sails, he braves the billows; and if a breaker actually overtakes him, he is dexterous enough to recover himself by one swing of his paddle. In the management of these vessels the Greenlanders possess a dexterity peculiar to themselves. Some Europeans have, by long application, become able to manage the *kajak* in calm weather, but they have never been able to venture out in a boisterous sea. Nor is it every Greenland in who is capable of acquiring all this expertness; many good seal-catchers are unable to recover themselves when overtaken; the loss of an oar, too, is certain death, so that many persons are annually cast away in the seal fishery.

The accounts which the Missionaries give of the Religious opinions of the Greenlanders are extremely vague and unsatisfactory. There is reason to suppose that they formerly possessed a Religious creed coinciding in its leading features with the Mythological tenets of most other Pagans; and that as they receded further towards the North, they suffered it to fall by degrees into neglect and oblivion. According to Giesecke they have no worship. The opinion that they adored the Sun, founded on their custom of attentively observing that luminary every morning, is erroneous. Crant tells us, that the ancient Greenlanders did not consider their only Deity, *Torgarsuk*, as the Supreme Being and Creator of all things. By the word *Sitta* they seemed to express the Great Incomprehensible, whom however they did not adore, as they were unable to form to themselves any representation of his nature. Sir C. Giesecke, who finds in the language of the Esquimaux many traces of their old intercourse with the Scandinavians, considers the word *Torgarsuk* to be derived

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from Thor; it signifies a Being like a Spirit, and to this Being, whom they acknowledge without worshipping, they ascribe the attributes possessed by the Scandinavian Thor. Their national Divinity, however, will soon be left without a votary, as almost all the Greenlanders have been baptized. Very few Heathens are now to be found among them, except at Upernivik, the most Northern, and Julianshaal, the most Southern establishment. Christianity has not as yet expelled their native superstitions. The belief in vampires, imported no doubt from Iceland, is still very prevalent in Greenland. Captain Jansen, who was wrecked on the coast of that Country in 1777, tells us that the natives were dreadfully terrified by the neighbourhood of the body of a seaman who was buried among the rocks; they scarcely ventured abroad, and feared that many of them would die. They believe in witchcraft, and that the corpse of a witch, if not cut in pieces, will come to life again and avenge itself. In like manner, when an *angekok* is buried, certain ceremonies are performed to prevent the rising of the body. The dead are buried in their best clothes, and covered with a seal skin. Their kajaks, or canoes, weapons, and utensils are placed by the side of the grave.

Angekoks. The *Angekoks*, or wise men of Greenland, are falling rapidly into oblivion. Religious instruction has unfitted the people to be the dupes of their gross impostures. Yet they still possess some of the influence which belongs to superior intelligence. They cure diseases by amulets and judicious regimen, and show no contemptible skill in predicting changes of weather. The Greenlanders have no Historical traditions, although they can trace back their genealogies for several generations. They have no chronology, and few of them can tell their own ages. They are well acquainted with the North star. Their days are reckoned by tides, and their years by winters. The seasons are distinguished by the migrations of the birds, fish, and other animals which annually visit the coast.

Language. The Language of the Greenlanders may with propriety be called the Language of the Esquimaux, as it is spoken with little variation by that race in Labrador and the shores of Hudson's Bay. It possibly also extends to Behring's Straits and Nootka Sound, but has no affinity with any of the North Indian Languages as far as they are known. Like many of the American Languages, that of the Greenlanders is distinguished by the complexity of its structure; it has three numbers, and the dual has three persons. The paradigm of their verb, in combination with the various personal pronouns, branches out into an infinite variety of forms. Each primitive verb, by means of affixes, gives rise to a host of derivatives extending through every variety of action. Augmentatives and diminutives, also, in great numbers, contribute to render the Language various and expressive. The numerals do not reach beyond 5; from that to 20, numbers are reckoned by addition, five and one, &c.: 20 is expressed by *inukut*, man, that is, 10 fingers and 10 toes; here their language of calculation terminates. Double consonants and guttural sounds are numerous; but the peculiarity which chiefly renders their Language of difficult acquirement to a stranger, is the number and extraordinary length of the polysyllables, by the use of which a whole sentence is put together in an elliptical manner. It seems an instinct in man to pride himself on his Language, and the merest savage mocks at the stranger who mispronounces his household words. The

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Greenlanders are critical observers of the purity of their tongue, and are sure to correct the preacher who sins against its niceties. The difficulty of acquiring the Language is a great obstacle to the Missions, as several years elapse before the Missionaries can speak it fluently enough to communicate freely with their parishioners.

The Settlements, or Colonies, which are established and supported by the Danish Government on the West coast for the purposes of the whale fishery, are Hølstensborg in 67° 10', Egedesminde and Wester Island on the Southern point of Disco Bay, Hunde Island and Crown Prince Island in Disco Bay, Christianshaab, Claushavn, and Jacobshavn on the continent of Disco Bay, Godthavn on Disco Island, where the Governor resides, and Klokkehus on Arve Prince Island, situated on the entrance of the Waygat. The British whale-fishers visit Disco Bay every year about the end of April, and leave it again in June. It is only the *Balæna mysticetus* which is caught there at that season; it comes to the coast about the end of December, and leaves it again in June. The Greenland trade is of much consequence to the Danes. The imports of the Colonies amount on an average to 85,000 Danish rix-dollars, (about £17,000 sterling:) the staple exports are seal-skins, whalebone, and blubber. Seals are taken by the Greenlanders solely on their own account; the whale is divided between them and the Company. Till the year 1804 they shared it equally; at present only one-third of the fish belongs to the Company, and the remaining two-thirds reward the captor. Formerly the whalebone produced a considerable revenue; but the changes which have taken place in European fashions have considerably diminished the demand for it. The sea affords the Greenlanders food and merchandise, the land but little of either. The natives are paid in goods of different kinds, which are delivered to them by the Company, according to a fixed tariff. In the year 1801, a circulating medium was partially introduced, and the measure was found to be a real benefit to the Greenlanders, by teaching them prudence and economy; they are far less improvident than before; it is the wish of the inspectors, therefore, to extend this currency to all the settlements. The Danish Lutheran Churches are at Frederichshab, Godthavn, Hølstensborg, Jacobshavn, and Claushavn. The Norwegian Missionaries have settlements at Lichtenau, Lichtenfeld, and New Herrnhut. The abodes of the natives, who are a migrating people, change from year to year. A list of their Settlements in 1813, collected by Sir C. Giesecke, may be found in the *Transactions of the Royal Irish Academy*, vol. xiv.

The whales which visit the shores of Greenland are of Fishery various species; viz. the *Balæna phynalus*, or fin fish, the *Balæna muscula*, or North Caper, the *Balæna rostrata*, the *Balæna boops*, and the *Balæna mysticetus*, or Great Greenland whale. The last two species are those preferred by the Northern whale-fishers. The *Boops* is a small species, seldom exceeding 20 feet in length; it is the kind of fish generally taken by the natives. The *Mysticetus*, or Great Greenland whale, is generally about 40 feet in length, such being what the whalers call a good-sized fish. But in 1809 one of this species was taken in Baffin's Bay which measured 67 feet from head to tail. This, though a good size, is, it must be confessed, very inferior to that spoken of by old navigators, who often mention 120 and 140 feet as the ordinary length of a whale, and indeed accounts may be found of whales 900 feet in length. These exaggerated

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GREET.

statements gave rise to a fear, that the unrestricted activity of the whale-fishers was effecting the extinction of the species. This opinion, however, has been ably controverted by Captain Scoresby, who has rescued the cetaceous tribe from the charge of degeneracy. (See Brewster's *Philosophical Journal*, vol. i.) The *Physeter Macrocephalus*, sperm whale or cachalot, is never met with in the Greenland seas. Some particulars respecting these Fisheries will be found under *BALENA*.

Of the Birds of Greenland, the principal is the cinereous eagle, (*Falco albicollis*.) The snowy owl, and many others of the falcon tribe, inhabit the high rocks. Three or four species of butterflies make their appearance there in summer. The quadrupeds are few in number. The reindeer are decreasing in number on the Western coast; foxes, bears, and white hares are common enough. A species of mouse, or lemming rather, according to the nomenclature of Cuvier, was found by Scoresby on the Eastern coast.

For the *Zoology* of Greenland, in detail, see the

Fauna Greenlandica, by Fabricius; the Appendix to the *Voyage* of Captain Ross, and that to Scoresby's *Northern Whale Fishery*.

For the *Botany*, see the last volume of the *Flora Danica*, the Catalogue of Greenland plants by Schreber, appended to Crantz's *History of Greenland*; and the list of plants, by Professor Hooker, in Scoresby's volume.

The best sources of information respecting Greenland are the following works: *Beschreibung von Grönland*, 1763, and *Nachrichten von Grönland*, 1790, both by Egede the first Missionary; the *History of Greenland*, Lood. 1820, by Crantz, the Moravian Missionary; *Speculum Regale*, Havn. 1642; *Beschreibung von Grönland*, Nürnberg, 1679; Papers by Sir C. Giesecke in the *Transactions of the Royal Irish Academy*, vol. xiv. and Brewster's *Philosophical Journal*, vol. i.; Manby's *Journal of a Voyage to Greenland*, 1822; Scoresby's *Northern Whale Fishery*, 1822; Captain Ross's *Voyage*, 1817.

GREEN-
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GREGA-
RIAN.

GREET. } A. S. *græt-an*; D. *greeten*; Ger.
GREETING. } *grüssen, salutare, salutem dicere*; prob-
ably from the A. S. *græd-an*, to cry or call to, to pro-
claim. And then to greet will mean, (as it is commonly
used.)

To proclaim, as, a salutation, a welcome; to salute,
to welcome, to congratulate; to hail.

To July he emperor of Rome Admire, of Kant,
Greting and stable loss, after wry ye. send.

R. Gloucester, p. 54.

Lucio, he centaur of Rome, to Arthur he kyng,
Send, but he oth served aþ, wry oute gretyng.

M. p. 193.

Dove of the kastle meto Isaac daughter com,
to felle R. to fote gretynd, but doole him nam.

R. Brunne, p. 165.

And seþe ich grete wel has wif.
Piers Ploukman. Vision, p. 189.

He kneth in marketes ben met, wit gretynges of potens
And lowage of loved men.

M. Credi, sig. D. iii.

Aquila and Pica with her honesti chynche greten ghou mych in
the Land, of the which all I am betwix. alle brithren greten
ghou wel. grete ghe wel tagidre in booh cor. my gretyng bi Puals
bund.

Wiclyf. I Corgath. ch. xvi.

Aquila and Prescilla saluto you muche in the Lorde, and so deith
the congregation that is in their house. All the brethren grete you.
Grete ye one another with an holy kynde. The salutation of me
Puals with myne owne hande.

Bible, Anno 1551.

Of that the sent the gretyng

Hest thou for pride of thy lyng

Made thyne assent, where as the linte?

Gower. Conf. Am. book i. fol. 21.

To the mighty prince, Lord Hagguin, by the grace of God, the
famous King of Norway, his most deare friend, Edward by the same
grace of God King of England, Lord of Aquitaine, Duke of Aquitaine,
greeting and sincere love.

Holoty. Voyage, 4c. vol. i. fol. 138. Edward II.

Regat, droope not, see the Spring

In the earth commencing;

And the birds on every tree

Greets thee morn with melody.

Brown. The Shepherd's Pipe. Eclogue i.

Think with your selves what horrid greetings these unclean wretches
will give each other in hell, when they who have here wallowed
together in beastly sensuality shall there wallow together in unques-
tionable fires.

Hephia. Sermons, fol. 167.

Go, injer'd hero, while the shores of Tyre
At thy approach to silent shall admire,
Who so thy thunder still their thoughts employ,
And greet thy landing with a trembling joy.

Dryden. Absalon and Achitophel.

The wife of his brother, if she be of the same class, must be
saluted every day; but his paternal and maternal kinswomen need
only be greeted on his return from a journey.

See H. Aven. Institutes of Hindu Law, ch. i. sec. 132.

GREFFER, Fr. *greffier*; Low Lat. *graphare, scri-
bere*; from the Gr. *γραφειν*, to write. In the *Spectator*,
No. 470, is an advertisement that a Mr. Burges had
received a new supply of Spa water, fresh and good,
and certified as such by the *Greffer* of the Spa.

A register or notary.

One thing I may not omit, without sinful oversight; a short, but
memorable story, which the *greffier* of that town (though of differ-
ent religion) reported to more ears than ours.

Hall. Works, vol. i. p. 258. Decad. i. Epistle 4.

GREGA'RIAN, } Lat. *gregarius*; from *grex*, *gre-
GREGARIOUS.* } *gis*, a flock.

Flocking or herding together; of the common flock
or herd; a gregarious soldier, a common soldier.

There are hopes that something will be done to his advantage
speedily; because the *gregarius* soldiers and grooms of the army is
well affected to him, though some of the chiefest commanders be
still adverse.

Letter i. book iii.

Of wild fowl, those which are the most useful, fly not singly as
other birds, but are commonly *gregarius*; as the partridge, lark,
teal.

Green. Comae Suena, book iii. ch. ii.

Then for birds of prey, and rapacious animals, it is remarkable what
Aristotle observes, that they are all solitary and go not in flocks,
ἄνθρωποι οὐδὲ ἀνθρώπων. No birds of prey are *gregarius*.

Ray. On the Creation, part i.

The rock is the *Cornu* of Virgil, so other species of this kind
being *gregarius*. Pennant. British Zoology. The Rock.

Archdeacon Nares illustrates the word *GREGORIAN*,
for which he cites three authorities, one from Harting-
ton's *Epigrams*, iii. 32, another from the *Honest Ghost*,
p. 46, and a third from the *Gods Gregory*, i. 65.
Like many other passing words of the day, it derived
its name from a well-known tradesman. "Gregorie,"
says Aubrey, "the famous peruke maker, was buried
at St. Clement's Church, near the West door,
with no inscription in rhyme. (Letters from the

GRE-
GARIAN
GREY.

Bodlian, ii. 360.) Cotgrave and Cole each explain the word as a wig, the latter very learnedly, *capillamentum*; and Blount informs us that the maker was the first who introduced the manufacture in England, and that he lived in the Strand.

GRENADE, one of the British West India Islands, was discovered by Columbus in 1498. It was then inhabited by a numerous and warlike race of people. In 1650, a party of settlers under Du Parquet, the Governor of Martinique, established a Colony, and soon exterminated the native Caribs. In 1656, Du Parquet sold the Island to Count Cerillac, by whom it was transferred to the French West India Company, on the abolition of whose charter, in 1674, it became vested in the French Crown. Grenada was taken by the English in 1762, and the possession confirmed to them by the peace of 1763. In 1779 the Island was captured by the Count D'Estaing, but restored by the treaty of 1783, and has ever since remained as a British dependency. In 1811 the white population was only 771, though at its first cession to Great Britain they had numbered upwards of 1600, the slaves 29,381, and the free persons of colour 1210, making a total population of 31,362.

Grenada lies 18 leagues South South-West of St. Vincent. It is 24 miles long from North-East to South-West, and contains about 109 square miles. The interior is mountainous ground, but not inaccessible. The soil is fertile, and nine-tenths of the Island are susceptible of cultivation, though little more than one-half has ever been put into tillage.

The annual produce of the Island and its dependencies is about 200,000 cwt. of sugar, 700,000 gallons of rum, 10,000 cwt. of coffee, 3000 cwt. of cacao, and about two millions of pounds of cotton.

St. George is the Capital; it was originally called *Fort Royal*. It lies on a spacious bay on the South-West side of the Island, and the harbour, which is defended by a fort, is considered one of the best in the West Indies. Latitude of St. George $12^{\circ} 4'$ North, $61^{\circ} 44'$ West longitude from Greenwich.

The *Grenadines* are a cluster of small Islands dependent on Grenada, and extending from that Island to St. Vincent's. *Cariacou*, the largest, contains 6913 acres, is very fertile, and produces annually one million pounds of cotton, besides provisions. *Ile Rhodé* contains 500 acres, devoted to pasturage and cotton.

GREWIA, in Botany, a genus of the class *Polyandria*, order *Monogynia*, natural order *Tiliaceæ*. Generic character: calyx five-leaved, coriaceous, the inner part coloured; corolla, petals five, nectary composed of five scales; drupe four-lobed, four-celled, nut one and two seeded.

More than thirty species, mostly natives of the East Indies and the Island of Java.

GREY, or
GRAY,
GREYISH,
GREY-HEARD,
GREY-COATED,
GREY-COLOURED,
GREY-EYED,
GREY-FLY,
GREY-HAIRED,
GREY-HEADED,
GREY-HOODED,
GREY-PATR.

A. S. *græg*; D. *grauw*; Ger. *grau*; Sw. *græ*; Fr. *gris*; It. *grigio*. Skinner thinks it may be color *Græcus*; though the Ger. *grau*, he observes, *plurimum alitudo*. Lat. *rarus*. Tooke derives from the A. S. *grægn-an*, *inficere*, to die or dip, to stain or colour. Applied to

One of the two extremes, white or black, dyed or stained by the other.

The n. Darkness dawning into light; or light fading into darkness.

Ver þe cœdre of *græg* monkes þoru hym æt bregc.
Most here into Engeland, as perennate me hym bycote.
R. Gloucester, p. 410.

Ich have sejen hym myself som tyme in sunset
Bothe in *græg* and *græg*, end in gilt barneys.
Piers Plouman. Fison, p. 282.

This weache thicke and wel ygrowen was,
With canase nose, and eyen *græg* as glas.
Chaucer. The Reeve Tale, v. 3972.

But beggers with these hoodes wide
With sleigh and pale faces leane
And grane clouten nat full cleane.
Id. The Remant of the Rose, fol. 150.

The same time I hend a larkes song
Fol lustely, agayne the morow *græg*
Awake ye lovers, out of your slumbering
Thus glad morow, in all the hat ye may
Id. The Flower of Curtesie, fol. 248.

Telling his tale alway this old *græg*, [Calcas]
Id. Tristram, book iv. v. 121.

And forth they went,
With eyes *græg*, and browes bent,
And well wained everichote.

Geoff. Conf. Am. book vii. fol. 166.

The pope sayth if thou hys ay parth, or eis be buried in a *græg*
friars clothe thou must needes be saved, so that Christ hath suffered in
vayne, sith a friars clothe will save a men.
Froth. Wucher, fol. 103. An antithesis between Christ and the
pope.

Set me in bye, or yet in low degree;
Is longest right or is the shortest day:
Is clearest skin, or where clouds thickest lie;
Is lusty youth, or when my hares are *græg*.

Surrey. A Fow to four faithfully bannister he be rewardede.
For they are blered
And the *græg*-heered.
Stelton. Elmore Running.

Of stature small, *gray-headed* nose,
Of sonning very faine,
Hastie to wrathe, but as that I
was straight way pleaseable againe.

Drant. Horace. To his Booke, sig. R. 7.

The morrow *græg* to sponer both begus
To spread his light eyes peeping in our eyes,
When he [Cæ] is up and to his worke yron.
Merrill for Magistrates. Sackall's Induction.

Whilens [an oake] had bene the king of the felds,
And mocheill mast to the husband did yielde;
And with his nuts larded many wive;
But eow the *græg* mosses married his rise.

Spenner. Elizabeth's Calendar. February.

He say you *græg* is not the morning's eye,
'Tis but the pale reflexe of Cistiab's browe.
Shakespeare. Romeo and Juliet, fol. 68.

A globe-like head, a gold-like haire,
A lovehead smooth and be,
An even nose, on either side
Did shine a *græg* eye.

Warner. Athin's England, book iv. ch. 22.

And this word—hoare, which *gray-heads* call divine,
Be resident in men like one another
And not in me: I am myself alone.

Shakespeare. Henry VI. Third Part, fol. 172.

Her waggoner, a small *gray-coated* gaat.
Id. Romeo and Juliet, fol. 57

And after these the sea Nymphs marched all,
All goodly damzels deckt with long green haire
Whom of their sea Nereides mee call,
All which the Ocean's daughter to him bore,
The *gray-gate* Doris.

Spenner. Florio Queen, book iv. can. 11.

Our women's eames are more gracious than their Battail, that is
Red-head, Camilla, that is *Grey-eyed*.

Camden. Remains. Nunces of Women, p. 106.

GREY.

Together both are the high lawns appear'd
Under the opening eye-bids of the morn,
We drove a-field, and both together heard
What time the grayly winds her sultry bore.
Milton. Lycidas, l. 28.

Ann.
Grey-headed men and grave, with various mix
Amiable, and harangues are heard, but soon
Is factious opposition, till at last
Of middle age one rising, consistent
In wise deport, speaks much of right and wrong,
Of justice, of religion, truth and peace,
And judgment from above.

Id. Paradise Lost, book xi. l. 662.
They left me then, when the gray-headed even,
Like a sad votary in pulpit's weeds,
Rose from the hindmost wheels of Phobus' wain.

Id. Comus, l. 188.
Old gray-pate Saturn too is seen,
Muffled up in a great bear's skin.
Cotton. Winter; directed to Sir Robert Coke.
If gray-head'd Proteus wags the tooth not mine,
And gray-head'd Proteus off a prophet is,
There is a land, hence distant many miles,
Out-reaching fiction and Atlantic isles.

Drummond. The Wandering Minstrel.
This person he described to be of low stature, his hair of a dark brown, beginning to turn gray, of quick apprehension, and of an active end strong constitution.

Landow. Memoirs, vol. ii. p. 171.
Must then old three-legged gray-heads with their gout,
Catarrhs, rheumas, aches, live three long ages out?
Time's odds, only fit for th' hospital!
Or to hang antiquaries' rooms withal.

Dryden. On the Death of Lord Hastings.
They have also many other sort of fowls, i.e. pigeons and turtle-doves; miniaturs, a sort of land-fowls as big as crows, of a grey colour, and good food; cranes, another sort of grey-coloured fowl almost as big as a crow, which are only seen in the night.

Dampier. Voyage, Anno 1699.
Yet sure had heaven decreed to save the state,
Heav'n had decreed these weeks a longer date,
Could they be sav'd by any single hand,
This grey-goose weapon must have made her stand.

Pope. The Dunciad, book i.
As we most of us are grown gray-headed in our dear master's service, he has left us pensions and legacies, which may live very comfortably after, the remaining part of our days.

Spectator, No. 517.
Whose lot
Demands it more than theirs, whom fate forbids
To taste the joys of courteous charity;
To wipe the trickling tears, which dew the cheek
Of pained age; to smooth his furrow'd brow;
And pay his gray hairs each due reverence.

Mason. Elfrida.
Yon shrubby slopes a pleasing mixture show;
There the rough elm and smooth white privet grow,
Straight shoots of ash with bark of glossy grey,
Red cornel twigs, and maples russet spray.

Scott. Antiquarian's Eclogues, ed. 1.
The distant mountains that seemed to support the clouds, the villages and turrets, partly shaded with trees of the finest verdure, and partly raised above the groves that surrounded them, the dark plains and meadows of a grayish colour, where the sheep were feeding at large, in short, the view of this country and rivers, conceived in there was not a single useless or idle word in the above-mentioned description, (in *L'Allégorie*) but that it was a most exact and lively representation of nature.

Sir W. Jones. Letter to Lady Spencer, Sept. 7, 1769.
Thou (Petronius) polli'd'st and high finish'd foe to Truth,
Gray-head'd corrupter of our list'ning youth,
To purge and skim away the fifth of vice,
Thou so reliev'd it might the more satiate.

Cooper. The Progress of Error.
The world has many grave and learned bishops, many venerable churchmen of all ranks. many gray-headed grandees, whom long experience has rendered sage.

GREY-HOUND.
GRICE.

GREY-HOUND. This word is of unsettled Etymology. Dr. Hickes, in his *Dictionary of Etymology*, says, "Grey, canis; *est* in nostro grey-hund. Comp. *ex* grey, and *hunta*, venator; q. d. a hunting dog. Dr. Jamieson so far supplies the deficiency of Hickes as to produce an instance of the usage of the word grey, in its simple form; but neither he nor Hickes say any thing with respect to the cause of the application. Minshew thinks that grey-hound is Grecian *hound*, because first in use among the Greeks. The Dutch have *grijs-hund*, *canis rapax*, from *grijsen*, to gripe, and *hund*. See Kilian. The A. S. is *gris-hund*. The Etymology produced by Pennant (see the Quotation from him) seems 'anecdotal, and indeed it is not very clear, whether he means that the dog took his name from his own rank, or from that of his authorized master. In addition to his reference to the Laws of Canute, it may be observed, that by 13 Rich. II. c. 18., "No priest nor other clerk, if he be not advanced to the value of x. li. by the yeere, shall have or keepe any greyhound, hound, or other dogge for to hunt," &c. In some of our old Writers the word is contracted into *greund*.

On her first eccl'el [division] he went in full banif,
& forgh him this del, als grehound or mastif.

R. Braune, p. 189.

Greyhounds he hadis as with an feel of flight.

Chaucer. The Frologe, v. 190.

I knowe it well, quod the king: the greyhound maketh you chere this day as Kynges of Englande, as ye shal be, and I shal be depised: the greyhound bath this knowledge naturally; therefore take hym to you, he wil follow you and forsaue me.

Lord Berners. Froisart. Cronycle, ch. 241.

And they [stags] was not only coveryd w' sum greounds, but also w' hovenes, w' darts and speys, and many so sleys.

Lodge. Illustrations, vol. i. p. 6. Sir Philip Dracopet to the Earl of Shrewsbury.

Till he [the hare-hunter] this pretty beast upon the form hath found,
Then viewing for the course, which is the fastest ground,
The greyhounds forth are brought, for coursing then is cast
And choicely in the slip, one leading forth a brace;
The leader puts her up, and gives her corner's law, &c. —
When each man runs his horse, with fixed eyes and notes,
Which dog first turns the hare, which first the other coats,
They watch her once or twice, ere she a turn will take,
What's offer'd by the first, the other good doth make;
And turn for turn again with equal speed they fly,
Bestiring their swift feet with aquatic agility.

Dryden. Poly-dion, song 23.

Looks how a gentle ground, that darts amiss

And fires upon a stranger at the first,

Will on the sodden fanns and wag his tails,

If so of breed one profer him a crust.

Harrington. Orlando Furioso, book xx. st. 94.

We see in beasts, that those that are weakest in the course, are yet nimblest in the turn; as it is betwixt the grey-hound and the hare.

Bacon. Essay 35. Of Discourse.

The best kind is the *Leporarius*, or grey-hound. Dr. Cælius informs us, that it takes its name *quod propter velocitatem in inter canes*; the first in rank among dogs: that it was formerly esteemed as, appears from the Forest Laws of King Canute, that no one under the degree of a gentleman should presume to keep a grey-hound.

Pennant. British Ecology. The Dog.

GRISAS, in Botany, a genus of the class *Polyandria*, order *Monogynia*, natural order *Guttifera*. Generic character: calyx four-cleft; corolla, petals four; stigma sessile, cruciate; seed-vervele a drupe, not eight-furrowed.

One species, *G. cauliflora*, a lofty tree, with large white flowers, native of the mountains in Jamaica; it is there called the *achury* pear tree.

GRICE, Skinner acknowledges the word only as (in Piers Plouman) applied *ad porcellum*, to a young pig. Perhaps from the D. *gris*, Fr. *gris*, cinereus, seu

GRIEF.

My sonne, as I shall the informe,
Thou'rt been yet in an other forme
Of deadly vices vices applied,
Whereof the herie is often plied
To thyng, whicha after shall hym greue.

Greuer. Conf. Am. book i. fol. 11.

He is not wise, that feele hym greued,
And doth so, that his greue he more
Id. B. book v. fol. 125.

There is a vice full grounde
To hym, whicha is therof culpable:
And stand of all vertues bare,
Here after as I shall declare.

Id. B. p. 65.

Nowe then upon that other side
To tell my disobedience
Full sure it start to my greuance,
And maie not sinke into my witt.

Id. B. book i. fol. 15.

For as these holy booke say,
The bodie deliues all,
In euery paynt howe so thei fall,
Unto the soule doe greuance.

Id. B. book vi. fol. 131.

But where pite the reigne laddie,
There might no fortune la-
Which was greuous, but at last
The god hym selfe it hath redressed.

Id. B. book vi. fol. 161.

For it is thank worthy if a man for conscience toward God and
grife, suffering wrongfully.

Bible. Anno 1551. Peter, ch. ii.

Yet some there be there with that take greuance
And grudge there with frowning countenance
But what of that? hard it is to please all men,
Who lyst amende it, let him set to his pen.

Sicilian. The Crowne of Laurell.

The common sort are wont to take the death of young folks much
greuancefuler then of old; whereas indeed nothing is more to be desired
of God, then in y^e age to dye, when it is most pleasure to live, or
aer the soul be blisshed with the manifold fruits of this present life.

Udall. March, ch. v.

Consider not the multitude and greuousness of thyne offences:
onely regard that Iesus is he that came to save all men, and is able
to doe all thyngs with a becke.

Id. B. ch. v.

For they five felt the drawe swordes, [sweat] from the drawen swordes,
and from the backe bore, and from the greuousness of warre.

Greuer Bible, 1561. Iohn, ch. xxi. v. 15.

BAUT. Cauten, be content,
Speake your greifes softly, I do know you well.

Shakespeare. Julius Caesar, fol. 124.

Which when she sees with ghastly grieffull eyes
Her heart does quake, and dually pallid brow
Becomes her cheekes.

Spenser. Faerie Queene, book vi. can. 8.

What then?

But as a discontented friend, griefe-shot
With his vintagee we. Say't be so?

Shakespeare. Coriolanus, fol. 25.

In deepest passions of my selfe-soule breast
(Sweet soules!) thin selfe comfort southee me,
That no few pteas should make thee so much blent
And give such wings to reach eternitie.

Burton. The Shepherds Pipe. Eclogue 4.

My child in doerts borne
For griefe-bent a caru way accents thrane,
And tell to those thy plaints that scorne,
Then plend it for pittie, not for faine.

Shirley. Arctura. Song 2.

EOL. Madam, I pity much your greuousness,
Which, since I know they verily are plac'd,
I giue consent to go along with you.

Shakespeare. Two Gentlemen of Verona, fol. 34.

Here new aspirations, with new sorrows,
Are laid on old sorrows; and future ill
On present sufferings bent to arise.
That further greuousness engender will.

Daniel. History of Civil Wars.

GRIEF.

GRIELUM

Their aged eyes that ead of his crowne
A priuie life led in Albania
With Gencell, long had in great rounne,
That sought him grief'd to become from rule deposed dower.

Spenser. Faerie Queene, book ii. can. 10.

Believe me, there is not a sic more incompatible with the Gospell-
mercy (than uncleanliness), a more unaccountable rival of all godli-
ness, a greater winder of conscience, greuer and quanser of the
spirit, a more perfect peace of Adian, and Heathenism, he it is
the farrest outside Christian.

Hammond. Works, vol. iv. fol. 514. Sermon 7.

Not grievously I think
The peace between the French and vs, not ruiues
The cost that did conclude it.

Shakespeare. Henry VIII. fol. 206.

A false infamous fauour late befall
Me for to meet, that seemed ill bestel,
And playd of greuous outrage, which he red
A knight had wrought against a lady gent.

Spenser. Faerie Queene, book ii. can. 1.

So forth they far'd; but he behind them stay'd,
Moultre his foot, who grudged greuously,
To loose a guest that would be needs obey'd,
And of his awne him left no liberty.

Id. B. book iii. can. 10.

Sorrow is humble, and dissolues in teares.
Make not your Hecuba with fury rage,
And show a railing grief upon the stage.

Dryden. The Art of Poetry, can. 3.

The wife withheld, the treasure ill-detain'd,
(Cause of the war, and greuousness of the land)
With honorable justice to restore.

Pope. Homer. Iliad, book xxi.

All Greece in one comend: laugh, and they
Return it louder than an an can lay;
Greuer, and they greuer; if you weep silently,
There seems a silent ache in their eye.

Dryden. Juvenal. Satire 3.

There is, without all peradventure, something more greuous
corroding to the mind of man, from his being conscious that he has
actually committed the sin he suffers for, than in still the sharpest and
most affecting impression of pain, of which that suffering, as to the
matter of it, does consist.

South. Sermons, vol. ix. p. 8.

These that I speak of are grievously disturbed with odd, unreason-
able, any, and sometimes, impious, blasphemous phantasies, which
are suggested to their minds, they do not know how, nor spot what
occasion.

Sharpe. Sermons 5. vol. iii.

In the same sermon the greuousness of the offence is to be opened
the party to be exhorted to assigned repentance, with assurance of
God's mercy, if they do so; and doubting of their damnation, if they
repent either obstinate, or feign repentance where none is, and so
lying to the Holy Ghost.

Sirrype. Life of Grindal, book ii. ch. xi.

Grief is sometimes considered as synonymous with sorrow; and in
this case we speak of the transports of grief. At other times it ex-
presses more silent, deep, and painful affliction; such as are inspired
by domestic calamities; particularly by the loss of friends and relatives;
or by the distress, either of body or mind, experienced by
those whom we love and value.

Cogan. On the Passions, vol. i. part i. ch. ii. class i. Sorrow

On the 6th of April, four days before our second county-meeting,
the House of Commons took the petition of the people into considera-
tion; and anthetised the greuousness therein complained of.

Annals of the Life of Bishop Watson, vol. i. p. 129.

The earth (says Epicharmus) will be restored to earth, and the
spirit will ascend upwards; what is there terrible or greuous in this?
Horwren. The Divine Legation, book iii. sec. 3.

A spiritual and a natural father, a mother and an elder brother,
are not to be treated with disrespect, especially by a Brahman,
though the student be grievously provoked.

Sir W. Jones. The Institutes of Hindu Law, ch. ii. On Education.

GRIELUM, in Botany, a genus of the class Decan-
dria, order Pentagynia. Generic character: calyx
five-cleft, corolla, petals five, filaments persisting;
capsules five, one-seeded.

One species, *G. tenuifolium*, native of Ethiopia.

GRIFFIN.

GRIFFIN.

GRIFFIN,
GRYFFIN, or
GRYFFON,
GRYFFON-HORSE,
GRYFFON-LIKE.

Fr. *griffon*; It. *griffone*; D. *griffon*; Sp. *grifo*; Lat. *gryphus* and *gryps*. "The word γρύψ or gryps," (says Sir T. Brown) "sometimes mentioned in Scripture and frequently in humane authors, properly understood, signifies some kind of eagle or vulture; from whence the epithete *grypus*, for an hooked or aquiline nose." Vossius calls it *avis fabulosa*, having its name *ab aduncro rostro*. Kilian says, *g. d. griip-hoen*; but it is not a creature of Northern invention. See *GRIFE*.

And like a griffin leked he about,
With kemped bees on his browes stout.
Chaucer, The Knightes Tale, v. 1235.

Begles, bulies, and many great griffon.
Lydgate, History, &c. of Troy, (in Ellis, vol. i. p. 291.)

The griffons, which are supposed to have long ears, and a hooked bill, I take them to be mere fables: and yet they say, that the Pagani should be in Scythia, and the griffons in Aithyopia.

Holland, Plume, vol. i. fol. 296.

That there are griffins in nature, that is, a mixt and dubious animal, in the forefront resembling an eagle, and behind, the shape of a lion, with directed ears, four feet, and a long tail, many affirm, and most, I perceive, deny not.

See *Thomas Brown, Fulgor Erroneus*, book iii. ch. xi.

As when a griffin through the wilderness
With winged course o'er hill or mearie dale,
Pursues the Arimasian, who by stealth
Hath from his watchful custody purloin'd
The guarded gold.

Milton, Paradise Lost, book ii.

Whence may be guessed what their faction was: was it to go about circled with a band of rooking officials, with creakings full of citations, and processes to be served by a corporality of griffin-like promoters and apparitors.

Id. Of Reformation in England, book i.

Now griffins join with men: another age
Shall see the bound and hind their thirt assuage
Promiscuous at the spring.

Dryden, Virgil, Pastoral 8.

Now in close fight the angry chiefs engage;
Lain two left griffins roared to equal rage.

Waller, The Epigoniad, book iii.

A griffin and a mare the mingled breed
Compos'd: and like his sire his feet before,
His head, his feathers, and his wings he wore;
(It all the rest his mother-mare was shew'd)
And by the taint of griffin-horse was known.

Hoole, Orlando Furioso, book iv.

Herodotus.

Herodotus, when he repeats the story of the GRIFFINS who watch "the guarded gold," in the Northern parts of Europe, (iii. 116, iv. 13. 27.) by no means vouches for his belief in it, and indeed quite plainly expresses his incredulity as to the existence of their perpetual enemies, the one-eyed Arimasians. So utterly unjust is the censure passed by Bochart on the Father of History, who always most carefully distinguishes between *ὄφεις* and *τεράρες*, and in whom every thing related on his own authority may be implicitly believed. *Herodotum alias splendide mentientem in Thales puduit hujus commentum.* (*Hierozoicon, pars post. vi. 2.*)

Ctesias.

Ctesias, as we receive him from Photius, is far less cautious. The mountains, (of India, for it is in these that he places his monsters,) he says, are inhabited by Griffins. These are fourfooted birds, of the size of a wolf, with the legs and claws of a lion. Their feathers

are red on the breast, and black on the remainder of their body. From them arises the difficulty of obtaining gold, which else is abundant in these mountains. (*Indica, 12.*)

GRIFFIN.

Ælian, founding his description upon this basis, has entered more fully into details. I understand, he says, that the Griffin, an animal peculiar to India, is a quadruped of the size of a lion. Its claws are very strong, and resembling those of the above-named beast. The feathers on its back are black, those in front red, excepting on the wings, which are white. Ctesias states that on the forehead of the neck the feathers are sea-green, that its beak is that of an eagle, and the head such as painters and sculptors represent it, with eyes full of fire. They make their nests in the mountains, and although they cannot be caught when full grown, they may be taken when young. The Bactrians, who live in the neighbourhood of the Indians, pretend that the Griffins keep watch over the gold which they scratch up, in order to build their nests; and that the Indians get possession of such of it as falls to the ground. The Indians do not agree with this account, but substitute another, which seems more probable, namely, that the Griffins care nothing about gold, which they do not want, but that whenever men come in search of it, they are fearful for their young, and therefore resist them. They easily vanquish all animals except the lion and the elephant, to neither of which are they equal. Their strength is so great that the natives never go in quest of gold by day, but by night, when they have a better chance of concealment. The country inhabited by the Griffins, and producing gold, is a hideous desert. Those who search for gold muster, well armed, in bodies of one or two thousand, and carry with them bags and pickaxes. For greater security they avoid moonlight nights, and if they escape the vigilance of the Griffins, they have a double gain both in saving their lives and in carrying off the gold. After having obtained it they refine it; an art in which they are well skilled. (*vol. ix. c. 19.*)

For *γρυπες*, which makes this passage nonsense, Gesner, with whom Larcher agrees, has suggested *γρυπες*, by which the above translation is borne out.) The Indians sometimes acquire great riches by these hazardous adventures; but if they are discovered by the Griffin, their death is inevitable. They are generally absent from home on their expeditions between three and four years. (*Ibid. Animal. iv. 27.*)

Ælian.

Pausanias.

Pausanias mentions that Griffins were worked on each side of the helmet of Minerva in her statue in the Parthenon. He briefly alludes to their wars with the Arimasians, and to a Poem of Aristæus of Proconessus on the subject of them, and he adds that they are beasts like lions, with the beak and wings of eagles. (i. 24.) In another passage he treats with ridicule, as a fable, the assertion that their skin is spotted like that of Pards. (viii. 2.)

The date of Aristæus, to whom the origin of these legends is attributed, is uncertain, and his history is so marvellous, that many may be inclined to doubt the reality of his existence at all. He was sprung from one

Aristæus of Proconessus.

GRIFFIN. of the best families in his country, Proconnesus, and died one day in a Fuller's shop, which he had entered by accident. The Fuller immediately closed his door, and ran to inform the relations of the deceased of the melancholy event. As the report spread through the town, a native of Cyzicus denied its truth, and said that Aristæus was alive and well, and that he had just met him on his way to that city. On opening the Fuller's shop and preparing for the funeral, Aristæus was nowhere to be found, either dead or alive, till seven years afterwards, when he came again to Proconnesus with an Epic Poem on the Arimaspians. After this he disappeared a second time. 340 years after this second departure, we find him at Metapontum in Italy. Here he instructed the inhabitants to build an altar to Apollo, and hard by it a statue to himself; for that they were the only people of Italy whom this God had condescended to visit, and that he (Aristæus) had accompanied him in the shape of a Raven; an account which the Delphic Oracle fully confirmed. (Herod. iv. 14, 15.)

Of his Epic, which consisted of III Books, six verses are preserved by Longinus, who characterises them as more florid than sublime, (*de Sublim.* 10.) and six others by Tzetzes; (*Chilad* vii. 688.) these last are cited also by Casaubon in a note upon Strabo, (lib. i. p. 22. Ed. Wolters.) The Geographer has stated a report that Aristæus was the master of Homer. (*Id.* xiv. p. 629.) Dionysius Halicarnassensis has treated his Poem as supposititious, (*de Thucydide iudicium*, 23.) But Aulus Gellius gives it place as genuine, among other curious volumes which he had the singular good fortune to pick up at a stall at Brundisium. The passage must gladden the heart of every genuine Bibliomaniac. *Quam e Græcia in Italiam redierimus, et Brundisium iremus, egressusque e nave in terram in portu illo incluso spatiumur, quem Q. Fanius remotiore paulum ad modum scito vocabulo præpetem appellat, faves librorum vernalium expositos vidimus; atque ego avidè statim pergo ad libros. Erant autem isti omnes libri Græci miraculorum fabularumque pleni; res inaudite, incredulæ; scriptores veteres non parvæ auctoritatis Aristæus Proconnesus, et Iugonius Nicæensis, et Ctenias, et Onocritus, et Polystephanus, et Hegenias. Ipsa autem volumina ex dustino nilu squallebant, et habitu adpectuque tetro erant. Accenti tamen, percirculatusque pretium sum, et adductus mirâ atque inasperatâ visitate libros plurimos ere paucos emi. (ix. 4.)* Who can wonder that the lucky collector passed the two next nights in devouring this treasure of marvels! Still as in the scanty remains of the *Arimaspeia* nothing more is to be found concerning Griffins, we may dismiss its author with the naïve valediction of Herodotus, *Ἀρίστην μὲν οὐν πέρι τοσούτου εἰρησέμεν.*

Arrian. Arrian has been very cautious concerning Griffins. When he brings Alexander to the Indus, he says that he shall not treat of the institutions of the natives, nor of the fæls and monsters produced by the Ganges or Hydaspes, nor of the gold-working Ants and the gold-guarding Griffins, *ἀεὶ οὐα ἄλλα ἐφ' ὅσων πολλὸν τι πεποιήσται, ἢ ἐν ἀφ' ὧν τῶν οὐκ ἔστιν. καὶ τὰς κατ' ἑκάστην οὐα ἐν ἀποστα φέρονται, ἐκ ἐξελεγχθαισιν πρὸς ἀνθρώπων. (Exp. Al v. 320. Ed. Blancard.)*

Æschylus. Æschylus has briefly touched upon the Griffins and the Arimaspians, as among the dangers which Ito will do well to avoid in her wanderings.

Ἐκταίριον γὰρ τοῖς διαπραγμῶν οὐκ
ἐξέστιν εὐλαῖαν, τὴν τε μάλιστα κερταίει

'Ἀρσένων ἰουρδῶν', ἢ χρυσοῦν
αἰνέειν ἁπλὴ οὐκ ἔλαττον οἶον.

Prometheus, 827.

GRIFFIN.

They suited the Poet's purpose, and they are very strikingly introduced among other images of terror. We will not, therefore, too closely inquire into his conception of their real nature, nor why he calls them the "dumb dogs of Jove." The Commentators, indeed, have told us that they are so named, because they minister to Jupiter like dogs, and yet do not bark; but this is rather a metaphor than an explanation. (Spanheim (*Dias. V. de præstantiâ et usu Numism.* ant. 10.) remarks that Euripides, in like manner, frequently calls the Hydra a Dog, and that Æscylus himself has given the Eagle the same denomination. (*Agam.* 140.) Our difficulty is not why the Eagle is so called, but why the Griffin is, whose connection with Jupiter as a body-guard we do not recollect to have seen anywhere pointed out. The whole section in Spanheim deserves consultation.

Philostatus describes the Griffins with some additions Phil to the marvels of his predecessors. He places them in India, where they are considered sacred to the Sun, and are painted as drawing his Chariot. They are equal in size and strength to a Lion, and as they are superior to those animals in wings, they fight with them. They beat Elephants, also, and Dragons. Their flight is low; for they are not feathered like birds, but (as far as we understand the passage) winged like Bats, *ἐκείναι τὰς τοποὶν ὑψηλὰς κίπουνται*, so that they fly in a circle, and stoop when they fight. The Tiger is the only animal who escapes them, for he is fleet as the wind. (*Vita Apoll.* iii. 49.) We may remark that in the particular of the Elephant, Ælian (*loc. cit.*) has expressly contradicted this account; nevertheless, Olearius, in his commentary, cites that Writer in support of Philostatus. It is plain from this account, that Philostatus believed in Griffins as firmly as he did in the miracles of the impostor whose life he composed. Pliny (vii. 2.) refers to Aristæus and Herodotus, but expresses his rejection of their story in strong terms, *Gryphas avritâ adveniente rostro fabulosus reor.* (x. 70.)

Pomponius Mela has a passage concerning them, which is very generally applicable to all who cherish a passion for gold; *aurum et pertinax ferarum genus, aurum terrâ præstitus ægentum mirè amant mirèque custodiunt, et sunt infestè attingentibus.* (ii. 1.)

Emmanuel Phile, a Greek Poet of the early part of the XVth century, has expended 27 imblies on the description of a Griffin, in his Work *De animalium proprietate*. (2.) He appears to have paraphrased the account which we have already given from Ælian. Phindes, in Pindes, his *Comagania*, (907.) has sung that they are sufficiently strong to carry off an ox in their islands.

Among the moderns, Aldrovandus treats the Griffin Aldrovandus in its Poetical shape as fabulous. He has a very long dissertation on its real existence and qualities in his *Ornithologia*, (x. 1.) in which, as in all his other works, he appears to have ransacked and turned to his own use every authority which preceded him. One among them is that of Benjamin of Tudela, who relates a tale of Benjamin of the natives of the island Chenerag, who, in order to pass Tudela, a very difficult strait, have recourse to a stratagem similar to that used by Sinbad in the Valley of Dinmonds. They sow themselves up to ox-hides, and are carried away by Griffins. Another, that of a certain Bartholemæus, an Englishman, who is described properly

Phily.

Pomponius Mela.

Emmanuel Phile.

Phindes, in Pindes.

Benjamin of Tudela.

Bartholemæus.

GRIFFIN. enough as *auguranda*. This writer has given a particular account of Griffin's eggs, and cited Aristotle to boot as a witness. *Ova Gryphus ovis Aquile sunt majora, duriora, sapore et odore graviora, qualitate sunt calidiora et sicciora, alque etiam numero pauciora, quia ultra duo nunquam ponit, et enim difficultus incubationis.* Aldrovandus concludes by denouncing Griffin as fabulous, and presents two figures, one of a Griffin, from a hieroglyphic of Cardinal Bembo, the other of a Roc carrying off an Elephant. To these, in his *Historia Montisrueni*, he adds two others, which are plainly modifications of a Sphinx.

Sir John Mandeville.

The veritable Sir John Mandeville, (or as Aldrovandus Latinizes the name, citing him as a grava authority, Johannes de Mandavilla; although it is but fair to add, that he afterwards describes him as speaking hyperbolically of enormi mendacio,) on the contrary, has an express chapter (65.) "Of the Land of Bactria and of many Griffins and other Beasts" in which we are assured, that "on this land there are many Griffins more than in other places, and some say they have the body before as an Eagle, and behind as a Lion; and it is true, for they be made so; but the Griffin hath a body greater than 8 Lyons and stronger than 100 Eagles, for certainly he will bear to his next jingling a horse and a man upon his back, or two oxen yoked together as they go to plough, for he hath long nails on his feet, as great as it were horns of Oxen, and of these they make cups there to drink with, and of his ribs they make bows to shoot with." Of their antipathy to horses some confirmation may be derived from a note of Servius. (in Virg. Ec. viii. 27.) *Junguntur jam Gryphes equis. Hoc genus ferarum in hyperborea nascitur montibus, omni parte leones sunt; alii et facie aquila similes, equis vehementer infesta. Apollini consecrata.* Minshew, too, (ad v.) has brought forward another authority to the same purpose, but we know not who the writer is whom he familiarly cites as Hug. *Gryphes est animal pennatum et quadrupes: ideoque per terram currunt ut Leones, per aera volant ut Aquile. Omni parte corporis Leones sunt; alii et facie et pedibus Aquila similes. Multum equos infestant, adeoque equitum armatum cum equo in sublimi rapiunt.*

Servius.

Minshew

Sir Thomas Brown.

Sir Thomas Brown is not a believer; he says that "if examined by the doctrine of animals the invention is monstrous, not much inferior unto the figment of Sphinx, Chimera, and Harpies, for though there be some flying animals of mixed and participating natures, that is between Bird and Quadruped, yet are their wings and legs so set together, that they seem to make each other; there being a commixture of both, rather than an adaptation or cement of prominent parts unto each other, as is observable in the Bat, whose wings and forelegs are contrived in each other. For though some species there be of middle and participating nature, that is of Bird and Beast, as Bats and some few others; yet are their parts so conformed and set together that we cannot define the beginning or end of either; there being a commixture of both in the whole rather than an adaptation or cement of the one unto the other." (*Pulgar Errors*, iii. 11.)

Griffin in Scripture.

He proceeds to argue that the use of *griffin* by the LXX is not a conclusive proof of the existence of Griffins. In *Leviticus*, xi. 13. the flesh of the *griffin* is forbidden as unclean; the LXX render the Hebrew by *griffin*, and Origen is a little discontented because as he says, no man ever heard that a Griffin had been

caught, and therefore it is not likely that it should be eaten. (*Palaeat*, l. p. 13. Ed. Spencer.) Aldrovandus (*loc. cit.*) reprehends the zealous Father for want of respect to Moses, *Moven non satis reverenter reprehendere ausus est.* The English translators have used *Operry*, the Latin equivalent to which, *Qaifraga*, is learnedly and strenuously advocated by Bochart. (*Hierozoicon*, xi. 5. see also vi. 2.) The Hebrew radix *gr*, *franger*, strongly bears out this interpretation, which is adopted in many other Versions. Sir Thomas Brown gives a sufficient reason why "the quarrel of Origen was unjust, and his conception erroneous, when he conceived the food of Griffins forbidden by the Law of Moses," namely, because they are "Poetical animals and things of no existence." To the other modern authorities which deny the fact, he adds also a testimony, with which we have not had the fortune to meet, "Michovius, who hath expressly written of these parts, plainly affirmeth there is neither Gold nor Griffin in that country, nor any such animal extant; for so doth he conclude, *Ego, contra veteres auctores, Gryphos nec in illo septentrionis nec in alius orbis partibus inventiri affirmarim.*"

GRIFFIN

Hoffmann (ad v.) cites some Arabic authorities for Griffin-hoof drinking cups, which he is inclined to think more probably belonged to Buffloes. Goporius, who was Physician to Mary of Hungary, sister of Charles V., had seen a polished black cup in her possession, made, as was said, of a Griffin-hoof; but the learned Doctor shrewdly suspected it. So in the Chapel Royal at Paris used to be suspended a huge hoof, brought from Rhodes. Aldrovandus says it was plain enough that any animal possessed of such a member must be sufficiently large to carry away a horse at one swoop, but that many people, notwithstanding the declarations of the guardian Priests, believed that it was but wooden. Lastly, Gerard Legh, the author of *The Accedens of Armory*, states, with much simplicity, in of Griffins, "I think they are of a great hugeness, for I have a clawe of one of their pawes which should shewe them to be as bigge as two Lyons." (i. 61.)

Goporius.

Gerard Legh.

But the opinion of Sir Thomas Brown has in modern times so thoroughly prevailed, that we doubt whether Griffins are at present tolerated beyond the Herald's Office. There they have on their side claims of high antiquity. We have already spoken of them as borne on the helmet of Minerva, and Aristophanes blazons them on a shield,

*ἰὲ ἀντίον ἱερῶν
γρυφάρεον χαλκῶδες.*

Rane, 929.

Though the Commentators deny that *γρυφάρεον* is any thing more than a huge Eagle. Sir Thomas Brown has not omitted their allegorical meaning. "The couceit of the Griffin properly taken, being but a symbolical phancy, in so intolerable a shape including allowable morality. So doth it well make out the properties of a Guardian, or any person entrusted; the ears implying attention, the wings celerity of execution, the lion-like shape courage and audacity, the hooked bill reserveance and tenacity. It is also an emblem of valour and magnanimity, as being compounded of an eagle and a lion, the noblest animals in their kinds, and so it is applicable unto Princes, Presidents, Generals, and all heroic Commanders, and so it is also borne in the Coat Arms of many noble families of Europe." To a like purpose, though both more briefly and more quaintly, Silvanus Morgan expresses himself in his *Sphere of Morgan*.

Silvanus Morgan.

GRIFFIN. *Gentry*, (i. 6.) "The Griffin denoteth vigilancy and life, one that attempts always that what his wing will not, his claw shall, he flies with the hawk and runs with the hound, bearing the ancientest armes offensive and defensive."

"*Arms antiquæ manus, ungues, dentisque ferunt.*"

Guillem.

Neither must we omit the similar explication afforded by Guillim, "Sable a Griffin Sergeant, or, is the Coat of the Honourable Society of Grays Inn, being one of the four Inns of Court. The erecting of the fore-legs of the Griffin is an evident testimony of his readiness for action," (there is a solemn waggy in the use of this ambiguous word as applied to a Law Society,) "which addeth a second force of his attempt, and promiseth a successful event of his enterprise, by reason he uniteth force and industry together. The Griffin having attained his full growth, will never be taken alive, wherein he doth adumbrate or rather lively set forth the property of a valourous soldier, whose magnanimity is such, as he had rather expose himself to all dangers, and even to death itself, than to become a captive." (*Display of Heraldry*, sec. iii. 26.)

Hieroglyphical meaning.

The decipherers of Hieroglyphics see a far more profound meaning. The Egyptian Griffin, we are told, represented Osiris, the force, vigour, and rapidity of the Sun, both Genial and Syderal. Hence in the Greek and Roman Mythology it became a symbol of Apollo,

GRIGG, a very small Eel, and Skinner says, he knows not whether from *grace*, a crooked staff, from some resemblance of the one to the other; or from *crook*, a creek or bay, because these Eels frequent such places. The A. S. *grig-an* (in old English to *grig*) is to cover, the diminutive of which is *griggle*; and by the name *griggle* is a small sand Eel known on some parts of the coast, probably so called from the quickness with which it *griggles* or covers itself under the sand, when attempted to be caught. The usual prefix *ge* forms *ge-grig-an*, which by contraction would become *grig*; and thus the word, as applied to the fish, may be accounted for; and from the quickness, nimbleness, liveliness of this fish may have arisen the phrase *as merry as a grig*. But see **ORREER**, for a more probable explanation of this phrase.

A merry grig, a locusts friend,
for every silly mouse.

Drum. *Heroc.* *The third Satyre.*

Now wight that sits on stags of Ball,
In skailers' bark does lie at Hall,
Which he for pennies two does rig,
All day on Thames to bob for long.

Lucan. *The Long Vacation in London.*

Hard is her heart as flint or stone,
She laughs to see me pite;
And merry as a grig is green,
And brisk as bottled ale.

Guy. *A New Song of New Similes.*

Besides these, there is another variety of this fish, known in the phrases by the name of *grigs*, and about Oxford by that of *grigs* or *grits*.

Pennant. *British Zoology.* *The Eel.*

GRILLE, Mr. Tyrwhit says, horrible: it may be formed from *gristy*, (q. v.) *grisl*, *grille*. To grill, *horre*; to cause horror.

When William had his wills of Scotland and of Wales,
To rich men was he *grille* of power bold no tales.

The birds that has left her song
While they can suffer cold fall strong
R. Brome, p. 92.

sometimes of Jupiter, and occasionally of Nemesis. On a medal of Commodus, and on a bas-relief of the Capitol, Griffins draw the chariot of the first-ordained God; He takes an aerial voyage on a Griffin, holding a lyre in his hand, on a medal of Alexandria in the Trous; and even Pan is accompanied by one in another of Panticapæum. Spanheim, however, (*loc. cit.*) attributes the letters **IIAN** to the Sicilian *Panormitani*, not to the God.

Lastly, they have been pressed into Scriptural service; for Rosenmüller discovers in the Cherubim traces not only of the shape, but also of the nature and the occupation of the fabled Griffin. As the one guarded the gold in the deserts of the East, and was likewise described as compounded of a lion and an eagle, so did the other guard the East of the Garden of Eden, adding to the former two compounds the additional shapes of a man and an ox. Dante (*Purg.* 29.) has a splendid representation of our Saviour, under the image of a Griffin, following the car drawn by the six mystical beasts described by Ezekiel and St. John. In three lines, with which we may conclude, he has more fully expressed the form which he wishes to impress upon his reader's imagination, than Baptistia Mantuanus has been able to do in his many lingering hexameters:

*Ex tenui cu' l'una e l'altre ale
Le membra d'oro avra quant' ora scellerà
Et bianche, l'altre di vermiglia mite.*

In western grills, and darts to sight
Ben in May, for the sunne bright
So glad.

Chaucer. *The Romance of the Rose*, l. 116.

Lere we saw the emperour in thought,
Gasse so gle lyked hym ought,
So grete cun he grile.

The Earl of Tolous, l. 166. in *Ritson*, *Met. Rom.* vol. iii. p. 109.

Lady, he ys to us for,
Therefore grede that we hym floe,
He hath done us grete grile.

Id. l. 279. in *Ritson*, *Met. Rom.* vol. iii. p. 105.

Har bounces they brak a two
Swordes they through out tho,
Wyth herie grym and grile,
And gonne for to fyghte,
Eyder prevaile hys myght
Other far to spyle.

Lybans Discomus, l. 1875. in *Ritson*, *Met. Rom.* vol. ii. p. 79.

GRILL, n. } "Fr. *griller*; to broyl on a grid-iron; *GRILL*, v. } also, to scorch, parch, or dry up with extreme heat. Cotgrave.

See **GRID-IRON**. Used met.

Boiling of men in caldrons, grilling them on grid-irons, roasting them on spits.

Marcell. *Works*, vol. ii. p. 448. *The Rehearsal Transposed.*

And rather say a crippled piece
Of all their crush'd and broken members,
Thus have these gril'd upon embers.

Baile. *Hudibras*, part iii. cas. 3.

GRIM,

GRIMLY, adj.

GRIMLY, adv.

GRIMNESS,

GRINA'CE,

GRIN-FAOED,

GRIN-FEATUREO,

GRIN-GRININGO,

GRIM-VISAGED.

A. S. *grame*; D. *grim*; Ger. *grimm*; Sw. *grym*; past part. of the A. S. *gramian*, *grymmian*; D. *grimmen*; Ger. *grimmen*; *se-vire*, *fremere*, to rave or rage.

Enraged, furious; fearful, frightful; terrible; having a fierce and stern look or countenance; fierce and stern. It appears to

GRIM.

be sometimes popularly used, as *grimy*; met. clouded, gloomy.

Grimace; D. *grimmagie*; It. *grimmaccia*; Fr. "*grimace*." A crab'd look; a face, wry-mouth, ill-favoured countenance made, a mowing or Ape's face." Cotgrave. Serenius and Lye would derive *grimace* from the Islandic. Menage acknowledges a diversity of opinion; his Editor decides for *grim*, in which he is confirmed by Cotgrave's explanation of the usage of the word.

Here hit were, as strange man, *grimly* he undergowne.
R. Gloucester, p. 347.

When he faler wist he some wold were as him,
I blame him not as it him lost tunc ageys fulis grim.
R. Brunar, p. 133.

He duke was in a car, his wonder war so *grim*,
Yet his leebe was in illa hope of him.
Id. p. 192.

A great churl and a *grim*, grown as a tosse,
With a face so fet, as a ful blindness.
Piers Pluckman. Credo, sig. C. 1.

Soutime hath serned come a *grim* leon,
And somtyme *grimes* spring as in a neede.
Chaucer. The Frobenius Tale, v. 11458.

His smot to Lamsfal, and he to hym,
Well serned stiches, and well *grim*,
Ther wer is ech a syde.
Lamsfal, l. 461. in Ritsen, Met. Rom. vol. l. p. 189.

Scant could they hold the teares that feth gan burst,
And almost fell from bloody handis the swordes;
Only the sterne Hereinais. with *griss* looke,
Duardis, why stand you still? be sayeth.
Faccaria. Antior. Marcus Tullius Ciceronis Death.

When they togylere metis,
yete yn other scheld by lye,
Strokes *grimsly* grete.
Lycanus Duconot, l. 1652. in Ritsen, Met. Rom. vol. ii. p. 69.

Her tayle was myche vsmete,
Hyt paves *grimsly* grete
As ye may ly the and leere.
Id. l. 1997. in Ritsen, Met. Rom. vol. ii. p. 84.

They were not able to abyde the *grimeuse* of their countenance
and the fierceness of their looks.
Arthur Goldysse. Caesar. Cim. book l. fol. 29

But when she looked up, to weat what might
Had her from so talismane feet awayd,
For shame, but more for feare of his *grim* sight,
Doun in her lap she hid her face, and lowdly shright.
Spenser. Faerie Queene, book iii. can. 8.

So stood Sir Scudamour when this he heard,
No need he had to speake for greut dismay,
But lookt on Glauce gron, who wote sleant
Of outrage for the words which she heard say.
Id. B. book iv. can. 1.

With hundred ien choises he did him bind,
And handred knots that did him sore constraime:
Yet his great iron teeth he still did grind,
And *grimsly* gnash, threatning reuenge, in vaine.
Id. B. book ii. can. 4.

OLD MAN. When it was growe to dusk midnigh,
And all were fast asleep,
In came Margret's *grimsly* ghout,
And stood at William's feet.

Beaumont and Fletcher. The Knight of the Burning Pestle, act ii. sc. 1.

MAN. I (my Lord) and faine
We have lauded in all time: the skies looke *grimsly*,
And threaten present blazes.

Shakespeare. Winter's Tale, fol. 298.

Some your high spirit did mad presumption call,
Some pitied that such youth should thus fall;
Th' eccentricitid self'd *grimsly* with disdain;
I knew the day was yours: I saw it plain.
Cowley. The Description, book iii.

The Nether noble duke's redoubted sena,
Sierne-ving'd! look the *grim-fac'd* God of war,
As was decreed, the fight at first begun.

Shrewsbury for Magistrates, fol. 863.

Grim-grinning ghost, Earth's worn what dost thou mean,
To stife beauty, and to steal his breath,
Who when he liv'd, his breath and beauty set
Gloss on the rose, smell to the vides.

Shakespeare. Venus and Adonis.

Yet with *grim-ving'd* war when he har shores did greet,
And terrible did threat with his amazing deed,
Those British bloods he found, his forces that durst assault,
And poured from the cliffs their shafts like showers of hail
Upon his helmed head.

Dryden. Polydora, song 8.

Their swartly host would darken all our plains,
Doubbling the native horror of the war
And making death more *grim*.

Addams. Cato, act ii. sc. 1.

For posture, dress, *grimeuse*, and affectation,
Though foes to sense are harmless to the action.
Dryden. Epistle to Henry Hyden, Esq.

This artist is to teach them how to nod judiciously, to shrug up
their shoulders in a dubious case, to converse with either eye, and in a
word, the whole precise of political *grimeuse*.

Spectator, No. 305.

And, still more freely to describe
The dull *grimeuse* of scolding age,
His ridicul'd the dying clowes
Of precepts scull'd through their noses.

Cooper. Fer-Peri, can. 4.

'Twas at the silent, solemn hour,
When night and morning meet;
In glided Margaret's *grimsly* ghost,
And stood at William's feet.
Mallet. William and Margaret.

Associate he with demoniac diet,
O'er human victims held the haire,
And pleas'd to see the lake expire.
Smil'd *grimsly* o'er its quivering life.
Longfellow. Fables of Flora, fol. 11.

Now Death, with hasty stride, stalks o'er the field,
Grimly exulting in the bloody tray.

Leigh. Labour and Genius.

Whene ravel'd brow, and countenance of gloom,
Present a lion's *grimeuse*.

Glover. The Alchemist, book xxx.

—Roses, pinks,
And violets they carry, tripping light
Before the steps of *grimy-fac'd* Mars,
To blend the smiles of Flora with his frowns.

Id. Lousida, book ii.

Grim-ving'd comfortless Despair
And Sorrow's piercing dart.

Grey. Ode on a Distant Prospect of Eton College.

GRIMALKIN. Archdeacon Nares; "*Grimalkin*,
q. d. *grey-malkin*, a name for a fiend, supposed to re-
semble a *grey cat*."

Grimalkin's a hell-cat, the devil may choke her.
Ballad of Alice Coker.

Malkin, Skinner says, is a diminutive of *Maria*.

But still were wanting his *grimalkin* eyes,
For which grey woad-sticking paint supplies.

Swift. Don Jackson's Picture.

The fox and the cat, as they usell'd one day,
With moral discourses cut shorter the way;
"The great," says the fox, "to make justice our guide!"
"How godlike is mercy!" *grimalkin* replied.

Coningsham. The Fox and the Cat.

GRIME, v. Skinner; from the D. *begrimen*,
GRIME, n. *begrimen*, *begrimen*, *grimen*; den-
GRIMY. *grare*; *maculari*, to blacken, to spot;
and these from the n. *grimus*, q. d. *deformis et aspectu*
torum reddere.

GRIME. To make *grim*; to give a *grim* aspect or appearance: as, by dark, dirty, or sooty marks or spots; and thus, to smear or rub with any thing dark, dirty, or sooty.

GRIMSBY.

My face lies *grim* with filth,
Blanket my loins, elfe all my hairs in knots,
And with presented nakedness cutless
The winds, and persecutions of the skin.
Skepspeare. Lear, fol. 293.

Avon. What complexion is the of?
Das. Even like my nose, but her face nothing so clean kept;
for why? she sweats—a man may see our-shoes in the *grim* of it.
Id. Comedy of Errors, fol. 92.

Foure grimly blacksmiths slowly did their task
Upon so avrite form'd in comic wise;
They neither minded who, nor what to ask,
But with sters *grim* look do still arise
Upon their works.
More, On the Seal, part i. lib. iii. stan. 6.

But Michael Cassio might be drunk enough,
Though all his features were not *grim'd* with sooff.
Lloyd. The Actor.

GRIMILLEA, in *Botany*, a genus of the class *Pentandria*, order *Dizygna*. Generic character: calyx bell-shaped, five-cleft; corolla none; germs slightly two-cleft; capsule two-celled, many-seeded, two-beaked.

One species, *G. auriculata*, native of Peru.

GRIMIA, in *Botany*, a genus of the class *Cryptogamia*, natural order *Musci*. Generic character: fringe simple, of sixteen teeth, broadest at their base; flowers terminal, veil cylindrical.

An extensive genus of Mosses, natives of the North of Europe: thirty-four species are figured in Sowerby's *English Botany*.

GRIMSBY, or, as it is distinguished from a village of the same name, *Great Grimsby*, a Borough, Market, and Seaport Town, in the County of Lincoln, on the South bank, and near the mouth of the River Humber.

Its origio is thus related by Henry de Knyghton.
Fuit quondam in Angliâ quidam Rex Egevolodus nomine, et genuit ij filios et iij filias, et omnes moriebantur excepta filia minore nomine Goldsbourgh, atatis vj annorum et dimidi quando pater ejus moriebatur. Isle Egevolodus dum moreretur commendavit tunc filiam suam cuidam Godrico Duci Cornubiæ, qui maritavit eam cuidam Hanelo filio Birkenani Regis Dacie apud Lincolniam, qui postea regnavit tam in Angliâ quam in Daciâ simul; in Daciâ jure hereditario et Angliâ jure hereditatis uxoris sue. Quidam Dani sumperunt nimiam audaciam in Angliâ et suppediterunt Anglos longo tempore, sicut continetur in Historiâ de Orpmmsch, quia quidam Grym nomine nutriti predictum Hanelo apud Orpmmsch usque ad tempus quo ille Hanelo deponavit predictam Goldsbourgh apud Lincolniam. Et quia predictus Grym, quando primum adduxit puerum de Daciâ primo applicuit illo loco, sortitus est nomen a nomine ejus Orpmmsch. (De event. Ang. i. 5.)

Camden has ridiculed this story. We give his remarks in the words of his old translator, Philemon Holland, which are more expressive, perhaps, even than those of the original:—"Grimsbay, which our Saxons, or con-cited persons, dreaming what they list, and following their own fancies, will have to be so called of one Grime, a merchant, who for that he had brought up a little founding of the Danes roiall blood, named Haveloke, when it had been cast care to perish, or to take his lucke or fortune, is much talked of, together with Haveloke, that lucky foster-child of his; who, having beene first a skulken to the King's kitchen, and after-

wards promoted to the marriage of the King's daughter, for his heroycall valour in feats of armes, and I wot not what worthy exploits. A narration right well beseeeming and mented for theso that take pleasure to passe out the long nights with telling of old wives tales. But the honour and ornament of this place was the right reverend Doctor Whitgift, late Archbishop of Caoterbury, a peerlesse prelate for pietie in learning in our daies."

Whitgift was born in 1530, and died in 1603.

The first Charter of the Corporation of Grimsby dates from the reign of John. In that of Edward III. the town was sufficiently flourishing to provide 11 ships and 170 mariners, to assist at the siege of Calais; but its trade gave way beneath the predominance of the neighbouring port of Hull, and the harbour became nearly choked with sand. Of the two block-houses which once protected it no trace remains; but latterly its commerce, which is chiefly coasting and to the Baltic, has revived, and a very expensive dock has been constructed in the port. The town is well built and clean. It once possessed two Churches, St. Mary's, now pulled down, and St. James's, the ancient part of which, a beautiful specimen of the pointed style, has been grievously disfigured by modern additions and repairs. Grimsby was endowed with a Monastery of Grey Friars, a Convent of Benedictine Nuns, and a Priory of Augustines. It returns two Members to Parliament. In its neighbourhood are many of the deep circular pits, called *Blow-Holes*, which furnish a constant supply of water. Population, in 1821, 2747. Distant 36 miles North-East from Lincoln, 170 North from Loudon.

GRIN, v. n. A. S. *grennian*, *grennegan*, *grinnian*; *GRIN*, n. D. *grinnen*, *grinden*; Ger. *grinen*; Sw. *GRÄNNER*, *grina*; It. *di-grignare*; *grignere*, or *tor-quere*; to draw awry or withdraw the lips, &c. so as to show or display the teeth. Consequently,
To draw aside the lips, and show the teeth.

And thel herdes these thiȝis and were dyuerseli turnestid in her bertis, and *grinnende* with teeth on hym.

Wiclif. The Drelis of Apocals, ch. vii.

Yfrouced soule was her visage,

And *grinnende* for diuynous rage.

Chaucer. The Remount of the Ree, fol. 117.

They did they worship it in their scarlet gasses with cappe in hand, and here they improved it with scores and with moles, *grinnende* upon her lyke semeagles in a playe.

Bale. Fiesure, part ii. sig. G. iii.

Which when so Radigand their coming heard,

Her heart for rage did grate, and teeth did grin.

Spranger. Fiesure Queens, book i. can. 4.

And some of tigers that did seeme to grin,

And snar at all, that cower passed by.

Id. B. book vi. can. 12.

And that sin may not shame him, he will glory in it, like the slave in the comedy, who, being torn with whips, *grinn'd* and *luc'd* at an ugly smile that might not seem to smart.

Taylor. Sermon 20. part i. fol. 200.

Even the most sinills of the party, though they durst not excuse this contempt and vilifying of the Government, yet were pleas'd, and *grinn'd* at it with a pious smile; and called it a judgment of God against the hierarchy.
Dryden. Relique Laci. Preface.

Her lips, that once could tempt a god, begin

To grow distorted in an ugly grin.

Add. n. n. Ovid. Metamorphose, book ii.

I shall range all anorous detours under the denomination of *grinnere*; when a young blooming wench touches their fancy, by an endowment to recall youth into their cheeks, they immediately exercise their muscular features, and shew their countenance into this frightful merriment.

Guardian, No. 29.

GRIMSBY.

GRIN.

GRIN.
—
GRIND.

I thought to grin, (as late as Henry might grant)
A skeleton, ferocious, tall, and gaunt;
Whose loose teeth in their naked sockets shook,
And grin'd a terrific, a Sardonian look.

Harte. The Vision of Death.

Ambition this shall tempt to rise,
Then wilt thou stretch from high,
To blither won a sacrifice,
And grinning infamy.

Gray. Ode on a Distant Prospect of Eton College.

These are thy glorious works, earnest Truth,
The scowl of wither'd age and beardless youth;
These move the censure and fill'd grin
Of fools, that hate thee and delight in sin.

Cooper. Hope.

'Tis pitiful
To court a grin, when you should woo a soul.

Id. The Task, book ii.

They [the audience] knew that they were no other than candle-buffers, revolutionary scene-shifters, second and third mob, prompters, clerks, executioners, who stood with their axe on their shoulders by the wheel, grinders in the pantomime, murderers in tragedies, who make ugly faces under black wigs.

Burke. Letter on a Regicide's Peace.

GRIN, A. S. *giren, gern, grin.* "Grin, *decipulum*,
loquax, a grin, a snare." *Somner.*

And like a bird that hatched to his grin,
Not knowing the peril of his life therein.

Chaucer. The Remede of Love, fol. 323.

But rather smother them with their own grease who come purpo-
sely to outstep him. *Udall. Marke, ch. 2.*

But well perceiving that their malicious purpose is to bring you
to destruction, ye like good Christian people accepting their false
stratagems and grins, gave none care to their hypocritical, or
sinful wicked ways.

Sir Thos. More. Works, fol. 813. The Supplication of Souls, book i.

The pious have laid a snare for me, & spread a net with cordes in
my pathway, and set snares for me. *Genesis Bible, Anno 1561. Psalm cxi. v. 5.*

Keeps me from the snare, (which) they have laid for me, and from
the grikes of the workmen of iniquity. *Id. Psalm cxi. v. 9.*

GRIND.

GRIND.

GRINDING.

GRINDLE-STONE.

GRINDLE-TAIL.

GRINDSTONE.

A. S. *grindan, molere, conterere*;
(also, *dentibus frondere, D. grin-*
den.) Grind-stones, dentes grin-
dares, the grinders.

To rub together. To rub to a
point or edge; to bruise or crush
by rubbing together: met. to press hard upon, to oppress.

For God is del now a dayes, and dayes he smiteth us to huys,
And good men for our gyles he al to gyles to dyle.

Piers Plowman. Vision, p. 186.

As per can forth a bysde knight, with knee spere y ground.

Id. p. 343.

To wynnem schollen he *grinding* in on queene, om schal be
taken and the tutter laff. *Hicely. Matthew, ch. xiv.*

Two shal be *grinding* at the myll, and one shal be recessed &
the other shal be refused. *Bible, Anno 1551.*

But the stones of the revne schal be cast out in either desk-
mans, there schal be weeping and *grinding* of teeth.

Hicely. Matthew, ch. viii.

And therefore is I come and aka Alvin.

To grind our care and gyle it have again.

I pray ye speke us heven (heaven) that ye may.

Chaucer. The Reeve Tale, v. 4030.

And only for her mysh and revelein
Upon the warden bieth ye crie,
To yere ham here but a litle stound,
To gon to mylle, and seen hir corse yground.

Id. B. v. 4006.

Who so first cometh to the myll, first *grind*.

Id. Wif of Bathes Prologue, v. 5971.

He loked as it were a widdle bore,

And grunte with his teeth, so was he wroth.

Id. The Sompnours Tale, v. 7743.

But in helle her being (shall be) ful of waimenting and *grinding*
of teeth, as sayth Jereu Crist. *Chaucer. The Prioress Tale.*

Thus is the proude miller well ybete,
And bath ylost the *grinding* of the wheel.

Id. B. v. 4312.

When the keepers of the house shall tremble, and the strong men
shall bow themselves, and the grinders shall cease, because they are
few, and they were dark that lete out by the windows.

Genesis Bible, 1561. Ecclesiastes, c. xii. v. 3.

Her grinders like two chalk stones in a mill,
Which shall with time and wearing waxe as ill
As old Canlives, which went every night
Lay up her loly pege till next day-light,
And with them grind soft sleeping all the day.

Hall. Satire l. book iv.

How necessary these are for man's sustenance, is proved by the
painful experience of such aged persons, who wanting their molar
teeth, must make use of their gums for grinders.

Faller. Worthies. Chisacre.

Much like what filling (though far smaller) or grinding of lead gold
upon a porphyre stone may reduce it into.

Dugby. Of Radon, ch. xv.

That turne round like grinders.

Ben Jonson. The King's Entertainment at Welbeck.

Their horses are plucky strong, they push down palaces,
They toss our little halibuts like whelps,
Like grinders-tails, with their heels upward.

Ben Jonson. The Island Princess, act v. sc. 1.

He would chide them, and tell them they might be ashamed, for
lack of courage to suffer the Lacedaemonians to hold their noses to
the grinders, that were nothing like to them in strength.

Nord. Philology. Polypod, p. 241.

There have been found in Italy other mazar of grinders, with
water, which will bring any iron tool to an edge quickly, as well as
a file.

Holland. Pines, vol. i. fol. 208.

And as the grindstone to unsplid'd steel
Given edge, and lustre: so my mind I feel
Whetted, and glaz'd by Fortune's turning wheel.

Shakespeare. Fortinbras improved by Suffering.

No painful office gives him the pretence

To grind the subject or defraud the prince.

Dryden. The Hind and Panther.

When the corn is ground in a horse-mill, the whole aggregate,
consisting of the horse, the wheels, the grinders, and other parts
of the mill, is looked upon but as one engine in reference to the use of
the whole, which is comminution of grain.

Blythe. Free Concoction about Subordinate Farms.

How shrill, how coarse, the whistled tone,
Alternate 'twixt a squeak and drone,
Worse than the scummed pipe of straw,
Or music grinding on a saw!

Will none that horrid fiddle break

Lloyd. On Rhymer.

For all her sin, it goes to her husband's heart to see four yards of
good listening sewing against the ground, like one of his knives on
a grindstone.

Gokimith. The Bar, No. 2.

GRINSTEAD EAST, a Borough and Market Town
in the County of Sussex, on a hill on the borders of
Surrey, and near the road from London to Brighton.
The tower of the Church, which is a handsome building,
was destroyed by lightning in 1683; and, again, after
being rebuilt, it fell to the ground, in 1785. The Living,
which is a Vicarage, is in the gift of Lord Wiltshire
Sackville College, at the East end of the town, was
erected in 1616 by the then Earl of Dorset, for the
maintenance of 24 aged persons of both sexes, with a
Warden and two Assistants. The Lent Alms for the
County were formerly held in Grinstead. The Borough
has returned two Members to Parliament from 1 Ed-
ward II. Population in 1821, 2804. Distant 29 miles
South-East from London.

GRIN-
SKAD.
—
GRIPPE.

West Grinstead is a village seven miles South from
Horsesham. Population in 1821, 998.

GRIPPE, n. { Goth. *greipian*; A.S. *grip-an*; D.
GRIPE, n. *grípen*; Ger. *gríffen*; Sw. *grípa*;
GRIPE, n. Fr. *grippen*; which latter Cotgrave
GRIPE, n. fr. interprets
GRIPE, n. "To seize, *gripe*, grasp; clinch.
GRIPE, n. catch or snout at; lay violent hold
GRIPE, n. on, or covetous hands on."
To hold tight or close, to pinch; to embrace fast or
firmly; met. to hurt, to distress, to extort.

Grippe; a diminutive of *gripe*.

Jo was Corineus' sword wry; he sterc'd hym ones,
And gripp'd hy gown, and to no boy noche hym down
Jat and shone by yee on her, & yet seldom hym stow.

R. Gloucester, p. 22.

And glad for to gripe hys.

Ferris Plowman, Faint, p. 52.

But when the childe into court was brought
Before Ligeres, slat I with him sought
Upon the corps with a mortal face
He felt at ones, and gan to embrace
Sore to gripe, and again upstart.

Chaucer. *The Third Part of the Story of Thelus*, fol. 357.

Which is if my hie, most like the pangs of death,
That present grief now grippeth me and strives to stop my breath,
Gripping. *Horace*. *An absent Dame thus complaineth*.

But yet it seem'd, his grippings of grief were greater.

Jd. *The Complaint of Phylomene*.

And thou [my heart] that long for lack of grace,
Foregined hast bene and in a doleful case,
Lament no more, let all such grippings go
As bred the bale, and must thy rankred we
With mulla of mouldwail due.

Turner. *The Lover leaving unawares of attaining his purpose
after a long suit*, &c.

Not harder was from Cæterus' greedy law

To pluck a bone, than from his cruel claw

To reave by strength the gripp'd page away.

Spenser. *Faerie Queene*, book i. can. 11.

— And therefore still on bye

He over him did hold his cruel claws,

Threatning with greedy gripe to do him dye,

And rend in pieces with his ravenous paws

If ever he might see the fatal Syrian laws.

Jd. *Id.* book ii. can. 7.

But such a confusion is too frequent, in which men either comply
with custom, or seek to raise a present load or gripe of conscience.

Taylor. *Sermon* 5, part i. fol. 45.

Others pretend zeal, and yet are professed assurers, grippers, mon-
sters of men, and hargines.

Barton. *On Melancholy*.

Besides this, it ordinarily fills the belly with wind; which occasions
those grippings men feel when they take phlegm.

Daph. *Of Bodies*, ch. xxiv.

Clysters also help test the medicine stop in the guts, and work
grippingly.

Bacon. *Nat. Hist.* cent. i. sec. 65.

Still as he rode, he grasp'd his teeth to ore

Those heaps of gold with gripe Countess,

And grudged at the great felicity

Of private Lucifers, and his own company.

Spenser. *Faerie Queene*, book i. can. 4.

That thrusts his gripp'd hand into her golden maw.

Dryden. *Polydoron*, song 1.

Shee [the queen] complained, that the daughter and sole heir of
the king of France was married to a gripp'd miser, and thus being
possessed to be a queen, she was become no better than a waiting
woman living upon a pension from the spouses.

Spode. *Edward II.* book ix. ch. ii. sec. 50.

The young man pretends it is for his woman and inordinate lust:
the old, for his gripp'dness, techiness, loquacity: all wrongfully, and
not without foul abuse.

Hall. *Works*, vol. iii. fol. 684. *Satan's Fiery Darts quenched*, dec. 3.

Whom cannot gifts at last cause to relent,
Or to win favour, or free punishment?

When gripe patrons turn their sturdie steels
To wear, when they the golden flane do feel.

Hall. *Satire* i. book v.

There they together strive and struggled long,

Either the other from his steed to cast:

Ne euen Atreus'd his gripe's strong

For say thing wold slay him, but still upon him bang.

Spenser. *Faerie Queene*, book v. ch. ii. sec. 14.

Unlucky Weland I thy unfeeling master,

The more thou ticklest, gripp'st his fist the faster.

Pope. *The Dunciad*, book ii.

Some mount the scaling-ladders; some more bold,

Swerve upwards, and by poos and pillars hold:

Their left hand gripp's their bucklers in th' ascent,

While with the right they seize the battlement.

Dryden. *Virgil*, *Æneid*, book ii.

Three times, in vain, he strove my joints in wrest;

To force my hold, and throw me from his breast;

The fourth he broke my gripe, that clasp'd him round

Then with new force he seiz'd me on the ground.

Gay. *Ovid*. *Metamorphoses*, book ix.

Their ordinary distempers are fevers, agues, fluxes, with great
pains and grippings in the guts. *Dampier*. *Voyage*, June 1696.

But the gripp'd wretch, who will bestow nothing on his poor brother
for God's sake, is evidently an infidel, having none at all, or very
heathenish conceits of God. *Burrow*. *Sermon* 31. vol. i. p. 438.

Each strives to lift the other from his seat,

Heav'd thick, and short, their lab'ring bosoms beat;

Struggling they gripe, they pull, they bend, they strain,

But firm, and still unmoving, their seats retain.

Brooks. *Constantine*.

The only doubt which could hang upon his mind would be, the
dread of the resumption of the spirit, which one day might be made
perhaps with an addition of punishment) from the sceleratus gripe
of those execrable wretches who could become purchasers at the
auction of their innocent fellow-creatures.

Burke. *On the Revolution in France*.

GRIPPE, the Lat. *gryps*, is the *griffin*. (g. e.) The
old English *gripe*, from the A. S. *grip-an*, applied to an
eagle or vulture, from the strength of its gripe, appears
sometimes to be confounded with this fabulous animal.

And polished was ere so close,

That no sign of the scull was seen,

But as it were a gripe etc.

Gower. *Conf.* d. book i. fol. 22.

This gripe or geire is a kind of snail, but such as is enormous,
and feedeth more upon crabs than upon any kind of his own
prey; and for his covanousness existeth neither the name nor praise
appertaining to the true snail.

Melish. *Ireland*, book ii. ch. xviii.

And for crabs it was known and noted, that neither all that
years nor in the former, during the mortality of man and beast, there
was not a vulture or gripe any where to be seen.

Hall. *Works*, vol. iii. fol. 1109.

GRIPHUS, (γρίψ) in its primary Greek signifi-
cation means a oet; hence it was applied to a kind of
Ænigma, (quo trepidi solent, as the Lexicographers tell us;
see also Hesychius and Suidas, ad ε. αλφὴν δὲ οὐ
πῶς ἀποκρίσιν γρίψιν, Jul. Pollux, vi. 19.) of which
Athenæus (s. 13. Cns. 69. Seh. κ. τ. λ.) has left a very
full, though in parts somewhat obscure account, and in
the explanation of which Casaubon and Schweighæuser
have expended a profusion of learning.

Under the person of Lorenusius, one of the assem-
bled Deipnosophists, Athenæus first defines a Grifhus in
the words of Ctesarchus; it is γρίψιμος ἀνθρωπίνου,
ἀνθρωπίνου τοῦ ἐν ἑστῇ τῇ εἰρήνῃ τοῦ
προβλήτου, τῆς ἢ ἐκζητοῦν χάριν ἐκρημνῆς, a playful
proposition, by which we are enjoined mentally to
investigate what is proposed, in expectation of a prize

GRIPPE.
GRIPHUS.

GRIPHUS, or a fine. Well may Casaubon complain that this definition possesses little of the Aristotelic *ἀριστεία*, wherewith Clearchus had the reputation of being very deeply imbued. It is, as he remarks, a mere *πλοκή verborum*. Julius Pollux, (*loc. cit.*) who has treated concerning these convivial questions, (*ἑρμῆα ἐνλίκεα*.) has distinguished between a Gríphus and an *Æuigma* in a manner which appears at first sight to contradict the epithet playful, (*ἑταίρειος*.) employed by Athenæus to characterise the first: τὸ μὲν (*αἰνίγμα*) παιδικὸν εἶναι, ὃ δὲ γρίφος καὶ σπουδαῖος. But Athenæus, in a subsequent passage, (86.) explains the meaning of Clearchus more fully, in his own words, from a *Treatise on Proverbs*; (*περὶ παροιμιῶν*) namely, that the investigation of Gríphi, though sportive and jocose, is not alien from Philosophy, and that the Ancients showed their learning in them. On this point see also J. C. Scaliger, *Poetice*, lib. 84.

Gríphi, thus defined, are divided by Clearchus into seven species, which are by no means easily or accurately to be separated from each other, according to his distribution. 1. ἐν γρόμῳ, such as depend upon a particular letter, in which any names, as of beasts, birds, plants, &c. were to be brought forward, beginning with some letter arbitrarily chosen, or containing or excluding some such letter. Thus Pindar is said to have composed an Ode *ἀεγρομοιογρίων*; which, on the principle of a Gríphus, did not admit one *ε* in its course. 2. ἐν ἀλλάβῃ, such as depend upon a particular syllable; in English Academical phrase "capping verses," beginning with any syllable which shall be fixed; as *βα*, says Clearchus, in that case such words must be produced as *βασιλεῖς, βαίτες, βακτηρία*; or if they are similarly to end in any particular syllable, as *αῖς*, such words as *ἀναῖς*. 3. In much the same as the last, but must be divided from it, in order to make up the seven classes. The Gríphi in this species depend upon two syllables instead of one. Thus it may be required to find a verse beginning with *λυκα*, as *Λυκαῖ-αῖος*, or ending with it, as *Οραου-λίου*. 4. ἐν ἀνίστασι, a class which is so obscurely described that we cannot venture to offer other words than those of the original. These Gríphi are to contain *ἀνίστα* ἄλλα ἢ συνθετα εἰσαυλαβῶ, αὐτορρήθην ἐμφαίνεται τραγική. This kind is not illustrated, but Casaubon understands it to mean the production of a dissyllabic name of some character in Tragedy, either simple, as Tydeus, Peleus, Æneus, Minos, or compounded, as Atreus, Neleus, Cyclops, Procles, Procne. Schweighæuser, on the authority of MSS. and the old editions, connects the words ἢ πάλιν ταπεινῇ with the last-cited sentence, and makes class 4. include lowly and undignified as well as Tragic names. Casaubon, on the other hand, reads ἢ πάλιν ταπεινῇ ἢ ἄλλα ἀνίστα, for the 5th class; but it is surely better to confine the names to be produced in this division, simply to such as have not any God in their composition, (*ἀθεῶνα*.) e. g. Cleonymus, which then is properly opposed to the 6th, *ἀνίστα* θεοφόρα, names derived from a compound with that of some God, as Dionysius, Hermaphroditus, Diodes. Lastly, the 7th class concerns *ἀνίστα* λήγοντα, εἰ τῶς, εἰς ῥίον, names ending in *ρικός*, as Aristonicus, Demonicus, Callinicus.

It is plain that the four last heads are subdivisions of a single one only. The *ῥίον* imposed upon the party who was beaten in the contest of Gríphi, was a cup of salt and water, to be swallowed at a single draught, as we learn at the close of this Book; *ἀετρίων*

ἥδη καὶ τίνα καλῶν ἐπέμεινεν αἱ λήγοντες τὸν προ- GRIPHUS.
θετὰ γρίφον. εἴποιεν οὖτοι ἄλλας παραμορφώμεν τῇ αὐτῶν ποτῇ, καὶ ἔπειτα προσηύδατο τὸ ποτήριον ἀνενεῖναι, Julius Pollux (*loc. cit.*) confirms this custom, and adds that the reward of the victor was some titbit and choice morsel.

Such were the "foolish fopperies," as Camden has styled some like *facellæ*, to which the most refined people of Antiquity were compelled to have recourse for lack of topics of general conversation. In this point, at least, we may claim a high preeminence over them. Occasionally, indeed, it may be convenient among ourselves to exclude public and political discussion from high official tables; and every one will recollect the subject which a great Minister of past days is said to have encouraged at his own. Of the Gríphi preserved by Athenæus, several are of this offensive cast, and scarcely one is less vivid than the *Forfetta*, and Questions and Commands of a Christmas juvenile party.

Athenæus begins with citations from Antiphanes. The subjects of the Gríphi thus quoted are a Flesh-pot, a Honey-cake, Water, Wine, and Myrrh; and it may be enough to state that Wine is adumbrated as the sweat of the fountain of Bacchus, *Βρομίδες ἰδρύοντες τῆς γῆς*. Water, as *λὺβδα φραῖς ἐρωσίου*, a dark, dewy liquor. Alexis furnishes one upon Sleep. Eubulus a second, which Schweighæuser rightly observes, *vis ab ingenio homine propositi potius consentaneum est*. But we pass on to a Historical Gríphus, which appears to have been employed to great advantage. It is related by Callisthenes in his *Grecian Histories*. While Crœmus was besieged by the Arcadians, the Lacedæmonians sent a herald to learn the condition of this town. Hippodamus, a Spartan, one of its garrison, intrusted the messenger to inform his mother that within the space of two days she must release the young woman who was confined in the Temple of Apollo. If she delayed beyond that period, her release would be no longer possible. The Spartans remembered that a picture of Famine, under a female form, was suspended in the Temple of Apollo, and they relieved the town, accordingly, within the prescribed time.

The following Gríphus on a Copper is perhaps the most pointed in the whole collection; but it is evident that the *jeu de mots* which it contains will not bear translation into another language.

ἄλλ' ἢ τοῦ σπυ καλὸν ἐστὶ ἀνὴρ καλλέωντα
ἀπὸν ἀνταλλῶν, ἀπὸν ἀνταλλῶν τοῦτον.

And there is some humour in the reply of a beggar to a Physician, which for the same, and moreover for an additional reason we leave untranslated: *σπουδὴν τοῦτον τῆς ταπεινῆς παύσεσθαι, ἐπεὶ ἂν ἰατρὸν ἐπαινῶντο, καὶ ἐν ταπεινῇ ὄχει; πῶς γὰρ; εἰσέρχαι, ταπεινὸν καὶ βεβρωμένον;*

The Riddle of the Sphinx (it is attributed to Asclepiades) finds place among Gríphi; and a common sort among the Dramatists is the representation of letters, according to their form, by some illiterate person unacquainted with their power. Thus the name of Theseus is thrice described, by Euripides, by Agathon, and by Theodectes, respectively. We give that of the first named as a specimen.—OLYCEC. "The first letter is a circle, round as if turned on a wheel, and bearing a mark in its centre; in the second are two lines connected in the middle by a third; the third represents a curled lock of hair; the fourth is an upright line, having three transverse lines on one side of it; on the fifth, which is difficult of description, two lines, divided

GRIPHUS, at top, merge themselves in a single stem; the last is like the third."

URIS.

Towards the close of this Book, Athenæus compares the frivolous conversation of his own days with the goodly practices of the olden time, much, as he thinks, to the disadvantage of the former. Our present talk, he says, at table, regards the prettiest girl, or the choicest fish, and the best season for eating it; matters fit only for those who are versed in the writings of Philenis and Archestratus, and other Professors of Gastronomy. Our forefathers were of a higher tone. If one recited a verse, his neighbour was obliged to follow it with that which succeeded. If one quoted a sentiment from a Poet, others were expected to find analogous passages. Besides this, they had a thousand pleasant intricacies of syllables and letters. Or they repeated the catalogue of the Grecian Generals who sailed to Troy, or of the Trojans who opposed them; or if one gave the name of an Asiatic city beginning with a particular letter, his neighbour gave that of a similar European city, and each in turn pursued the chase. Here every one had opportunities of displaying his erudition.—*Utrum maris*. For our own part we prefer the unintellectual ease of the later *Deipnosophists*; and however curious the particulars may be which we have collected on this minute trifling, we not unwillingly quit the subject of Grifphi, and should prefer passing on with Athenæus to his next Book, (xl.) which concerns a subject of much richer promise, *τὰς περὶ τὰς ΕΚΚΛΗΜΑΤΩΝ λέξεις*.

The Riddle proposed by Samson at his nuptial banquet is adduced by Canabon as a specimen of Hebrew Grifphi; and similar questions appear to have contributed to the amusement of a party, to which Aulus Gellius belonged, while celebrating the *Saturnalia* at Athens. (Noct. Att. xviii. 2.) Two of these may suffice as an aversive specimen of Roman facetiousness. *Quod non perdidisti habes: cornua non perdidisti: habes igitur cornua*. And again, *Quod ego sum id tu non es: homo sum: homo igitur tu non es*.

Julius Cæsar Scaliger has written a Book of Grifphi, (*Legogriphi*), amounting in number to 100. That he thought well of them is plain from his own expression; *multa refert Athenæus, plura fecimus nos*. (Porticus, l. 57.) but perhaps he might have turned even his leisure and sportiveness to better account. The Grifphus of Ausonius, *Ternarii Numeri*, (Edg. li. 161.) was written under circumstances which effectually disarm criticism: *capto inter grandinandum verniculis, ante cænat tempus abstergi; hoc est dum bibo et paulo ante quam bibere*.

The Editors of the *Encyclopédie Méthodique* have distinguished between Grifphe and *Legogriphes*; but in terms which, we think, partake of the obscurity of their subject. "Grifphe, Sentence ou proposition mystérieuse, qui ajoute aux termes obscurs ou équivoques de l'énigme, un sens captieux capable d'embarrasser et de surprendre. Le Grifphe diffère aussi du Legogriphes, en ce que celui-ci ne roule que sur les différentes manières de cacher un mot, en retranchant ou en disant les lettres."

GRIS, Pr. gris, "a kind of weasel or little beast of a blewish colour." Coigrave. Applied to

The skin or fur of the gris.

I saw his sleeves perfumed at the bond.

With gris, and that the flower of the bond.

Chaucer. *The Prologue*, v. 194.

They are clothed in velvet and chamlet furred with gris, and we be rested with pure clothe.

Lord Berners. *Froissart*. *Crucyke*, ch. 361.

GRISAMBER, i. e. amber-gris, or grey amber.

A table richly spread, in regal state,
With dishes piled and meats of whitest sort
And savour; boasts of chase or fowl of game,
In paste's built, or from the spit, or boy'd,
Gris-cabber-stem'd.

Milton. *Paradise Regained*, book ii. l. 344.

GRISELINEA, in Botany, a genus of the class *Polygamia*, order *Diercia*. Generic character: hermaphrodite, calyx five-toothed; corolla, petals five; stamens five; styles three, one seed, inferior: male flower: calyx five-toothed; corolla, petals five, stamens five.

One species, *G. lucida*, native of New Zealand. Willdewoods.

GRISLEA, in Botany, a genus of the class *Oetan-dria*, order *Monogynia*, natural order *Salicaria*. Generic character: calyx four-lobed; corolla, petals four, coming out between the segments of the calyx; filaments very long, ascending; capsule globular, superior, one-celled, many-seeded.

G. secunda, a native of the West Indies, and *G. tomentosa*, native of China.

GRISLY, } A. S. *grislic*; D. *grislück*; Ger. *Gra'starnas*, } *grædlich, grislich, terridlich*, from the verb *grissen*, *horren*, to terrify. See *AGASSIS*.

Terrible, dreadful, frightful, hideous.

Grislaker under þau it was no mize on sryþa.

His axe þu he to þren com, so *grislake* he schok and fute,

þat þu þyng quakide ða þu mæst, so sære þu wæs a gæte.

Id. p. 24.

Hym *joget* he ær a *grýstýcke* bæce fū in þu æyr ansey.

Id. p. 202.

For Godes bliside body, hit bar for oare bote

And hit lareþ þu foote, for such is þu myghte

May so *grýstliche* godt gylde þer hit shadewþ.

Peter Plowman. *Fanon*, p. 360.

(In Claudian þu may the story telle,

How that kere in his *grýstly* carie he fetite.)

Chaucer. *The Marchant's Tale*, v. 101 17.

All painted was the wall in length and brede

Like to the Estres of the *graly* place,

That lightes the grei temple of Mars in Troie.

Id. *The Knight's Tale*, p. 1973.

He slow the *grýstly* bore and that steen;

And bare the beaste on his necke long.

Id. *The Monkey Tale*, v. 14136.

Ther [in hell] as they shuld have the fire and the women that ever shal laties and weping and wayling, and sharpe hunger and thirst, and *grýstlious* of devils, whiche shal all-to-dreth ben withouten respite and withouten ende.

Id. *The Parnass Tale*, vil. li. p. 364.

And *grýstly* and cruel fight was continued upon both sydes for the while y'a endured.

Folysen, vol. i. ch. 232.

And having now misfortune got for guide

Stood not till it arrived in his side, bear,

And therein made a very grýful wound

That steames of blood his armour all belide.

Spranger. *Fuerre Queen*, book iv. can. 4.

That ill-agreeing muck was couched upon both sydes of the wunside, the rising of dust, the hideous falls and the groans of the dying.

Sidney. *Archbold*, book iii. p. 441.

Death was denounc'd, that dreadful sound,

Which e'er's the herald to the dead, bear,

He took the summons void of fear,

And unconcern'dly cast his eyes around;

As if to dare the *graly* challenge.

Dryden. *Thraclius Augustus*.

Or as in rolls of old romance we read

Of valiant giants on enormous heath,

With *graly* houses who hung their spears down;

Dare trophies of their crafty and pow'r.

Brown. *The Fæ-Chase*

GRIS-

AMBER.

GRISLY.

GRISONS.

GRISONS.

Boundaries.

GRISONS, (the Country of the,) a Canton of Switzerland, bounded on the North-West by Glaris and St. Gall; on the North by Liechtenstein; on the North-East and East by Tyrol; on the South-East by Venetian Lombardy and the Valteline; on the South-West by Ticino; and on the West by Uri. The superficial extent of this Canton is 3010 English square miles according to Schöuch, but Meyer's map reduces it to the more likely dimension of 2430; it is the largest Canton of the Confederacy, with the exception of Berne.

Dimensions.

Mountains.

This is a mountainous and romantic land, in which the keen climate of Norway and Lapland is brought into contact with the mildness of Upper Italy. The Canton is said to comprise about 60 valleys. The principal of these, from which all the others branch laterally, are the valleys of the Upper and Lower Rhine; the valley of the Albula; Engadina, or the valley of the Inn; and Prettigau, or that of the Landquart. These are all situated in the Rhetian Alps, which, departing from St. Gothard, form a crescent round the sources of the Inn and Danube, and afterwards pass into Tyrol. The lateral branches from this great ridge cross the country in every direction, and reduce the habitable valleys to a very narrow space. A great proportion of the mountain chain rises above the limits of vegetation, and is covered with perpetual snow; numerous glaciers jut from their flanks, or occupy the heads of the upper valleys. Many of the Rhetian Alps have been measured, among these are

The Vogelberg	10,260 feet in height.
The Lenteuhorn	10,220
The Tambohorn	9,845
The Dachberg	9,700
The Muschelhorn	9,610

Many, however, of the highest summits, which appear to rival Mont Blanc in elevation, have never been measured; among these are the Piz Linard and Mount Err in Engadina; the Piz Rusein and the Bernina-Glütcher, the greatest of all the glaciers in Switzerland.

From the mountains of the Grisons flow the two greatest rivers in Europe, the Rhine and the Inn; for this latter joins the Danube at Passau with so large a body of water, as to equal, if not surpass, the celebrated river in which it loses its name. The Rhine has two branches, called the *Hynter* and *Vorder* Rhine. The former of these rises in the Vogelberg, and flows through the Rheinwald by Splügen, the great road to Italy running along its banks. This road received the name of *Via Mala* from its dangers, or rather, perhaps, from the peculiar gloom of the valley, calculated to fill with images of terror the imaginations of all who are not accustomed to Alpine regions. The *Via Mala* runs through a dark and uninhabited valley, overspread with thick forests, which admit only a twilight gloom, and so exceedingly narrow, that the steep rocks which enclose it hung over the abyss, and seem almost to meet at their summits. The Rhine, seldom visible, is heard foaming at the bottom. The road twice crosses the gulf by bridges of a single arch. Above one of these

the Rhine falls in a beautiful cascade, and shoots under the bridge at a depth of 400 feet. The *Vorder* Rhine rises in the glaciers of the Crispalt, not far from St. Gothard. The valley of Sopra Selva, through which it flows, is the most populous and ancient district of the Grisons. The rigour of the climate, which hardly allows two months of summer, does not prevent the hardy inhabitants from cultivating some rye and barley at the height of 4000 feet above the sea; but destructive avalanches frequently sweep away their labours, and sometimes even, as in 1817, bury whole villages. These two branches unite at Reichenau, and a little below their junction a wooden bridge, of a single arch, 220 feet in span, crosses the river. From Reichenau to Coire, a distance of about six miles, the Rhine flows with the rapidity of a torrent through a valley of uncommon richness. Vines begin to make their appearance, and the mountains on all sides are covered with forests of oak and pine. At Coire, the Rhine, though it flows very rapidly, begins to be navigable for rafts, and merchandise is transported by it to Lindau and Zurich. The remainder of its course in the Canton lies through a narrow but highly fertile and picturesque valley.

The Landquart is an impetuous torrent rushing from the glaciers of the Silvretta in a North-West direction, till it falls into the Rhine a little below Marchsines. The valley through which this river flows, called the Prettigau, (a corruption of Rheingau,) is about 35 miles long, and including the lateral valleys which depend on it, has in some places a breadth of eight. The entrance to the Prettigau is through a rugged and gloomy Alpine pass, but within, the valley expands, the mountains are clothed with wood, and the lowlands are diversified with all kinds of productions. Above Klosters, where the habitations may be said to terminate, commence the enormous glaciers of Silvretta, which cover a space of several square miles. The pastures of the Prettigau are among the best in the Rhetian Alps, and the indigenous breed of horned cattle enjoys a corresponding reputation. Here also are three mineral springs of some note, viz. the wells at Jenatz, the sulphureous waters of Semeus, and the baths of Fideris, which enjoy a still higher character than the others.

The Albula, descending from the mountains of the same name, waters another of the principal valleys of this Country. The district of Davos, at the head of the valley, is a populous and smiling country, producing some corn, large quantities of rich pasture, and yielding two crops of hay in one season. Above it is a small lake, about four miles in circumference, remarkably deep and clear, and abounding with excellent trout. It lies embosomed among high mountains; and its overflowings, joined by some brooks, form the stream that waters the valley of Davos, and falls into the Albula above the baths of Alvenue: it is considered by some writers as forming a source of the Rhine.

Engadina, the most sequestered and interesting part of this Country, is the valley of the Inn. The name is derived by Campell, the historian of the Grisons, from *en co d'On*, that is the head of the Inn; others derive

GRISONS.

Sopra Selva

Prettigau.

Davos

Engadina

The Rheinwald

GRISONS. it from the *Euganei*, who are supposed to have settled in this country when dispossessed of their settlements near Verona by the Gauls. To us it appears to be the regular diminutive of *Ingau* or *Engau*, the valley of the Inn.

It is separated from the rest of the Grison Country by the Septimer, Julier, and Maloja Alps, its only natural opening being towards Tyrol, where the Inn forces its way through a narrow defile. This river rises on the Southern slope of the Septimer Alps, and, unlike most great rivers, pursues its early course through a cultivated, populous district in an equable unbroken stream. The country is picturesque, but its beauties are of a milder cast than are usual in Alpine regions. The villages, each containing fifty or a hundred houses, are dotted over the plain, and so prevalent is the spirit of neatness in Upper Engadina, that even the barns have as good an appearance as the cottages in other Countries. Upper Engadina is about seven leagues in length, and not more than half a league any where in breadth. Eight lateral valleys open into it, and it has no less than 19 small lakes, one of which, the *Silsersee*, is 10 or 12 miles in circumference. The village of *Seglio*, below the glaciers of the Maloja, has an absolute elevation of 6300 feet. The winter lasts nine months, during which time sledges are the ordinary vehicles. The crops of rye and barley, the only grain that will grow here, are occasionally damaged by hoar frosts in the middle of summer. Hence the Italian proverb, *Engadina terra fusa, se non fusa la pruina*. Snow often falls in June and July. While the South wind blows the sky is clear and of a deep blue colour, but the temperature is continually changing, intense cold coming on as soon as the sun's beams remit their energy. In winter the thermometer of Fahrenheit descends to 22° below zero. The lakes are frozen in the beginning of November, and continue so till May. In 1799, on the 4th of May, the French artillery crossed them without an accident. Every little village in the valley has its peculiar climate according to its exposure.

Zutz, the chief place, enjoys perhaps the mildest air, being sheltered from the winds. At *St. Moritz* are the most famous mineral springs in Switzerland; but the want of establishments to facilitate the taking of baths, and the obstinate prejudices of the people, opposed to every innovation, render them much less frequented than they deserve to be. Between *St. Moritz* and *Seglio* the atmosphere is so dry that flesh meat is cured, not in smoke, but in the open air, and fish may be kept from October to March without its contracting the least taint. Bread is baked for three or even six months at a time, so that it is generally much too hard for strangers.

Lower Engadina reaches to the confines of Tyrol. It has more agriculture than the upper valley, as the climate is by no means so rigorous; it is consequently more rich and populous as well as more fertile. The Southern side is covered with superb forests of pine, which supply fuel to the salt works of the neighbouring Countries. These woods are still haunted by bears and wolves, which a few years ago infested also in great numbers the adjoining valley of *Davos*. Notwithstanding the superior soil and climate of Lower Engadina, its inhabitants are less happy and industrious than those of the upper valley. They also want the polite and obliging manners which characterise the latter. The uns among them are worse provided, the houses less

comfortable, and squalid poverty more frequently makes GRISONS. its appearance. This inferiority must be ascribed to a defective administration of justice, or perhaps more properly to a ruinous litigiousness, promoted by bad laws. A large proportion of the population from both the Engadinas is always abroad; but the emigrations from the lower part are so considerable, that the number of the people diminishes annually, and Tyrotese labourers are obliged to be employed in the room of the emigrant natives. The whole of this valley is subject to earthquakes, which are felt in the direction of East and West.

What we have said of the climate of Engadina will apply to the other high valleys of the Canton. The cold grows more severe as we approach the South and East, until fruit and tillage disappear, and the pastoral life begins.

The horned cattle of this Country constitute its true Cattle. wealth. The Alps of the Grisons are computed to cover an extent of 1500 square miles, in which indeed are included perpetual snows, bare rocks, and glaciers. The remainder of the mountainous country is divided into three ranges, one above the other. The *Marion-saaz*, into which the cattle are driven in the first instance, and where the herdsmen build their summer huts, are the meadows of the lower hills, from which the cattle are driven to the higher grounds, according as the grass makes its appearance. In the small valleys the herbage is most abundant. One square mile of Alpine pasture is thought sufficient to support 1900 head of burned cattle during the summer. The whole number of these in the Canton is from 50,000 to 90,000, of which about 35,000 are milch cows. Cheese is made in abundance, and that of Engadina is highly prized. The sheep are about 100,000, and goats nearly 70,000, but the wool of the former is of little value. The sheep pastures of the Rhetian Alps are far more than adequate for this slender stock, and in consequence about 120,000 sheep are annually driven here from *Bergamo* and *Chiavenna*. Their summer feeding produces a considerable revenue.

So great is the improvidence of these mountaineers, that the want of fuel is severely felt in some of the elevated valleys, although immense forests are spread over the mountains, and may be easily extended. Minerals and ores of many kinds have been found in the mountains of the Grisons, but no effort has been made to turn them to account. Of late, indeed, a copper mine has been opened at *Tiefenkanten*. There is scarcely any manual industry in the Canton beyond what is absolutely necessary. Flax and hemp are spun and woven by the peasants merely for domestic use, and there is but one cotton manufactory in the whole Country. Their trade is therefore confined to the exchange of natural produce for foreign manufactures. The Grisons formerly gained considerably by the transit trade, the great road from Germany to Italy by *Chiavenna* passing through their Country; this advantage is now much diminished by the improvement of the other Alpine roads; it still, however, enables the Grisons to keep the great roads of the Canton, which pass through *Coire*, in good order.

The population of this Country is very thin, and does not at present exceed, perhaps, 75,000 persons, though previous to 1799 it was estimated at 95,000; the number of females exceeds very much that of the males, owing to the great emigration of the latter. The Grisons are a strong, handsome people, distinguished for their courage, and the purity and simplicity of their manners,

Upper Engadina.

Climate.

Lower Engadina.

GRISONS, but at the same time extremely ignorant, bigoted, and remiss. Education is less attended to among them than in any other part of Switzerland, and the schools are in general open only in the winter season. A Gymnasium and Economic Society, established at Coire, afford promise of improvement to this respect.

Religion.

The Religion of the Canton is partly Roman Catholic, partly Reformed. To the former communion belong about 29,000 individuals; the Reformed are about 46,000 in number. The Roman Catholics are subject in Spiritual concerns to the Bishop of Coire. The Clergy of the Reformed Church hold a Synod in each of the Leagues, in which candidates for Holy Orders are examined. The Protestant Ministers enjoy but scanty incomes; the richest benefices do not yield more than £20 or £25 a year, and the poorest scarcely £6; they are consequently obliged to add some industrious occupations to their sacred duties, and are frequently as ignorant as they are poor.

Coire.

Coire, the Capital of the Grisons, is situated in a rich plain, about three miles wide. The Rhodanus passes through it, and the Rhine flows rapidly through the valley at a little distance. The Town lies partly in the plain, and partly upon the steep side of a rock, and is surrounded with ancient brick walls and towers, in a style of fortification much older than the use of artillery. The streets are narrow and dirty; nor does it contain any edifice worth attention, with the exception, perhaps, of the Cathedral, the foundation of which dates from the VIIIth century, and the Episcopal Palace, which, being placed on an eminence, reaps the full enjoyment of the charming scenery around. Coire, or *Curia Rhetorum*, was built by the Emperor Constantine in the middle of the IVth century, and the remains of two old towers of Roman architecture still attest the antiquity of its origin. Although a considerable transit trade is carried on here, the population does not exceed 3500. There is no other Town in the Canton which contains a population of 1500 souls. The secluded valleys of the Rhetian Alps have been less affected by the revolutions of conquest and invasion than the rest of Europe. It was during the reign of Tarquinius Priscus, in the year 620 A. C., that Bellocus with a horde of Gauls overran the plains of Upper Italy, and compelled the inhabitants to fly for safety to the mountains. (Livy, v. 31.) A large body of these sought refuge in the Alps, and gave to their new Country the name of *Rhetia*, from *Rhetus* their leader. The Towns which they built were called after their deserted habitations, and still preserve their affinity to the Latin names, as *Cernetz*, *Zutz*, *Segio*, from *Cernetia*, *Susa*, *Silium*, and many others. All the ancient writers call the Rhetians a Tuscan or Tyrrhenian Colony. The derivation of their name *Grisons*, *Ligue Grise*, or *Gravindelen*, the *Grey League*, has been a fertile subject of philological conjecture. Coxe appears to have supposed that the same idea was annexed to the name in antiquity, and he cites Ammianus Marcellinus, in *Rhetianis Campisque caesus venit* (xv. 4. 1.) but the better reading in this passage is *caninus*. Besides, Apollinaris Sidonius suggests a different derivation of the word,

Peregrini Cuiusmodi dictos de nomine Campus. (Carm. v. 37.)

Finally, it may be observed, that Cellarius places the *Campi cani*, or *Canini*, considerably to the Westward of the Grisons. It appears from old monuments that the country was anciently called *Rhæna*, and its inhabit-

ants *Rhæti*; this was afterwards changed into *Rhæna*, GRISONS. from which undoubtedly was derived *Grison*; the aspirated *r* in every language being liable to the addition of a guttural sound. The Greek writers call the Rhetians *Ῥητοί*, and style them *Τετταρὰν Ὀδοῦ*. The acuteness of a modern Historian, (see Niebuhr's *Roman History*, vol. i.) however, has discerned that the Tyrrhenians, so often confounded with the Tuscans by the Roman writers, were, in fact, a distinct people, and the same as the Pelasgians, who, we know, were called by the Latins *Graii*, or *Graivi*, the name which was also given by the *Hellenes* to the ancient population of *Epirus*. From all these circumstances we are disposed to conclude that the name of the Country *Rhæna*, or *Rhetia*, was derived from *Ῥηνα*, and that the Grisons of the present day are the descendants of the ancient Pelasgians, whose language formed the link between those of Greece and Italy.

History

About eighteen years before the Christian era, *Rhetia* was subjected by the step-sons of Augustus, Drusus and Tiberius; and the Romans kept undisturbed possession of the Country, until the irruption of the Teutonic nations on the Empire. Subsequently, the Rhetians submitted to the successive dominions of the Ostrogoths, Lombards, Franks, and finally of the House of Austria; but during all these changes the people retained undisturbed possession of their wintry valleys. In the year 1400, all the Communes which were subject to the Alshy of Disentis concluded an alliance with the Canton of Glaris, in which several neighbouring lords and the valley of the anterior Rhine took a part. Four years previous to this event the Bishop of Coire, with the valleys of Oberhalbstein, Schams, Domleschg, Avers, Valtz, and Bergum, formed the alliance which constituted the *Ligue-Caddée*, or League of God's House, so called from the Cathedral of Coire. To this the valleys of the Rhine opposed what was called the *Ligue Grise*, or Grey League, which assembled for the first time at Trons in 1424. Twelve years later, the Communes situated among the mountains of the South-East, united to form the League of the Ten Jurisdictions. Finally, these three federal associations concluded between them, in 1471, a general and perpetual alliance. From that time the valleys of Upper Rhetia took the name of the Country of the Grisons, and the people became free and independent, with a Constitution more truly democratic than the other Swiss Republics. In fact, the three Leagues are themselves composed of 26 *High Jurisdictions*, which may be regarded as so many little independent Republics, the union of which constitutes a sort of federative oligarchy. Before the end of the XVth century the Grisons were numbered among the perpetual allies of the Swiss Confederacy, and continued an allied and independent Republic until 1798, when the French overran the Country. In 1803 the Country of the Grisons was formed into a Cantoo, and added to the Swiss Confederation.

The Communities which compose the three Leagues have different Constitutions, municipal laws, and customs, and are independent Commonwealths in every thing which does not affect the general interest of the Canton, or of the League to which they belong. This complication of laws and petty political interests, renders the government of the Grisons hard to be understood, and perhaps retards not a little the improvement of the Country. The connection between the three Leagues is maintained by means of the annual Diet, the Congress,

GRISONS. and the three Chiefs. The Diet is composed of the Chiefs, and 63 Deputies, who are elected in the several Communities; the right of voting being vested in every native denizen at the age of 17, or, in some places, 14 years.

Of these Deputies the Grey League sends 27, the House of God 22, and the Ten Jurisdictions 14. The Diet assembles annually about the beginning of September at Ilanz, Coire, or Davos, by rotation, and continues sitting about three weeks or a month. The Chief of the League in whose district the Diet is held, is President for that turn, and has the casting voice in case of equal suffrages. The supreme authority is not absolutely and finally vested in the Diet, but in the Communities at large; for in all affairs of importance, the Deputies either bring positive instructions from their constituents, or in case of difficulty refer the matter back to the several Communities; so that the supreme power effectively resides in the body, and not in their representatives at the Diet. The Deputies receive a small salary for their attendance from the public treasury, not exceeding five shillings a day.

The Congress is composed of the three Chiefs and three Deputies from each League. Its meetings are held in February or March, and always at Coire. The Congress executes the functions of an Executive Council, receives the votes of the Communities, and promulgates the decisions of the Diet.

Each of the 26 jurisdictions which compose the Canton of the Grisons, has its separate Tribunals of justice, and in some instances its peculiar code of laws. In each League, however, there is a Court of appeal, besides the supreme Court at Coire, the decisions of which are final, both in Civil and Criminal cases. In these free Republics much arbitrary power is left in the hands of the Judges, who derive also the chief emoluments of their office from the fines which they impose. It is no wonder therefore that the reproach of bribery and wilful injustice should be cast on the Tribunals of the Grisons.

According to the census of 1806, 27,000 of the inhabitants spoke German, 36,365 the Romansh, or ancient Rhaetian, and 9797 were Italians. German is spoken

throughout the whole League of the Ten Jurisdictions, with the exception of a few villages; that is to say throughout the valleys of Davos, Klosters, and the Prettigau. It is also spoken in the Grey League, in several villages of the Rheinwald as far as Splügen. An Italian jargon, resembling the dialect of the Milanese, is spoken in the valleys of Misox and Poschiavo. The inhabitants of Engadina, Sopra Selva, and the other districts speak Romansh. This ancient language, so well deserving the attention of Philologists, is divided into two principal dialects; viz. the *Roman*, spoken near the sources of the Rhine, and the *Ladin*, which is the dialect of Engadina and the sources of the Adige; each of these is again divided into two dialects. The *Roman* and *Ladin* are supposed to have been the ancient languages of Umbria and Tuscany, and to have differed from the Latin, inasmuch as this was a cultivated dialect appropriated to the learned, while those continued to be the dialects of the people. The *Roman* spoken in Sopra Selva, is probably the purest and most authentic remnant of the ancient Tyrrhenian language. It is extremely laconic, permits a great deal of license when harmony requires it, and the quantity of syllables is fixed in it with precision. Numerous manuscripts in this language, some of them of remote antiquity, were preserved in the Monastery of Disentis, but when that building and the adjoining village were reduced to ashes by the French, in May 1799, these literary treasures were all destroyed. The most complete account of the Romansh language is that from the pen of Mr. Planta, a native of Engadina, which appeared in the *Philosophical Transactions* for 1773, and was published separately, with augmentations, the following year.

Pallas Rhaetia, a Sprocher, Basle, 1617; this work is abridged from the elaborate Histories of Campell and Güler, which have never been printed; *Rhaetia Federata*, per Walscrum, Nürnberg. 1768; *Tableau Historique et Statistique de la République des Grisons* par Lehmann, 2 tom. 8vo. Magdeburg, 1799; *Bibliothèque Statistique du Prof. Füssi*; *Der Kanton Gränbünden, Topogr. und Statut. dargestellt im Helvet. Almanach*, von 1806; Coxe's *Travels in Switzerland*; Laborde's *Tableaux de la Suisse*.

The Congress.

Languages.

GRIST, *ge-rised, grised, griat*; that which is crushed, the past participle of *ge-risen, ge-aryan*, to crush. See Tooker.

Corn or grain—bruised or crushed: generally, pro-vender.

How long, like the turtle dove,

Shall I heartily thus complain?

Shall the valleys of my love stand still?

Shall the grates of my hopes be unquench'd?

F. Beaumont. Song 2, in the Maid in the Mill.

Upon a strene washing a village end,

A mill is plac'd, that never difference kend

'Twixt dayes for worke, and holy ides for rest,

But always wrought and ground the neighbour's great

Howeare. Beaumont's Pastoral, Song 4, book i

Matter, as wine logicians say,

Cannot without a form exist;

And form, say I as well as they,

Must fail, if matter bring no grist.

Swift. The Progress of Beauty.

Your lordships have heard it said, that upon this occasion, a sly old Pope created twenty new Saints to bring grist to the mill of the London clergy.

Horley. Speeches in Parliament, p. 446.

GRISTLE, } A.S. *gristle, gride, cartilago*. Skin-
Gristle. } ner thinks it may be from the Lat. *crustula*; since cartilage is hard, *instar crustae*; more probably a diminutive of *grist*, q. v. that which may be crushed, is easily crushed: opposed to the strength and hardness of bone. See the Quotation from Hollishead.

The *enue cutte* off was a wound more subjects to the oblique and ill speaking of the people, than it was dangerous for the life or body: but yet nevertheless a wound venereal, because the *gristle* of the surplices being once cut in two, cannot close as yron together againe. *Edm. Lohr, ch. xiii.*

After that by reason of an bad humour running from his head, the *gristle* within his nose began to for cancer.

Fiers. Instructions of a Christian Woman, sig. Q. 3.

Those fishes which be not soft, but gristly, have a kind of marrow in their ridge bone. Scales have *gristle*, and no bone.

Holland. Plour, re. fol. 345.

Because the bare was aware that should have made a fast, she [Catharine Douglass] thrust her arm in the place where the bar should have passed; she was but young, and her bones not strong, but rather tender as a *gristle*, and therefore her arm was soon crushed in sunder, and the bone broken by force.

Hollinshead. Scotland. James I. Anno 1435.

GRISTLE.

In each of the fingers, for example, there are bones, and *gristles*, and ligaments, and membranes, and muscles, and tendons, and nerves, and arteries, and veins, and skin, and cuticle, and nail.

Brentley. A Confutation of Atheism. Sermon 3.

The reader need not be told, that these intervening cartilages are *gristles*; and he may see them in perfection in a loin of veal.

Paley. Natural Theology, ch. vii.

GRIT.

A. S. *groot, gritta*; D. and Ger. *grüt, grüt, grüt*; Sw. *grit*, from the Ger. *grüt*; Gai'ttiness. *ten*, (Serenius), or *gritlen*, (Wachter.) *commune*, to crush. It appears to be the same word as *grist* (the a dropped) differently applied.

Somer calls the A. S. *gritta*, "Bran, scurf, *grit*, druff; any dust or powder made by sawing, filing, grating, grinding, &c." *Grit* is generally applied to Small particles of stone, or hard dirt: *Grits* or *groats* The grain of oats with the husk scaled or shelled off.

For there is a certain earth resembling a kind of tough clay, which they call white loam; this being intermingled with gravel or *gritty* sand is so hard baked together, that there is no dealing with it.

Hobswell. Apology, book iv. ch. v. sec. 3.

Some are liquid and flowing, others consistent; some are soft, others hard; some are fatty, viscous, and smooth; others lean, *gritty*, and rough.

Will rise insatiable, and with toughest root

Pierce the abstracting *grit*, and restive marble.

J. Philips. Cider, book i.

Sometimes also methought I found this powder (which likewise happened sometimes to mix with the lately mentioned earth of wood-ashes) somehat *gritty* between the teeth.

Bacon. On the Origin of Qualities and Forms, esp. 10.

In fuller's earth he could find no sand by the microscope, nor any *grittiness*.

Merricourt. Husbandry.

His hark and scintil herds around him press,

As, bumper-stag, to *gritty* meal he grinds

The bones of fish, or inward bark of treat,

Their common substance.

Dyer. The Fleece, book i.

In the adjuncts of that (the serpent's) life, the grovelling posture and the *gritty* meal, will he not read the condition of a vile and despicable being, to whom all indulgence but that of malice is denied.

Horsley. Sermon 16. vol. ii.

GRITH, A. S. *grith-can, pacifcare*, to pacify, to restore to peace.

Concord, tranquillity, quiet.

Let help him at fare might to maynen pen & *grith*.

R. Brunet, p. 60.

Sighs he goes to London, but cite set to *grith*, & to be laws alle bounden all men in his kin.

Id. p. 80.

And for to seche peas and *grith*,

The sende and praisde some forthwith.

Gower. Conf. Am. book iii. fol. 50.

GRIZE. See *GREZ, ante*.

Vio. I please you.

Ol. That's a degree to lose.

Vio. No, not a *grize*; for tis a vulgar proof

That virtue oft we pity enemies.

Shakespeare. Twelfth Night, fol. 265.

—Karin *grize* of fortune

Is smooth'd by that below.

Id. Truam of Athens, fol. 90.

GRIZZLE.

Fr. *gris, grey*, g. v. As the Fr. *gris-talé*, (son (Cotgrave)) "Gray with age; whitish, hoary, *grizzle*, oldish, or somewhat old."

And though thou speest a yonger courage,

It sheweth well by thy visage,

That old *grizzle* is his foe.

Gower. Conf. Am. book viii.

To him the god of Tiber flood, which rules that pleasant place, in vision showed himself, uprising *grizz* with antique face, Among the poplar lessons in *grizz* gown of drooping v. eodes.

Pleier. Fugit. Mendeke, book viii.

DEER. O thou dissembling cab; what wilt thou be

When time hath now'd a *grizzle* on thy case?

Shakespeare. Twelfth Night, fol. 273.

ASINO. Let her know's—To thy boy Cesar send this *grizzled* head, and he will fill thy wishes to the brim with principlian.

Id. Anthony and Cleopatra, fol. 356.

Living creatures [generally] do change their hair with age, turning to be gray, and white; as it seen in men, though some earlier, some later; in horses, that are dappled, and turn white; in old waptails, that turn *grizzly*.

Bacon. Natural History, cent. ix. (351.)

To preserve the hair from being gray or *grizzly*, assist them with the sales of earthworms and olive mixed together.

Holland. Phisic, book xxx. ch. xi.

With earnest diligence and care,

Grubb'd by the roots each *grizzled* hair

Somerwill. *Fable 14.*

—The *grizzle* grace

Of bushy perske shadow'd o'er his face.

Lloyd. Two Odes. Ode 1.

GROAN, g.

A. S. *gran-an*; D. *gronen*, *gemere*; *gröan*, n. I believe, says Skinner, from *GROANFUL*, the sound; for the word itself cannot be uttered without a deep and strong expiration, resembling a *groan*. G. Douglas writes it *grane*. "The barge *gan grane*," p. 178. l. 11. Others *groin*, g. v. It is classed by Wilkins as an outward sign of inward passion; as an emission of the breath, vocal but not articulate, the outward sign; anger or revenge, the inward passion. On *Real Character*, p. 236.

Kyng Wyllam wande agys, þo al þis was ydo,

And byge men to *groyn* and to feche al so.

R. Gloucester, p. 380.

—He lay þere and *grovede*

For fasteage of a Friday þe ferd as he wolde deye.

Piers Plouman. Vision, p. 408.

What alleth you to *grouchen* thus and *groce*?

Chaucer. The Wif of Bathes Prologue, p. 6025.

Paine and distresse, sickness, and ire,

And melancholy that angry aye,

Be of her paleis seatoun

Growing and *gratching*, her herbageours.

Id. The Romance of the Rose, fol. 139.

But never *groat* he [Cesar] at no stroke but an,

Or elies at two, but if his storie lie.

Id. The Munday Tale, v. 14627.

And I go forth as sought me were

U to his bed, so that alce

I wair there long, and *grane*.

And waken all the longe night,

Till that I see the dais light.

Gower. Conf. Am. book iv. fol. 81.

With thee she talks, with thee she motes,

With thee she sighs, with thee she *groces*.

Peetrus Dactylus. The Lower descends his whole state, &c.

And these verily are the prayers of our mortal church, these bes her tears, and these are the sighs and *groanings* of the gollie persones, making moene and sorrow for the death of a sinner.

Uind. Late, ch. vi.

Where when he saw his faire Precilla by,

He deeply sigh'd and *groaned* inwardly,

To think of this ill state in which he stood.

Symon. Fieris Quere, book vi. can. 3.

Nothing but fire as slaughter meets the eyes;

Nothing the ear but groans and dismal cries.

Cowley. The Dunciad, book ix.

GRIZZLE.

—GROAN.

—GROAN.

GROAN.

GROATS.

Adown he bent it with so puissant wrist,
That backe againe it did alight rebound,
And gaue against his mother earth a groundfall sound.
Spenser. Faerie Queene, book ii. c. 11. sec. 42.

His owne deere Un, hearing euermore
His rustle shriekes and growings, alow tooe
His gaddish curments and her golde haare,
For pity of his payne and anguish sore.
Id. R. book i. can. 10.

Nor Philoctetes had been left enclosed
In a bare ale, to wants and pains expos'd,
Where to the rocks, with solitary groans,
His sufferings and our hiverses he bewailes.
Dryden. Ovid. Metamorphoses, book xii.

What he says here of Hope, is to show them that the growing in the children of God before spoken of, was not the growing of sin-painors, but such wherewith the Spirit of God makes intercession for us, better than if we expressed ourselves in words.
Locke. Note on Romans, ch. viii. v. 25.

For Englishmen alone have venue
To give a stranger preference;
Whilst modest merit of the rase
Is left in poverty to groan.
Churchill. The Ghost, book i.

What groan was that I heard?—deep groan indeed!
With anguish heavy laden. Let me trace it.
From yonder bed it comes, where the strong man,
By stronger arms belabour'd, gasps for breath
Like a hand-banded beast.
Blair. The Grave.

GROAT. From the Fr. *gros*; It. *grasso*. A coin
so called from its great size, and formerly perhaps made
of brass or iron. Skinner. See the citation from
Baker.

For burn heft was worth half a mark, and has had not a groat.
Piers Plouman. Fitoun, p. 82.

A yere that entent half a quarter etes;
And yere that covent four and twenty grotes.
Chaucer. The Summoners Tale, v. 7546.

And thus I affirme vnto thee, that if thou builde a thousand
clusters, and give as many copes and chalices to churches, and
visitest all the pilgrimages in the world, and sayest, and sent a
proue man whome thou mightest help, perishing for lack of one groat,
all these things wherewith thou hast bestowed so much money, shall
not be able to helpe thee.
First Works, fol. 89. *A Myrrour in hand thyself*, ch. iii.

But now groats of four-pence, and half groats of two-pence, equi-
valent to the sterling money, are coined, which exhausted the prices
of things that rise and fall according to the plenty or scarcity of coin.
Baker. Edward III. Anno 1376.

Our author is playing locus porcus in the very similitude he takes
from that juggler, and would slip upon you, as he phrases it, a counter
for a groat.
Bentley. On Free-Thinking, p. 35.

While his apparel is not worth a groat, his finger wears a ring of
value, or his pocket a gold watch.
Fitzing. Journey from this World to the next, ch. xii.

The Groat is great as compared to the other silver
coinage which existed at the time of its first appearance,
in the reign of Edward III., circa 1351, who
first issued silver groats at fourpence, half groats at
twopence. They have been coined since his time under
every succeeding Prince excepting Edward V., Edward
VI., and James I., and half Groats, excepting under
Edward V., Edward VI., and Mary.

GROATS, i. e. gritts, q. v.

As greyn þu lyeth in þe great.
Piers Plouman. Fitoun, p. 216.

Vernus reporteth, that the people of Rome for three hundred years
together, used no other food than the groats made of common wheat.
Holland. Plinie, vol. i. fol. 559.

GRO'CEB. } Fr. *grossier*. Marchant *grossier*. That
Gao'ceat. } sells only by great, or utters his com-
modities by wholesale, Cotgrave. The Spanish *gruesero*
is a wholesale dealer, one who sells in gross. So also
the D. *grossier*. The 37th Edw. III. c. 5. is said by
Rastall to have been "against grocers engraving mar-
chandizes." And see ENGRAVERS. Skinner and Min-
shew derive from the Fr. *gros*, but subjoin, or a *grossier*,
ar. the sign, which they sell. Junius calls a grocer,
aromatarius, aromatopola.

One who buys and sells in gross, or great quantities;
or weights.

The great gallees of Venice and Florence
Do well lade with things of complacence,
All spicery and of grocery ware.

Hakluyt. Voyages, &c. vol. i. fol. 193. *The Commodities*, &c. of
the Portuguese.

Where there is to be found great abundance of golde, silver, pre-
cious stones, cleits of gold, silkes, all manner of spices, grocery wares,
and other kinds of merchandise of an estimable price.

Id. R. vol. ii. fol. 22. North-west Passage.

Isolated that from thenceforth, none of that company, nor any of
the vintners, butchers, grocers, or other that sold any portion of
vittels, should be admitted major of the city.

Holinshead. Chronicles. Richard II. Anno Dom. 1382.

Also he said, that John Stacy, of Coleman-street, bricklayer, kept
a man in his house whose name was John, to write the Apocryphe
in English: and that one John Street, grocer, then dwelling in Cole-
man-street, bore the costs of the said writer.

Styrr. Ecclesiastical Memorials, Anno 1527.

I reckon this a lucky year, for I have married a niece to a re-
putable grocer at York, and have got a commission for a sash in the
regiment of artillery.

Warburton. Letter to Hard, July 12, 1757.

The business of the toilet being over, we had at last the satisfaction
of seeing him mounted upon the coil, with a dead lion before him to
carry groceries in.

Goldsmith. Times of Haskfeld, ch. xii.

GROFF, i. e. groveling; Skinner. See GROVELING.
Consequently (as Mr. Tyrwhitt says)
"Flat on the ground;" low, prostrate.

And with that word, withouten more respite
They fallers groff, and cries piously.

Chaucer. The Knight's Tale, v. 951.

And whas this obbot hadd this wonder nise,
His selte tere trilled adown as reyne;
And groff he fell all plate upon the ground.

Id. The Parson's Tale, v. 13605.

For whas thou wentest for to slepe
So full of paine shalt thou crepe;
Stern in thy bed shalt fall wide,
And turne full oft on every side
Now downward groff, and now upright
And walow in wo the long night.

Id. The Remant of the Rose, fol. 127.

She was afraide of the new,
And layde her graf upon a tre
The chylde to her pappe;
The weane that were grete and strong
On the bote faste they thronge,
With many unseely rappe.

Emery. v. 656. in Ritua, ii. 231.

GROGRAN. From the Fr. *gros-grain*, q. d. *grana-
rum crassum*; i. e. tela crassa; coarse grain, coarsely
woven.

It is a stuff made of silk and mohair, thicker and
coarser than ordinary tinfata.

Which also by proofs here in England, in making a piece of silk
grogran, we found to be excellent good.

Hakluyt. Voyages, &c. *M. The Marist*.

Go, thou art as fretting as an old grogran; by this hand I love you
for't.

Ford. Love's Sacrifice, act i. sc. 2.

Certes they're seely cloth'd. I of this mind am,
Your only wearing to your grogran.

Dumas. Saitre, 4.

GRO'CEB.
—
GRO.
GRAN.

GRO-
GRAN.
—
GRO-
NINGEN.

Too long my erring eyes have rovd
On city dames in scarlet dress;
And scorn'd the churlish village maid,
With innocence and goodness blest.

Thompson. The Midmaid.

GROIN, Sw. *gren*, says Serenius. This from *Sw. gena*, *dividere*, to divide, to separate. And thus *groin* will be.

That which separates or divides.
The part (in Anatomy) where the body and lower limbs separate.

While the bowels of those genes there is a kind of grease to be had of singular force in medicine, and flowing likewise the skin from their bodies with the fat, they make an oile *varie* profitable for the goat, and manie other diseases in the haunches and groins of mankind.
Holmsked. Description of Scotland, ch. vi.

—The fatal dart arrives,
And through the border of his harrier darts;
Pier'd through, and pierc'd his groin; the deadly wound,
Cast from his chariot, roll'd him on the ground.

Dryden. Virgil. Aeneid, book x.

Sometimes there are a few marks upon their hands or arms, and near the groin. *Cook. Third Voyage, book iii. ch. xi.*

On the north side, beyond the windows, are many marks of recesses, grates, arms, on the remains of some other room.

Pennant. London. The House of Commons, p. 124.

GROIN, *v.* } i. e. To groan or grunt, *q. v.* The
GROIN, *n.* } groin or snout; that which groineth,
groaneth, or gruntheth. *Fr. groin de porreau.*

Whether so that loore or groin.

Chaucer. The Rouse of the Rose, fol. 149.

Ye women that ben of greet beautee, rememberth yu on the proverbe of Salomon, that liketheth a faire woman, that is a fool of hire body, to a ring of gold that is worse in the groin of a sowe.

Id. The Presentat. Tale, vol. ii. p. 288.

Min is the stranger and hancing by the throte,
The marmore, and the cheries rolling;
The grumpyng, and the privie engorging.

Id. The Knightes Tale, v. 3462.

From thence we wallows heard, and loins wretched loud did groan,
Reaving in their hands, and sure to night they make theyr moan,
Both bristled groning hore, and beares at manglers yelling yawn,
And figures fole of welters they heare for we to fret and waine.

Flour. Virgil. Aeneid, book vii.

He takes no sounder rest, whilst he
hath chattered out this thing,
Then doth the swine, that hath her groin
new wounded with a ring.

Deant. Horace. Satire 7, book ii.

Some were of dees, that barked day and night,
And some of eate, that wailing still did cry;
And some of beaves, that groned continually.

Spenser. Faerie Queene, book vi. can. 12.

GRONINGEN, a Province of the Netherlands, has the same extent now which it had as one of the Seven United Provinces. It is the most Northern Province of the Kingdom; baving for boundaries, the North Sea, the Kingdom of Hanover, from which it is separated by the Ems, the Provinces of Drenthe and Friesland. It has an extent of 770 square miles, with a population of 135,700 souls.

The surface of this Country is low, and without any eminences. Huge dikes defend it from the sea, which is above the level of a great part of the Province, and is continually altering the coasts; in some places washing away, while in others it adds considerably to the land. From the mouth of the Ems to Durflum is a large tract of this new land several square miles in extent, defended by dikes, and yielding at present rich crops of oats and barley. The soil is in some parts a fruitful marsh, being fertilized by the canals cut through

it; in others it degenerates into morass; and towards Drenthe presents nothing but heath and sandy waste. The principal rivers of the Province are the Ems, (see FRIELAND, East,) the Fivel, and the Hunse. This last river rises in Drenthe, becomes navigable above the town of Groningen, within the walls of which place it unites with the Aa; and then taking the name of Reidelpe, falls into the sea about four miles lower down. The canals of Groningen are very numerous: the principal of them are that to Dokkum, that to the Dollart and the Dempster Diep, a great canal terminating at Delfzijl, at the mouth of the Ems.

The inhabitants of Groningen belong, for the most part, to the Reformed Church. They are generally in comfortable, or even in opulent circumstances, but are not distinguished for neatness like the Dutch and Friesland. Their chief attention is given to the care of cattle; an object favoured by their extensive meadows and rich pastures. Potatoes are much cultivated, but agriculture is in general but little attended to. The industry of the Province is not great, and is confined to the manufacture of coarse linens and striped hosiery, for which indeed Groningen has a high reputation. A considerable proportion of the population is employed in the fisheries and coasting navigation. This Province sends four Deputies to the States-General of the Kingdom. The Provincial States are composed of 36 Members, twelve being elected by each of the three orders, *viz.* the Knights, or Nobility, (*Ritterschaft*) the Country, and the Town of Groningen.

GRONINGEN, the Capital of the Province, is situated at the union of the Hunse and Aa; which, under the name of the Reidelpe, becomes navigable for vessels of large size. By means of its numerous canals this town has a ready communication with the Ems, the Dollart, and all the towns of West Friesland. Low and rich pastures extend along the North of the town; towards the South are sandy hillocks; on the other two sides are numerous gardens, orchards, villas, and plantations. The town is protected by deep fosses and by broad walls with seventeen bastions, which are not present covered with trees. The whole neighbourhood can be laid under water. It has eight gates and eighteen bridges, one of which is considered a model of architectural beauty. The great market-place (the Broommarkt) is one of the largest squares in Europe: it is 700 feet long by 420 broad, and is ornamented by the new Stadthouse, a handsome edifice, extending 140 feet in front. The Church of St. Martin is a venerable Gothic pile, with a grand organ, and a tower 340 feet in height. The University of Groningen was founded in 1615, and has attached to it a Library and Botanic Garden, with numerous Literary and Scientific Institutions. The Population of Groningen is about 20,000, with very little trade or manufactures. Longitude 6° 33' East, latitude 53° 12' North.

GRONOVIA, in Botany, a genus of the class *Penlandria*, order *Monogynia*, natural order *Cucurbitaceae*. Generic character: calyx bell-shaped; corolla, petals five, inserted into the calyx; berry dry, one-seeded, inferior.

One species, *G. scandens*, a climbing shrub, native of Jamaica.

GRONX, in Botany, a genus of the class *Diadelphica*, order *Dicandria*, natural order *Leguminosae*. Generic character: calyx four-cleft, persisting; corolla, standard obcordate, wings shorter than the standard.

GRO-
NINGEN.
—
GRO-
NINGEN.

GRONN. keel inflexed, concave, coalescing with the wings on both sides; pod linear, compressed, many-nerved.

GROOM. One species, *G. rpeus*, native of Cochín China. Loureiro.

GROOM. } Verstegan and Minshew from GROOM-PORTER. } the D. groom, a boy. It may also (adds Skinner) be deduced from the A. S. *groma*, *cir* of *rigidus*; from the A. S. *gymán*, *curare*, *accurare*, *errare*, *custodire*; and of this A. S. verb, Thosky (ii. 261.) is persuaded that groom is the past participle, and that it should be written without the r. In all our usages of the word it denotes (see BAUDOUIN).

One, who attends, observes, takes or has the care or custody of any thing, whether of horses, chambers, garments, bride, &c.

Me may se a bonde mone's one oþerwey kuryt bi come,

And soot groomes and squiers, and wyffe knyghts some.

R. Glouc. edictor, p. 100.

And yf þe groomes grute, heð heren ge-wyke.

Piers Plowman. *Finon*, p. 140.

And many a flit and litting horse,

And pices made of gross come,

At heus these little heed groomes

That kyeen heasts in the homes.

Chaucer. The Third Book of Fame, fol. 28b.

With-orten more she went hir way;

With hir was swarthe leave to groom,

No so near wist wher she becom.

Yvonne and Gouna, line 1635. in *Ritson*, *Mt. Rem.* v. i. p. 69.

They likewise received the horses of the groomes of the stable, and brought them to y^e kyng.

Brande. Quintus Curtius, book viii. fol. 225.

— In himself (Adam) was all his state,

More prices than the tedious pomp that waits

On princes, when the rich returne long

Of horses led, and groomes bestrid with gold

Darles the crowd, and sets them all aspe.

Milton. Paradise Lost, book v. line 356.

Therein he hath a groom of evil guise,

Whose clasp is baze, that bondage doth bewray,

Which pole and pits the poore, in piteous wise;

But he himselfe upon the rich doth tyrannise.

Spenser. Faerie Queene, book v. can. 2.

Officers groomes stand ready by his side;

And come with combs their flowing manes divide;

And others stroke their chests, and gently sooth their pride

Dryden. Virgil. Aeneid, book xii.

By this the brides are wak'd, the groomes are dress'd;

All Rhodes is summon'd to the nuptial feast,

All but myself, the sole saboteus guest

M. Cyprien and Iphigenia.

Under this pretence, the groom-porter had a room appropriated to himself all the summer the Court was at Kensington, which his Majesty accidentally being acquainted with, with just indignation prohibited.

Pope. The Dunciad. Note on v. 330.

When he [Vastinus] grew up, he gained his livelihood by serving as a groom; in which employment having gotten together a little money, he furnished himself with some mules and carriages, which he let out to the Government for the use of the Procurator in their way to the Provincia.

Melmoth. Cicero's Letters. Letter 3. book xiv. note.

In the MS. *Books of Henrie Erle of Arundell, Lorde Chamberlegne to King Henrie threight*, from which we have already extracted an account of the duties of a GENTLEMAN USHER about Court, are given very curious directions for the conduct of the King's Groomes.

"The Roome and service belonging to a Groomee of the King's chamber to du.

"First, a Groomee of the King's chamber and page also, ought to be within the King's chamber by vij. or vij. of the clock in the morning at the furthest. That

is to say, in the great chamber and seconde chamber; and there to give their attendance in all dewe tyme vntill the King be seruid for all night. And there to waite and take a good heede of the King's arras, bedes, fourmes, stools, carpetts, cooshyns, with all other stuff belonging to the said chambers. And not to faile, upon paine such as the lorde chamberlain shall set, or, in his absence the vice chamberlain, upon their part of the hundred pounds, and their watching clothing at the yere's ende; of which attendance no grace to be had but by the King's licence, or the lord chamberlain, or vice chamberlain in his absence. And furthermore, if it shall please the King to give licence to either Groomee or page, yet the licensed shall not depart till he haue advertised the said lorde chamberlain, or vice chamberlain, in his absence, of the same to thintment the time and continuance of his leaue to be absent may be entred in the check booke, and checked again when his leaue is expired, without any grace. But if it so be that theri can shew and proue vnto the saide lorde chamberlain or vice chamberlain a reasonable excuse.

"Item. The saide Groomee to be redie to set vp the boardes for my lorde chamberlain, lordes, knights, squiers for the bodie, vsbers of the chamber, chapeyns, bodis, yomen huishiers, and yomen waiters boardis, furnished and garnished with fourmes and stools according to the same.

"Item. A Groomee to give yomen huishiers and yomen waiters water, when they haue dynd. And so to take down their boardis.

"Item. Two Groomees to holde vpp the King's arras or hangings, and other two to take down the boardes of chapeyns, huishiers, squiers, knights, lordes, and the lorde chamberlain's. And theri to set aside all fourmes, tressels, and stools; casting the arras ouer them, as may be most honest and conuenient.

"Item. The saide Groomees oon of them to be redie at all tymes in the eueing in the chamber to take a torch when they be commaunded, to stande in the chamber all the while the chamber is in seruing.

"Item. A Groomee to take a torch to go before the sewer if the King's honrle ende; to bring them from the kechyn to the King's chamber dore where the King sitteth. And so ordinarly to the seruing of all the King's chamber.

"Item. A Groomee or page ought to go to the Groomee porter to fetch with him sises when daight passeth, or when he is commaunded by a huishier; that is to say, ij. v. vij. or ix. as he is commaunded for euey chamber. And the saide Groomee or page to take good heede, that no man take away the saide sises vnto the tyme the King and his chambers be seruid. And then the said Groomees or page to take them away.

"Item. The saide Groomees, pages, and Groomee porter, ought to haue ij. messe of meate; and theri to eate yt in the Groomee porter's howse.

"Item. The Groomee of the stoole ought to haue oon messe of meate.

"Item. A Groomee must be redie in the chamber to take a torch for the taking vp of the yomen huishiers and yomen; and another Groomee to give them water. The saide Groomee with his torch incontinent to stande in the chamber where my lorde chamberlain, knights, squiers, for the bodie, chapeyns, and utlier, there to stand while they be a taking vp and haue washed.

"Item. This doon, a Groom or page to fetch and set

GROOM. vp sises as is afore rehersed, and to take vp the bounds in likewise, as afore is rehersed at dyner.

"Item. A Groome to keepe the vntermoste doore of the King's chamber, whyles the ymen waiters be at dyner.

"Item. A Groome of the King's chamber ought to waite vpon knights, squiers for the bodie, chapelyns, gentlemen huissliers, to fill their cuppes, and to waite vpon them when they be at dyner or souper.

"Item. A Groome of the chamber ought to take a torche to beare an vs-her and yoman to serue the King for all night.

"Item. That the Groomes and pages of the chamber do render in right perfect maner, that the same roofes, wyndowse, and portalls of the place, where the King's grace shall happen to be at any tyme during his remaying there vpon that deliury, to be so kept cleane from dust, filthe, and cobwebbes, as is prelimited.

"Item. A speciall article, that all Groomes and pages ought to waite and giue their attendaunce at all tymes from the murning vnto the tyme the watche be charged for the King's chambers: That is to saye, for riche arras, riche beddes, carpetts, cushyns, counterpoynts, formes, stooles, tables, and all other things belonging to the King's chamber. Wherefore it hath been seeme often tymes past, that there hath been cut, stolen, and borne away, diuers of the saide stuff. Thei to be awaiting as well when the King is departed forth of his place as when he is within. Or els thei to make all fiers and doores sure : and to beare the keyes to the wardrobe of beddes. For thes seruises and well-doings of the saide Groomes and pages, the King gieth vnto the Groomes xli. by yere : and to the pages, xvij. viij. ; and that vnchecked ; and ouer this, of his most abundant grace on hundred pounds by waye of rewarde, at Christmas yerely payed.

"Item. The King's gracious pleasure is, that the hundred pounds before mentioned, shal be equally distributed to the said Groomes and pages according to such a bonke as the loric chamberlayn or vice chamberlayn, in his absence, shall deliuer at the yeres ende according to their defaults.

"Item. The Groomes of the stoole, with a page with him, or such as the King will commaunde, ought to waite in the King's secret chamber specially, and none els.

"Item. A speciall article, that no page withsaye the doing of seruise of a Groome, in a Groome's absence, when he is commaunded. Ne the Groome withsaye to do the seruise of a page, in the absence of a page, when he is commaunded.

"Item. At the King's remoting from any place that he hath : It is the roome of a Groome page to call oon of the King's wardrobe of the beddes to receiue again all such stuffs as hath been occupied within the King's saide chamber touching the same wardrobe : That is to saye, arras, beddes, counterpoynts, carpetts, cushyns, fether-beddes, with all other stuffs touching the same. Also thei to deliuer to the Groome porter all tables, tressels, fourmes, stooles, and all other implements being in the said chambers, by tale. The said Groome porter to deliuer the same stuff vnto the keeper of the saide place by indenture to the king's behoof to serue at his comyng again. And that thei fayle not in obseruing well and truly the premises, vpon paine, that is, for the first default in them so founde to leese vij. daies wages, or the value thereof for their fees that thei haue of the King's grace ; and for the seconde default, to be

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committed to warde for vij. daies, and for the iij^d default to be cleerely expulsed, and put out, and also discharged of his roome."

The Groom Porter's office is described as follows.

"The Roome and Service belonging to a Groome Porter to do.

"First, a Groome porter ought to bring ladders for the hanging of the King's chambers. The said Groome porter to bring in tables, formes, tressels, and stooles, strawe for beds, russhes, and all other such necessities belonging to the said chambers as the gentleman huissier shall command him. The said Groome porter to haue all the forsaide stuff to the sergiant of the hall.

"Item. The Groome porter ought to bring to the King's chamber-dore all maner fewell, and there to haue it in a rediness, as wudde and coles, as shal be thought necessarie, when it shall be commaunded by a gentleman huissier, or a yoman huissier. Also to haue euer redie torches, sises, and other lights for the King's chambers, as it hath been accustomed to be deliuered.

"Item. The keeper of the King's place ought to deliuer to the gentleman huissier the keyes of all the place ; the said keeper to sweepe and make cleene the floweres, wailes, windowes, and roofes, of all maner filthes and cobwebbes, before any of the King's stuff come within the said chambers. Wherefore he has his fee for keeping of the said place. And the said Groome porter to see this be don ; and that vpon paine afore rehersed for ymen huissliers.

"Item. A speciall point that all maner officers, at their first coming to the King's place, that thei knowe the places and offices hereafter ensuyng : That is to saye, the warderoches of robes, and beddes, pantry, buttery, sellor, chaundry, picher-howe, Groome porters, with all other offices, that thei may be expert to go to them, when thei be commaunded for the redie seruing. And that he fayle not in performing of the premises vpon paine of the first defaulte founde, to leese vij. daies wages, or the value thereof of his fees that he hath of the King ; and for the seconde default to be committed to warde for vij. daies ; and for the iij^d default, to be cleerely expulsed and put out, and also discharged of his roome."

It does not appear from these instructions, that originally the Groom Porter was considered to be successor to the Master of the Revels ; nevertheless, in *The Statutes of Eltham made by the same Prince for the Government of his Privy Chamber*, in the 17th year of his reign, the following provision occurs, from which the existence of some such license may be deduced.

"Item. It is also ordered, that the King being absent out of the Privy Chamber, the same shall bee honestlie kept by suche as bee appointed to be thereof, without usinge immoderate or continuall playe of dice, cards, or tables therein. And that the sayde Chamber be not vied by frequent and intemperate playe as the *Groome-porter's House* ; butbeit the King can be contented that for some pastime in the said Chamber in the absence of his Grace, thei shall and may use honest and moderate playe, as well as at chess and tables as at cardes, foreseeing that as soone as they shall perceive, or haue knowledge that the King is repayinge to the said Privy Chamber, thei shall leave and desiste from the saide play, so as at his saide entree they be reverently attendant, as to the office of good, reverend, and humble servants doth appertayne.

Of the abuse of the Groom Porter's office, the citation

5 E

GROOM
— GROUPE.

given above from the *Notes on the Dunciad* is a clear proof. From the *Archæologia* (xviii. 317.) we learn, that the first two Georges played Hazard in public on certain days, attended by the Groom Porter; and Archæologon Nares informs us that this unseemly exhibition was terminated by the good sense and good taste of his late Majesty.

GROOVE, v. See GRAVE and GROVE. Skinner observes that, in Lincolnshire, to *groove, fodere*, to dig, to grave, was still in use. In A. S. *graf-an*; D. *grav-en*; Ger. *grab-en*. To dig, to dig out, to hollow out, to excavate.

One letter still another locks,
Each groove'd and dovetail'd like a box.
Swift. George-Nim-Dan-Den's Answer to Thomas Sheridan.
Is a large and round groove or gutter, purposely made in the lower part of this trencher, I caused as much lead as would fill it up to be placed and fastened.

Beyle. Experiments touching the Spring of the Air, exp. 41.

The aperture (i. g.) groove'd at the margin.
Pennant. British Zoology. The Wrenth Shell.

In the mean time, as often as there is occasion to turn the palm upward, that other bone to which the hand is attached, rolls upon the first, by the help of a groove or hollow near each end of one bone, to which is fitted a corresponding prominence in the other.

Foley. Natural Theology, ch. vii

GROPE, v. A. S. *grap-ian, contractare, palpare*, (Ino)PER. *palpando relati in tenebris preteritare*; to touch, to handle, to try the way by feeling, as in darkness; of the same origin, Junius adds, as *gripe*, to take hold of; consequently,

To try to find, to explore the way, ac. by feeling for any thing as a guide; to feel about, to try to find, to explore, as in darkness; met. as in ignorance, or uncertainty; to explore, to examine.

Al þai þe fynger gropeth gracfully he gryneth.
Piers Plowman. Vision, p. 327.

But to whom these ben not redli, be it blid and graspiþ with his hond, and forgeth the parging of his elde trespassis.

Wiclif. 2 Peter, ch. i.

But be y^e lacketh these thinges it bynde & gropeth for the way with his hand, & hath forgotten that he was purged from his unnes.
Idly. Anno 1551.

And came agrie, and gan the erdel mine.
And groped here and there, but the fond ere.
Chaucer. The Reeve Tale, v. 4215.

These curries her so suppliant and slow
To gropes tenderly a conscience.
Id. The Spynners Tale, v. 7399.

This kinge hath spoke with the pope,
And telleth all that he couthe grope,
That groweth in his conscience.

Geower. Conf. Am. book ii. fol. 35.

Thyn entereite, and thy sentence
Ayen thy owne conscience
Here after thou shalt fele and grpe.

Id. B. book ii. fol. 44.

To tell the truth and therein to be shorte,
Frysos are plagues that ful for man's offence,
Which maketh some in good and pody soite,
With contrite hartie to grope their conscience.

Gascogne. Words. The continuance of the author, upon the fruite of feters.

A gropier after nardities,
is any wise do fips.
Druid. Horace. Epistle to Lollius.

They fall to groping basily for gold
Of which about them the staid French had store;
They had as much as well their lands can hold
Who had but silver him they wanted pore.

Dryden. The Horace's Wars, book i.

We all in dusky error groping lie
Robb'd of our reason, and the day's bright eye.
Cotton. On Tolovee.

Not ev'n the Sages himself could see;
And Epicurus guess'd as well as he;
As blindly grop'd they for a future state;
As rashly judg'd of Providence and Fate.
Dryden. Religio Laici.

It is current that these old politicians knew little of the rights of men; that they lost their way by groping about in the dark, and fumbling among rotten parchments and dusty records.

Burke. Appeal from the New to the Old Whigs.

GROSS, n. } Fr. *gros*; It. *grosso*; Sp. *grueso*;
GROSS, *adv.* } Ger. *grosz*; Low Lat. *grossus*,
GROSSLY, } corruptum pro *crassus*, says Vos-
GROSSNESS, } sius, de Fil. (See CRASS.) A
GROSS-BOOED. } Grocer (q. n.) was formerly some-
GROSS-GROUND, } times written *Grosser*; see the Quota-
GROSS-HEADED. } tion from Holinshed.

Fr. *gros*, "Great, big, thick; also heavy, sad, weighty; also dull, blunt, rude, sottish, blockish." Cotgrave. Consequently, coarse, indelicate, inelegant, unrefined, unseemly, unbecoming.

Of tooth my love Boenix, he is but a *gross* lover, that holdeth his will in captivities, and his goldenfing' free.
Giles Bide. Letter 15. sig. M. m

Truth it is, that if Christ so sayde & is in so saying so moie, there is no doubt but he were able so to do. But that he is deede so grossly meet ye shall seeue grose.
Frith. Wickes, fol. 140. Christ's natural body is in one place only.

He [Nicolas the Fifth] builded a sumptuous librarie in Vatican, and treated with great diligencie learning and knowledge, which was then almost dewynt with *grossness* & barbarous sophistrie.
Bale. Payment of Pope, fol. 162.

Then drums and trumpets to the charge did sound
As they would shake the *gross* clouds to the ground.
Dryden. The Harve's War, book ii.

Some men, nether want patience to bestow, on thoughts of this kind, so much time as is necessary for the due scanning of them, or else, through a promptitude of nature, pass swiftly, from the effect they look upon in *gross*, to the most obvious seeming cause.
Dryden. Of Radies, ch. xxiiv.

It is a common point on which
The novel *grossly* roams,
Once to have elated, said and seen,
More then was user dose.
Warner. Alison's England, book v. ch. xxii.

But from what we have now cited out of Plato himself, and others of his most genuine followers, it is certain, that Petavius (though otherwise learned and industrious) was herein grossly mistaken, and that Arion was no Platonist at all.
Cudworth. Intellectual System, fol. 575.

It was not long ere he perceiv'd the skies
Settled to rain, and a black cloud arise.
Whose foggy *grossness* so oppos'd the light,
As it would turn the mooned into night.
Dryden. The Moon-Calf.

The element immediately next the earth is *grossness* in water.
Dryden. Of Radies, ch. xxvii.

They obtained to have it enacted, that from thenceforth, none of that company, nor none of the vintners, butchers, grocers, or other that sold any provision of victuals, should be admitted notice of the city.
Holme. Richard II. Anno 1382.

A man [Sir Nicholas Bacon] exceeding *gross-bodied*, sharp-witted, of singular wisdom, rare eloquence, excellent memory and a pillar as it were of the Privy Council.

Candee. Elizabeth, Anno 1579.

You shall take a peck, or a peck and a half, according to the greatness of the stream, and deepness of the water, where you mean to angle—of sweet *gross-ground* barley malt.
Walton. Angler, part i. ch. n.

GROPE,
— GROSS.

GROSS.
—
GROT.

And this was it, to pluck out of the hands of his admirers the conceit that all who are not pretentious, are gross-headed, thick-witted, illiterate, shallow.

Milton. *Apology for Scurrilousness*.

They gave you to be born of noble kind,
They gave you love to lighten up your mind,
And purge the grosser parts; they gave you ease
To please, and courage to deserve the fair.

Dryden. *Cymon and Iphigenia*.

The Belgians hop'd that, with diabolical hate,
Our desperate leaps along the sands might run:
Or, if with caution leisurely we pass,
That numerous gross might charge on one by one.

Id. *Annus Mirabilis*, st. 192.

Nor is the people's judgment always true:
The most may err as grossly as the few.

Id. *Abraham and Achazophel*.

He could not reasonably, or even depend upon the undertaking of the Earl of Holland; who had so grossly deceiv'd him in other undertakings, which were immediately in his own power to have performed.

Clarendon. *History of the Civil War*, vol. i. p. 665.

Easy will Merit, as its shade prove;
But, like a shadow, proves the substance true:
For every d'W, like Sol's eclips'd, makes known
Th' opposing bodies' greatness, not its own.

Pope. *Essay on Criticism*.

She was a "Greek." This word describes not her country, but her religion; she was an idolatress, bred in the principles of that gross idolatry, which consisted in the worship of the images of dead men.

Hesley. *Sermon 37*, vol. iii.

I give you nothing but your own; and you cannot refuse in gross, what you have so often acknowledged in detail.

Barber. *Speech on Conciliation with America*.

Pythagoras, in one of his extraordinary adventures, saw both Homer and Hesiod doing penance in Hell, and hung up there, for example, to be bleached and purified from the grime and pollution of their ideas.

Wharton. *The Divine Legation*, book iii. sec. 6.

GROSSOSTYLIS, in Botany, a genus of the class *Monadelphia*, order *Polyandria*. Generic character: calyx four-parted; corolla, petals four, inserted into the calyx; nectaries filiformous, bundle of stamens pitcher-shaped, inserted among the filaments; berry one-celled, many-seeded, striated.

One species, *G. biflora*, native of the Society Islands. **GROT**, { Fr. *grot*, *grotte*, *crot*, *crotte*; It. *grotta*; Grotto. } Sp. *gruta*, which Skinner, Junius, and Menage, derive from the Gr. *σπηρ*, or Lat. *crypta*, a hidden or secret place. The Sw. *grop*, *caverna*, *groppa*, *caveau*, to hollow out, hither derives from the Goth. *grab-an*; and Tooke considers *grot* to be *grab*, (a broad) with the *f* suppressed; and this to be from the Goth. *grab-an*; A. S. *graf-an*, to dig, to hollow out. See *GRAVE*, *GROVE*, and *GROVE*.

A place dug or hollowed out; usually, for retirement from bent.

Lovely indeed; if tall and shady groves.

Exempl'd mends, and little paring springs

Which from the *grots*, the temples of true loves,

Creep out in track the earth in wanton rings,

Can give the name of lovely to that place,

Where Nature stands clad in her choicest grace.

Cotton. *Philosophy and Poetry*.

Unhappily grots and caves
Of cool recess, n'r which the madding vines
Lays forth her purple grapes, and gently creeps
Luxuriant.

Milton. *Paradise Lost*, book iv. l. 257.

On the under story, towards the garden, let it be turned to a *grove*, or place of shade, or estivation.

Bacon. *Essay 45*. *Of Building*.

Large was the *grot*, in which the nymph he found,
(The fair-hair'd nymph with every lovely crown'd);
She sat, and sang; the rocks resound her lays;
The cave was brighten'd with a rising blaze.

Pope. *Horace*. *Urgency*, book v.

Oh much-enduring, much-experienced man!
Haste to thy vessel on the sea-best shore,
Unload thy treasures, and the valley cheer:
Then bring thy friends, secure from future harm,
And in one *grotto* show thy spoils and arms.

Id. *A. book 1*.

And all beneath the vales and hills around,
Extended the cavern's suns, many, firm,
As the Sibylline *grot* beside the dead
Lake of Avernus.

Dyer. *Runs of Rome*.

Say, father Thames, whose gentle pace
Gives leave to view what beauties grace
Your flow'ry banks, if you have seen
The much-aching *grots* of the Queens.

Greene. *The Grotto*.

Purphy cites in his treatise "De astro Nympharum," a certain Enchiridion, who writ the history of *Mithras*, and assured in it, that *Zoroaster* consecrated a round *grotto*, such as nature had formed it, adorned with flowers and watered by springs, to *Mithras*, the creator of all things, which *grotto* was the symbol of the world, as the world is the work of *Mithras*.

Lord Bolingbroke. *Letter to Mr. De Fonville*.

GROTESQUE, n. } "Fr. *grotesque*, as *grotesque*, n. } *Grotto*, n. } *Grotto*, n. }
Grotto, n. } *Grotto*, n. } *Grotto*, n. }
Grotto, n. } *Grotto*, n. } *Grotto*, n. }
Grotesque, to lurk in caves, or dens and obscure places. *Grotesques*, pictures, wherein (as please the painter) all kind of odd things are represented without any peculiar sense or meaning, but only to feed the eye." Cotgrave. Such figures (says Skinner) as were usually sculptured in *crypta*; or such as were formed by the drippings of water, eating into rocks or stones. Applied to

Any thing strangely, whimsically, and uncouthly framed or constructed; fancifully and extravagantly designed, and executed.

And (to settle this point) what was indeed more common and familiar among the Romans themselves, than the picture and statue of *Tartarus*, even one of their deities, which yet, if we well consider, is but a piece of *grotesque*.

Reliquie Watsonianae, p. 56.

— A steep wilderness, whose hairy sides
With thicket overgrown, grotesque and wild,
Access denied.

Milton. *Paradise Lost*, book iv. l. 136.

Grotesque painting is the just resemblance of this; and Horace begins his *Art of Poetry* by describing such a figure, with a man's head, a horse's neck, the wings of a bird, and a horse tail; parts of different species jumbled together, according to the mind and imagination of the dauber.

Dryden. *Præf. Works*, vol. iii. p. 317. *A Parody of Poetry and Painting*.

An hideous figure of their feet they drew,
Nor horns, nor locks, nor shades, nor colours true;
And this *grotesque* design expos'd to public view.

Id. *The Hind and Panther*.

Death has despoiled the jester of his habiliments, and *grotesquely* decorated himself therewith.

Explanation of Holbein's Dance of Death, p. 40.

In the great drawing-room at *Coudray* is a chimney-piece painted with *grotesque* ornaments in the good taste of Holbein.

Walpole. *Anecdotes of Painting*, vol. i. p. 189. note.

GROVE, } Also written by our old writers *groves*,
Gro, v. } *groves*, (q. v.) A. S. *graf*, *grafa*, *grove*,
Lucus, Junius thinks may be from the (A. S. *graf-an*) Dutch, *graben*, *fodere*, because they are frequently protected by a ditch, thrown up around them; more probably because a *grove* is cut out, hollowed out of a thicket of trees: it is not the thicket itself. The Latin *nemus* (*locus pascuus*) is not the *sites*, though these

GROVE.
—
GROVEL.

distinctions are not preserved either in Latin or in English. And grove is applied to

The wood, the thicket itself, as well as to the hollow way or passage between or among the trees; the open or hollow place or part surrounded by them.

By God that sitteth above,
Nere it that thou art, and wood for love,
And she that thou no woe'st but in this place,
Thou shouldst never out of this grove pace,
That thou ne shouldest die of sin bond.

Chaucer. *The Knight's Tale*, v. 1604.

At the last out of a grove even by
That was right goodly and pleasant to sight
I sit where there came singing lustily
A world of ladies.

M. *The Faerie and the Leafy*, fol. 367.

She sought sundry to let out
In fields, and in many groves,
And she a part she took of lewes.

Gower. *Conf. Am.* book v. fol. 105.

Thou shalt plant no grove of what soever trees it be, save unto the altar of the Lord thy God, which ^{ye} shall make ^{ye}.

Bible, anno 1551. *Dutcher's*, ch. xvi.

So on a day, sweetening into night
I wish that square agreeable away to fly,
And in a grove place, beneath us bright,
Within a grove appointed him to meet;
To which I boldly came upon my feeble feet.

Spenser. *Faerie Queene*, book iv. can. 7.

Near that faire castle is a little grove
Which on the bank of goodly Thames doth stand,
Clapt by the water from the other land.
Whose hedges top doth lead the sun farthest,
And checks his proud beams that would enter there.

Dryden. *England's Heretic Epistles*. Henry Howard to Geraldine.

But yet (if say with indulgent eyes
Can look on this, and such a trifle prize)
Thou only, Varo, our glad voices shall sing,
And every grove and every echo ring.

Racine. *Virgil*. *Eclage* 6.

In the dry season these grove dwellings are very pleasant.

Dampier. *Voyage*, anno 1686.

On the left
Beside the open skil'd in Nature's lore:
The changeful universe, its omens, powers,
Studies they measure, rare when meditation
Gives place to holy rapt: then in the grove
Each hath his rank and function.

Mason. *Corinthians*.

GROVEL. } Junius and Skinner agree to sub-
 } stance. Junius says to fall flat and
 } GROVELLING } groveling, so to fall as if about to
 } dig the earth with the hands; perhaps a frequentative
 } of the Teut. *graven*; and Skinner, from the verb to
 } grave or grove, *fidere*, to dig; to dig the ground. See
 } GRAVE.

To grub, or dig up; sc. the ground; to lie or fall, prostrate, sc. as if grubbing in the ground, to lie or keep low or prostrate; met. to abase, to be base, or low, or mean, or dirty.

He cannot pinch the painful soldiers pay,
And shew him out his share in ragged sheets,
He cannot stoop to take a greedy pay
Upon his fellows' *graveling* in the streets.

Gower. *Heavenly*. *Woodman's*.

The magicians which did not worship nor fall down before Herod, magnifying himself in his seats with a regal pomp, fell down at the cradle of the babe, where it lay crying: they alone and honour *graveling* on the ground, him that could not yet speak.

Calist. *Matthew*, ch. ii.

The bold Ascalonite
Fled from his low ramp, old warriors turn'd

Their pikes backs under his host;
Or *graveling* sold their crusted helmets in the dust,
Milton. *Satan's*. *Agony*, l. 142.

Who knows not Grove,
The daughter of the Sun, whose charmed cup
Whoever tasted, lost his upright shape,
And downward fell into a *graveling* swoon.

M. *Comus*, l. 53.

Thus, like the radiant God who sheds the day,
The pale you paint, or quail the azure way;
And, while with every thicket the vernal compels,
Sail without *graveling*; without ruthness, rise.

Brown. *To Mr. Pope*, on his Works.

Yet this false comfort never gives him o'er,
That whilst he creeps his vigorous thoughts can soar:
Alas! that soaring, to those few that know,
Is but a busy *graveling* here below.

Dryden. *An Essay upon Satire*.

Let those deplore their doom;
Whom hope still *graveling* in this dark vision;
But lofty souls, who look beyond the tomb,
Can smile at Fate, and wonder how they mourn.

Beattie. *The Monastery*, book I.

Among this tagging *era* of frosty *gravelers* he might still have risen into eminence by producing something which they should not willingly let die.

Johnson. *Left of Milton*.

GROUND, n.

GROUND, n.

GRO'UNDAGE,

GRO'UNDEBLY,

GRO'UNLESS,

GRO'UNLESSLY,

GRO'UNLESSNESS,

GRO'UNLINO,

GRO'UNOLY,

GROUND-ASH,

GROUND-CHAMBER,

GROUND-CUT,

GROUND-LAYER,

GROUND-NEST,

GROUND-PLOT,

GROUND-RENT,

GROUND-ROOM,

GROUND-WARD,

GROUND-WORK.

The earth, as distinguished from the other elements; to land, or territory; to that upon which anything may be founded, or placed; may stand; may be raised or established; from which any thing may rise, or spring, or originate; the basis, the foundation, the origin, the bottom; (in the plural) to that which sinks or settles to the bottom.

To ground; to put or place into or upon the ground; to found, to establish, to lay, fit, or settle the foundation; (met.) the fundamental laws or principles.

Je clarks seide, jay yt is in philosophie y fonde
Jut jay be jay in je air as bay, for jay je grande,
As a mazer gones, wyte as it be.

And me may hem offe on erpe in wyde stades y see.

R. Gloucester, p. 130.

So he was Berwick, a castle be sought to raise
He cast je groundwalle jia.

R. Brunne, p. 210.

And gyve me grace on jia grounde, with good ends to deye.
Piers Plouman. *Finon*, p. 169.

With as ther was a doctor of phisike,
In all this world ne was ther nos him like
To speke of phisike, and of surgerie
For he was grounded in astronomie.

Chaucer. *The Prologue*, v. 416.

One is met, another is rhetoric, in which two all laws of mens reason been grounded or els maintained.

M. *The Testament of Love*, fol. 308.

GROVEL.
—
GROVEL ND

GROUND.

Hire coverchiefs weren ful fine of ground;
I darste sweere, they wayden a pound,
Chaucer. Prologue, v. 455.

And when this abbot had this wonder seen,
He saide vners trilled adown as reioice:
And greiff he fell at platte upon the ground.
Id. The Prouerses Tale, v. 13620.

And eke him thought he saw also
The blade of all bestes go
Under the tre about tounse,
And fedden them upon the ground.
Gower. Conf. Am. book i. fol. 24.

But if my wishes might auxile,
I wold it were a groundless jilt,
Be so the sange were rakid,
And I my husbunde de.
Id. B. book vii. fol. 170.

Yea ye know they be very true, that is to say, certainly, *groundedly*,
and perhapply true, why thil belone ye them not.
Bale. Apology, fol. 98.

Howbeit neither the king, ne I, se yet any of his counsell, can believe,
that the said French king wisteth any such thing, the firm peace,
almere, and amity, with other decrements of fraternal love and
kindness betwixt them *groundedly* considered.

Cardinal Wolsey. Letter to the Deputy of Calais, in Scryge, vol. i. ch. ii.

And the more *groundly* it is searched, the preciser thynges are
found in it, so great treasure of spirital thynges lyeth hid therein.
Tyndall. Works, fol. 39. Prologue to Romanes.

And th' oles, deep grounded in the earthly mogle,
Did move as if they could him unward.
Spenser. Virgil. Genit.

Nor let the envy of envious' dompous,
Which still is *grounded* on poor ladies' wrongs,
Thy noble breast diversely power,
By any doubt to make my love the less.

Drayton. Heroical Epistles. Lady Geraldine to Howard, Earl of Surrey.

This is that ground, which being new broken and turned up with
the plough, the shrowd and busie birds seek after, and goe under
the ploughshare for it: this is it, that the verie ravens follow the
ploughman hard at heeles for, yea and are readie for greedynesse to
picke and job under his verie foot.

Holland. Plinie, vol. i. fol. 504.

When a manifest cause could not be given, then was it attributed
to fortune, as if there were no cause of those things, of which most
men are ignorant; contrary to this true ground of Plato, *Nihil est
arbitrium nisi, cuius causa cognoscitur non procedit*; nothing ever
came to pass under the coin, of which there was not a just proceeding
cause.

Raleigh. History of the World, book i. ch. l. sec. 15.

Str. Nothing, but the understanding gentlemen n'the ground here
asked my judgement.

Ben Jonson. Bartholomew Fyger. The Induction.

How much another thing it is to bear him speak, that hath cleared
himself from frith and grove, and who suffers neither cloth nor face,
nor ambition, nor any other tempting spirit of that nature to abuse
him, from one, who, as Mr. Hales expresseth it, maketh Christianity
lacruey to subtiltie!

Mered. Works, vol. ii. p. 131. The Rehearsal transposed.

The style of the shore and sea adjoining, is now the king's, and particular
lands, according to their titles: inasmuch that it is ordinary to take
toll and custom for anchorage, *groundage*, &c.

Spelman. Works, part i. fol. 229. Of the Shores and Style of the Sea.

Certainly, this prize will never belong to him [des Cartes] that he
hath given the first link of speaking *groundingly*, and to the persons,
upon this subject.

Dryden. Of Bodies, ch. xxxii.

But to expect and wish that there was nothing but such dull tame
things in the world that will neither bite nor scratch, is as *groundless*
and childish as to wish there were no ether in the body, nor fire in
the universal company of nature.

Henry More. An Antidote against Atheism, book i. ch. vii.

From whence Van Helmont would infer a penetration of corporeal
dimensions; but how *groundlessly* I will not dispute here.

Henry More. The Immortality of the Soul, book iii. ch. vi.

We tilers may deserve to be senators;
And there we stop before you thick-kn'd tanners,
For we are born three stories high; no base ones;
None of your groundlings, masters.

Brommont and Fletcher. The 1st epilogue, act i. sc. 3.

The chamber by [Me] kept in, was known to be a ground-
chamber part under the college library.

Miles. Lys, fol. 73.

From these low cuttings come our *ground-shakes*, so much might
after for authors, apollars, and other pole works. They will spring
in abundance, and may be reduced to one for a standard-tree or for
timber, if you design it; for thus, Hydralike, [is] a *ground-cut* sh.

Earlyn. A Discourse on Forest Trees, ch. vi.

By my [King James] descent lineally out of the loyns of Henry the
seventh, is reunited and confirmed in me the union of the 2^d precisely
Roses of the 2 Houses of Lancaster and York, wherof that King of
happy memory was the first sower, as he was also the first *ground-*
layer of the other pece.

Stow. Ann. 1603. King James.

Thus were out night, and now the herald lark
Left his *ground-note*, high towing to disney
The muse's approach, and greet her with his song.

Milton. Paradise Regained, book ii. l. 260.

But as the painter doth at the first but shew a rude proportion of the
thing he imitates, which after with more curious hand he draws to the
representing each fowerment, so had her thoughts, beating about it
continually, received into them a *ground-plot* of her device, although
she had not in each part shaped it according to a full determination.

Salady. Arcadia, book iii.

Our Roger laid the foundation, finished the *ground-room* and
second loft, to which by M. Paris was added the garret, as since the
roof by W. Kishanger.

Bulter. Worthies. Buckinghamshire, vol. i. p. 142.

And every smoking stomacher tooks
A lody to his liske,
He her, with whom he had sayde
His ring, and dancing done,
To looke, as if for somewhat lost
To *ground-wards* he beganne.

Warner. Alphon's England, book iii. ch. lxxvi.

"Marie, there," said the priest, "is arte indred;
Much good deep learning eke thereout may read;
For that the *ground-ward* is, and end of all,
How to obtaine a beneficall."

Spenser. Mother Hubbard's Tale.

We might for his [Hansen's] further commendation allege the
authority of the more cool and candid sort of philosophers, such as
grounded their judgment of things upon notions agreeable to common
sense and experience.

Burrows. Sermon 4. vol. i.

A mpline pine he wrench'd from out the ground,
The readiest weapon that his fury found.

Dryden. Theodora and Horatia.

Which may perhaps invite those that can do it, to give encourage-
ment to the English wits; which I am *groundedly* confident want
nothing but encouragement, to perform things in this kind, that would
really advantage the public.

Boyle. Works, vol. i. p. 220. Letter to Mr. Hartlib.

All his [this hypocrite's] fond expectations shall thus shroud him
to his face: Satan, his greatest flatterer, shall then laugh him to
scorn; death shall confute all his confidences, and hell convince him
that his hopes of Heaven were *groundless* and irrational.

South. Sermons, vol. x. p. 83.

To rein, that the chosen flock are sold,
While wolves are 'a'en for guardians of the fold;
Seduc'd by these we *groundlessly* complain,
And loath the means of a gentle rein.

Dryden. Amation and Aethiopol.

And if the expression be employed to justify any thing, that, though
styled a mystery, is but a pretended one, the error will lye, not in the
groundlessness of the distinction, but the erroneousness of the applica-
tion.

Boyle. Ref. on a Theological Distinction, sec. 28.

I shall therefore in the 4th place consider the *groundlessness* and
vanity of the greatest part of those reasons, which men usually allege
for their obtaining from the communion, under pretence of want of
due preparation.

Clarke. Sermon 8. vol. ii.

GROUND.

GROUND.
SEL.

A fence of tough ground-and the Trojan threw,
Rough in the risk, and keatted at it grew.

Dryden. Virgil. Aeneid, book 2.

From this consideration it is, that he chose the ground-work of his poem, one temple destroyed, and another raised from the ruins of it.

Id. Dedication to the Aeneid.

As happy as we noon, to keep our dew
The chalky ring, and hawking down at law;
To pitch the ball into the ground-and
Or drive it devious with a deat'rous pat.

Cowper. Tirocinium.

I then look down upon the earth; and think,
In a short space of time, how small a chunk
I shall possess of its extensive ground.

Bryme. The Babylon Bishop.

By these [laws] we persuaded ourselves we might know with some certainty upon what ground we stood. But let differences arise upon the sense and interpretation of these laws.

Barke. Foundation of the National Society.

Nor can Christians suffer any prejudice by this manner of proceeding; for if the objections urged against the history of Christ's temptations are groundless, they may easily be refuted: and if they are well-supported, they conclude only against the literal interpretation.

Forster. Inquiry into the Nature of Christ's Temptation, ap. 1.

A malicious society was formed under his [Mr. Fox's] auspices, called the friends of the Liberty of the Press. Their title groundlessly insinuated, that the freedom of the Press had lately suffered, or was now threatened with some violation.

Barke. On the Conduct of the Ministry.

A literary life, to the generality of mankind, appears almost exempt from the common attacks of ill-fortune; but if there were no other instances of the peculiar miseries of the student, Sophocles alone might entice the groundswell of such an opinion.

F. Aeneid. Essay, vol. ii. No. 159.

His [Dryden's] place of study was by no means convenient, for he commonly wrote in a room on the ground-floor, next the street.

Melrose. Life of Dryden.

In 1618 a special commission was issued to the Lord Chancellor, the Earl of Worcester, Pemhroke, Arundel, and others, to plant, and reduce to uniformity Liber's ten-fifths, as it shall be drawn by way of map or ground-plan, by Isigo Jones, surveyor general of the works.

Walpole. Anecdotes of Painting, vol. ii. p. 276.

In country houses, at a distance from any great town, where there is plenty of ground to choose upon, the ground-vent is scarce any thing, or no more than what the ground which the house stands upon would pay if employed in agriculture.

Smith. Wealth of Nations, book v. ch. ii.

In the citation given above from Ben Jonson's *Bartholomew Fair*, the Ground is the Pit of the Theatre, because at that time the spectators in the Pit really stood on the Ground, without benches or other accommodations. The allusions to the Groundlings are very common in our old Dramatists, and the price of admission to the part of the house which they occupied was only a penny, as we learn from another passage in Ben Jonson. (*The Case is Altered*, I. 1.)

GROUNDSEL, from ground, (A.S. *grund*.) and A.S. *gyl*, which Sommer calls the ground-post, a sill, sell or ground-sill. "The ground-sell or footpost of a door." Skinner. See SILL. Also written *grunsil*, q. v. In Drayton it is

The ground-work, the foundation.

Trance the lordie Wylliam take the axe that he had under his arme,
and stroke the captive swine a stroke, that he cleave his head, and to fyll downe dred on the ground-sell.

Lord Berners. Froissart. Craycle, vol. i. ch. 176.

Why art thou slack, whilst no man putt his hand
To raise the mount where Surer's towers most stand,
Or who the ground-sell of that work doth lay,
Whilst like a wand'rer thou abroad dost stray.

Drayton. England's Wonderful Year. The Early Gerardine to Henry Howard, Earl of Surrey.

The best of house that are did ground-sell lay,
Which then was honesty, of rule loan and clay,
Learn'd of the martin.

Dryden. The Owl.

GAOUNDSEL, *grande-nucule*, perhaps (says Skinner) q. d. *grande-nucle*, i. e. *tumor terra*, because it every where nucle with this plant; it grows everywhere.

The Senecio of Linnaeus.

This ground-sell is an herbe much like in shape to germander, as soft also and tender as it, the small stalks or branches whereof incline to a reddish colour: and it loveth to grow upon tiled houses and walls.

Heldrad. Phoebe, vol. ii. fol. 236.

GROUP, v. } Fr. *grouper*; It. *gropo*; which
GROUP, n. } Meunge says is formed from *globo*, or
from *crupis*. More probably from *gruper*, to hold together, (to gripe.)

To place or keep in bands or companies, or assemblages, in select parties or numbers.

Du Fresnoy tells us, "that the figures of the groups must not be all on a side;" that is, with their face and bodies all turned the same way; but must contrast each other by their several positions.

Dryden. Parallel of Poetry and Painting.

A robe she wore.

With life's chamberlains embower'd s'er.

A sinner in one hand collective shows,

Vary'd and multiply'd, that group of woes.

Savage. The Wanderer, em. 3.

Who thin'd, and who group'd, and who scatter'd those trees,

Who bade the slopes fall with that delicate one.

Whitehead. On the Improvements of Nantwich.

Here the supreme art of the designer consists in disposing his ground and objects into an entire landscape; and grouping them, if I may use the term, in so easy a manner, that the careless observer, though he be taken with the symmetry of the whole, discovers no art in the combination.

Hard. Letter on Chivalry and Romance, let. 8.

In every figur'd group the judging eye

Demands the charm of contrariety;

In forms, in attitudes, expects to trace

Distinct inflexions, and contrasted grace,

Where Art diversely leads each chancel line,

Opposes, breaks, divides the whole design;

Toss, when the rest in front their charms display

Let one with face averted turn away;

Shoulders oppose to breasts, and left to right,

With parts that meet, and parts that shun the sight.

Mason. Dr. Freemy. The Art of Painting, l. 193.

GROUT. See GRIT and GROUT, ante.

Sweet honey nose condense, nose purge the grout;

The rest, in cells apart, the liquid nectar shot.

Dryden. Virgil. Georgics, book iv.

As for *grout*, it is an old Danish dish; and it is claimed as so honest to the ancient family of Leitch, who carry a dish of it up to the coronation.

King. Art of Cookery, let. 5.

Of the GROUT mentioned in the above extract from King's *Art of Cookery*, (we know not whence he learned that it was a Danish dish.) Speed has given some notice in his account of the elms at the Coronation of Richard II., which he has abstracted from a MS. in the Cottonian collection. * "William Barldolf shewed by Petition (as all the rest did) to the right noble and

* There are several MSS. in the Cottonian collection relating to the Coronation of Richard II. The chief of William Barldolf may be found in *Nero. D. vi. f. 64.*; *Tiber. E. vii. f. 31.*; and *Domes. A. xvii. f. 9.*

GROUND-
SEL.
GROUT.

GROUT. right redoubted Lord, the King of Castile and Leon, Duke of Lancaster, and Steward of England, that certain of the said William his Fee simple Lands in his Towne of A (Addington) were holden of the King in chief by Serjeanty. The words of the Petition shewing the Service, which we (hearing to erre) leave for other to interpret, are these: *de trouver le jour due couronnement nostre tresdoubte Seigneur le Roy, ung homme de faire une messe quel appelle Dilgrum et si apponatur sanguineum, adonques il est apelle Malpigerum en la Cuisin de Roy.* And accordingly the said William was admitted to that Service by his Deputie." (*Hist. of Great Brittain*, book ix. ch. xiii.)

Mr. Lyons has cited many other authorities bearing on the same point. "That part of the manor of Addington which belonged to the Aguilons and Bardolfs* was and still is held by a very singular species of Grand Serjeanty, viz. by the service of presenting a certain dish to the King on the day of his Coronation. Of the origin of this Service it seems not an improbable conjecture that the manor was an appendage to the office of the King's Cook, as Richmond, then Shene, anciently was to the office of Baker. It is certain that Tezeles the Cook held it of the Conqueror;† being afterwards separated from the Office, the nature of the Serjeanty might continue, though confined to the Service of presenting a dish to the King once in his reign. The Service and the dish are variously described in the different Records. Bartholemew Cheney is said (*Mag. Rot. 18 Henry III., Surrey*) to have holden Addington by the service of finding a Cook to dress such victuals in the King's Kitchen as the Seneschal shall order. This was in fact only executing the office of Cook by deputy; and his son-in-law William Aguilon (*Hart. MSS. 313. f. 22. b.*) held it by the service of making *hasia*, as the Record expresses it, in the King's Kitchen on the day of his Coronation, or of finding a person who should make for him a certain pottage called the mess of Gyron;‡ or if seym (hit) be added to it it is called *unguentum*. Sir Robert Aguilon (*Placit. Cor. 39 Henry III. m. 53.* and *Exch. 14 Edward I.*) held it precisely by the same Service, and the dish is mentioned by the same name, viz. *le Mes de Gyron*, in the Pleas of the Crown; and Blount (*Jocular Tenures*, l.) has quoted it thence by the name of Dillegrount. And Aubrey (*Ant. of Surrey*, ii. 39.) has copied his mistake. Thomas Bardolf, who died seized of Addington in the reign of Edward III., (*Exch. 5 Edward III.*) held it by the Service of making three messes of Malpigeroun at the Coronation, one of which he was to present to the King, another to the Archbishop of Canterbury, and the third to whomsoever the King would. The Service is still (1792) kept up, and a dish of pottage

was presented to the present King at his Coronation by Mr. Spencer as Lord of the Manor of Addington, but I cannot find that there exists any ancient receipt for the making of it."

To this last paragraph is appended a note, which refers to some receipts at the end of the Collections relative to *Royal Household Establishments*, (466.) printed by the Society of Antiquaries, (1790.) Among them is one for a dish called *Bardolf*, which Mr. Lyons thinks "it would not be an unfair conjecture, as the Bardolfs were Lords of Addington at the period above mentioned, to suppose that this might be the dish in question." We give the receipt below literally from the *Ancient Cookery*, which is printed from a MS. without title and date, in handwriting of the early part of the XVth century, and is supposed to be a transcription from one much older. "Bardolf. Take almond mylk and draw hit up thik with vermage, and let hit boyle, and draue of capons braised and put thereto, and east therto sagre, clowes, maces, pyaes, and ginger mynced; and take chekys parboyled, and chopped and put of the skyn and boyle al ensemble, and in the setyngne doune from the fire, put therto a lytel vynegar alaid with powder of ginger and a lytel water of everore, and make the potage hanginge and serve hit forth." After all, however, we cannot persuade ourselves that this farrago is in any way connected with Dillegrount.

We may remark that the additional material which converts the Girunt into Malpigeroun is in some of these Records given as *agina*, seym, suet; but in the Cottonian MSS. to which we have referred above, it is quite plainly written *sanguineum*. *Hasia* we believe to be corrupt, but we know not how to amend it. Du Cange gives nothing nearer it than *Hasia, recens nulla frustum*, and he adds a tennure held by presenting to the King *unam hasiam porci pretium ii. cum fugaverit in parco suo de Cornbirie*. Skinner has connected *hasia*, or *harsia*, with the Germ. *harrt*, *spina bubula aut nulla, frustum dori*; and he is inclined to trace them both to the Fr. *hasillus*, *viscera*.

The name Dillegrount is still a problem; girunt, gyroan, gerant, gerout, (it is written in all these ways,) may be corruptions of grout, the Fr. *groslet*, or *groslet*, the Ger. *grütze*, gruel. Mr. Taylor, in his *Glory of Regality*, wishes to form Dillegrount by prefixing the French *Del*. Others have imagined that the *Girout* or pottage was flavoured with the herb Dill. Of its composition at present we cannot speak with certainty. The Manor of Addington, in 1807, passed into the hands of the late Archbishop of Canterbury, who accordingly, at the Coronation of George IV., performed the Service by deputy. The Dillegrount, be it what it might, was prepared in the King's Kitchen; and his Majesty, (as might be expected,) following the example of Charles II. in the like circumstances, (Aubrey, *Ant. of Surrey*, ii. 41.) did not taste it. The Etymology of Malpigerum is yet more obscure than that of Dillegrount. The geyron or girunt, evidently is the same in both; but we have nothing more plausible to offer than that the two other syllables may have some connection with an ancient dish (mentioned in the above-named Receipts published by the Society of Antiquaries) called Mawme. The word is sometimes written Mawpigeroun.

GROUTHEAD, } "Fr. *grosne-tête*. It is a *une*
GROUTHEAD, } grosse teste. It is a very block-
head, grouthead, joulthead." Cotgrave.

A great or grog head or knoll; a thickhead.

* Sir Robert Aguilon was Sheriff of Sussex, in the reign of Edward III. He married Margaret Countess of the Isle of Wight, by whom he had two daughters; one of whom married Jean de Sackville, ancestor of the Dukes of Dorset; the other married Hugh Bardolf, and had for her portion the Manor of Addington.

† *Domesday Book*, where it is called *Edintone*.

‡ Mr. Lyons has not translated this entry by any means literally, nor has he cited the *Lillo* correctly; it is 23. a, and the words run as follows: *Willelmus Aguilon tenet quendam terram in Villa de Addinton et seynantibus faciendis hasia in capone suo, Regis die Coronationis sua vel aliquo pro eo debet facere frustum quiddam quod vocatur Girunt et si apponatur seym tum vocatur Malpigeroun.* There is no attempt at punctuation in the original, and, therefore, it is by no means clear whether the deputy was to be employed to make *hasia* or *Girunt*.

GROUT.
— GROUT.
HEAD.

GROWTH.

HEAD.

GROW

From May to mid August, an hour or two,
Let Patch sleep a snatch, however ye do it,
Though sleeping one hour refresheth his song,
Yet trust not Rob Groathead, for sleeping too long.
Tamer. Five Hundred Points, &c. May's Husbandry, st. 32.
Wise. That same dwarf's a pretty boy, but the squire's a great-
noble.

Hemmett and Fletcher. The Knight of the Burning Pestle, act. ii.

GROW, } A. S. *grow-an*; D. *groegen*; Ger.
GROUW, } *gru-nen*; Sw. *gro.* This word, as early
GROWING, } applied to vegetable nature, and gra-
GROWTH, } dually extended to other usages, is
thus interpreted by Kilian, *virere, virevere, crescere, frondere, frondescere, florescere, vernare, vigere, egrotari, adolescere, crescere.*

To be or become *green*, verdant or vigorous, to bud, to germinate, to bear or bring forth leaves; to bloom, to flourish, to bear or bring forth flowers; to spring, to sprout, to be or become strong, to vegetate; to advance in youth; to increase.

To advance, to proceed, to improve; to enlarge, to magnify, to amplify, to augment.

And by *grow* but *growth* God all behest.

Piers Plowman. Vision, p. 211.

And he seith, this thing I schol do: I schol throwe downe my herbes; and I schol make grette, and thidir I schol gedere thiings that growen to me in my goodis.

Wyclif. Luk. ch. vi.

Let it still on the flower sit
And let it grow till it amended be
And perfectly come to beaute.

Chaucer. The Remant of the Rose, fol. 130.

For veld in felds groweth any corse
But if some weuld spring up there among.
Id. The Story of Tactel, part ii. fol. 392.

Where lawe faileth, error groweth,
He is not wise, who that so throweth.

Gower. Conf. Am. Prologues, fol. 4.

For man of soule reasonable
Is as an angel reasonable,
And like to beast he hath feyng,
And like to tree he hath growyng.

M. B. fol. 7.

For the miserable riche person, the more that he encreased in riches, the more he demereth in frutes, and groweth in comenies to his damage.

Golden Boke, ch. xxix. ep. M. R.

To whom [woman] of nature is given a more thicke and more large growyng of herbe, than to the manne, that she, which is contrary to her husbande, might not at any time lacke a vayne.

Udall. Cornutus, ch. xi.

A grasse of so small growe, so much good fruit to bring,
Is welcome herbe, at never use, it is so rare a thing.

Francis Bacon. On the Death of Master Duns.

Besides her modest countenance he saw
So goodly greve, and full of princely aw,
That it his rearing fence did reforme,
And lesser thoughts to lawfull bounds withdrew;

Wherby the passion grew more force and faise,
Like to a stubborn sterde whom strong hand would restraine.
Spenser. Faerie Queene, book i. can. 6.

Concord she cleped was in common reed,
Mother of blessed Peace and Friendship trew;
They both her twins, both borne of heavenly seed,
And she herself likewise divinely grew.

M. B. can. 10.

Clio, O cease of Phoebus to inspire
Us for his stars with his holiest fire,
And let his glorious ever-shining rays
Give life and growth to our Elysian bays.

Drayton. The Muse's Elysium. Nymphs, fol. 3.

So pleas'd at first the towering Alps we try,
Mant o'er the vales, and seem to tread the sky,
Th' eternal snows appear already past,
And the first clouds and mountains seem the last.

But, those attain'd, we tremble to survey
The growing labours of the lengthen'd way.
Pope. Essay on Criticism.

And all this had been attended, for so long a course of years,
with the perpetual success of their affairs, by the growth of their
trade, riches, and power at home, and the consideration of their
neighbours abroad.

See W. Temple. On the Original and Nature of Government.

Not fairer grows the lily of the vale,
Whose bosom opens to the vernal gale.

Edmond. The Shipwreck, can. 1.

In 1688, Mr. Gregory King, a man famous for his knowledge in matters of this kind, estimated the average price of wheat, in years of moderate plenty, to be to the grower 8s. 6d. the bushel, or eight-and-twenty shillings the quarter.

Smith. Wealth of Nations, book i. ch. vi.

But form'd elastic, with inclining shade,
Their yielding stems each storey post evade;
So forest pines th' aspiring mountain clothes,
And self-erected towers the stately growth.

Brooke. Universal Beauty, book iii.

GROWL, v. } Ger. *grollen, marmurieren*; perhaps
GROWL, n. } formed of the common prefix *ge*, and
rollen, to roll, and consequently, to rumble.

Growl, the n. *growler*, and *growling*, though common in speech, are not so in writing.

Benighted wanderers, the forest o'er,
Curs'd the sun's dimming, and opening door;
While the giant mastiff, growling at the gate,
Afrighted the beggar whom he longs to eat.

Pope. Moral Essay 3.

His horrid mane he rears, he rous, he fires,
Expects his jaws, and darts upon the prize
The prize he rears, with a tremendous roar,
And, growling, rages in a foam of gore.

Pult. Virgil. Fædæ, book i.

Oh! when the growling winds contend, and all
The sounding forest fractur'd in the storm;
To sink in warm repose, and hear the din
Howl o'er the steady battlements, delights
Above the luxury of vulgar sleep.

Armstrong. Art of Preserving Health, book i.

GRUB, v. } Goth. *grub-an, fodere*, to dig.
GRUB, n. } *Grubbe*, a diminutive of *grub*; Ger.
GRUBBLE, } *grubelen*; q. d. (says Skinner) *fodi-*
GRUB-WORM. } *care*; to dig much or often.

To dig, to dig up; to keep employed or busy in the dirt; in dirty works or occupations, low or base pursuits.

CLASP. Builders of iron mills, that grub up leasds,
With timber trees for shipping.

Messenger. The Guardian, act ii. sc. 4.

The very stumps of oak, especially that part which is dry, and above ground, being well grub'd, in many times worth the pains and charge, for steady rare and hard works.

Evelyn. On Forest Trees, ch. iii. sec. 14.

And when the seas casting aside all hope and confidence to purge himself, stood all astonied, Payanus chanced to espie a shrub hard by, and caused it to be grubbed up, and so having by this kind of pleasant conceit chastised the purg, set him free.

Hallows. Ammans, fol. 294.

But being now deprived of the image of God, the soul grubbles here below, and instead of aspiring unto God, pitcheth its affections and thoughts only upon the creature, and this becomes sin and misery to it.

Hopkins. Sermon 11. fol. 479. On Repentance.

So that the grubs therein that breed,
Hearing such turmoil over head,
Thoughts surely they had all been dead,
So fearful was the jumbling.

Drayton. Nymphs, fol. 3.

The jelly Lather, reading him, began
To interpret scriptures by his Alceus,

GROW.

GRUB.

GRUDGE
—
GRUEL

"I eat dispute," the royal youth replies,
"The known perfection of your policies,
Nor in Achitophel yet grudge or blame,
The privilege that statesmen ever claim;
Who private interest never yet pursued,
But still pretended 'twas for others' good."
Lyrics. Absalom and Achitophel.

"Yet shame and honour might prevail
To keep thee thus from turning tail:
For who would *grudge* to spend his blood in
His honour's cause?" Quoth she, "a pailin."
Batter. Hudibras, part i. can. 3.

Grutching the English such a vessel they all joined together,
plundered the English of their ship, goods, and arms, and turned
then shore.
Dampier. Voyage. Anno 1683.

He lay under the lash of Secretary Williamson, who, upon old
grudges between them at Cologne, never failed to lay hold of any
occasion he could to censure his conduct.

Sir W. Temple. Memoirs from 1672 to 1679.

But had a man, by an easily wearied and observance of his
seeming thoughts, crushed those infant sharpnesses, those first dis-
gusts and *grudgings*, that began to soar and torment his whole mind;
he would have found the humour caribole and conquerable.

South. Sermons, vol. x. p. 227.

He expects that it should be paid to this poor on his account; not
sparingly nor *grudgingly*, but liberally and generously; for he is sure
a cheerful giver.

Waterland. Works. Sermon 13. vol. ix.

Nor *grudge*, Alexis, that the rural pipe
So oft hath staid'd the roses of thy lip.
Bonnie. Virgil. Pastorals, p. 2.

Trouble is *grudgingly* and hardly brook'd
While life's sublimest joys are overlook'd
Cooper. Charity

GRUDGEON, Sherwood writes *grudgions*; Cot-
grave (in r. *Redondage*) *grudgions*; Skinner *gurgians*,
which he thinks may be the Fr. *escourgeon*, from *escourre*,
creutere, "to thrash or sever corn from the chaff."
Cotgrave.

The coarse or gross portion remaining after the
finer meal is *shaken* through the sieve.

A lord, a miller? take your tail-dish with ye,
You that can deal with *gudgins*, and coarse flower,
'Tis pity you should taste what manchet steams.
Brouncker and Fletcher. The Maid in the Mill, act iii.

GRUELA, Fr. *gruau*; Low Lat. *grutellum*, a dimi-
nutive of *crutum*, i. e. *grout*, q. v. Menage and Spel-
man, *Gloss. Arch.*

Pottage of *grits*, *groats*, *ut grout*.

(Qd. Pandarus) ne drede the seuer a dele
For it shal be right as thou wilt deeme,
So thirte I, this eight shal I make it wele,
Or casten all the *gruel* to the fire.

Chaucer. The third Booke of Tristram, fol. 170.

His persecutions appeareth in that Daniel saith, Praise to thy ser-
vants these 10 dayes with *gruel* & a little water.
Joger. Exposition of Daniel, ch. i.

Nor will I deal hypocritically, raise our poet; for I use not in my
private life to bid my cook, if any body by chance be present (curran
obis) to provide coarse victuals (as, *paties* *ex farina*, *gruel*, or the
like), and in *ore* *placenta*, but in his eat (or secretly) but his
buy me dainties.

Hobday. Juvenal. Illustration to the Eleventh Satyr.

But, though the very stinn arose
With grateful odour to his nose,
One single sip he vomit'd out,
The *gruel* was no woman's meat.
Lloyd. The Satyr and the Preller.

GRUFF, } D. *gruff*. Apparently contracted, say, a
Gaufruf. } Lye, from *geruh*, *gerer*; i. e. the prefix
ge. and *ruh*, *rug*, *hruh*, *hrudge*, rough.
Rough, met. applied to voice, looks, or manners.
Rough is the past participle of *ref-an*, to rive, and
hence *gruff* (w. a rift, u place riven, rove, or torn
open) is also applied, as in the Letter from Locke, to
pits or mines.

Then, after some *gruff* mattering with himself,
Cried, "Fy, fy, fy, how coarse that skilful thing!"
King. The Skiffet.

The barometer I had from you was conveyed safe into the coun-
try, and as soon as it came to my hands, I rode to Mineoep, with
an intention to make use of it there in one of the deepest *gruffs*
(for so they call their pits) I could find.
*Boyle. General History of the Air, vol. v. p. 655. Letter from
Locke.*

The form of Mars high on a chariot stood,
All sheath'd in arms, and *gruffly* look'd the god.
Levens. The Tachid of Statius, book vi.

GRUM, adj. i. e. *Grim*, q. v.

The bird's confederates they stare,
And cry'd, "O, what gentle and cool fate
For once be just and true!"

Quoth he, and looking wondrous grim,
"Behold my paws, the word is doom;
And so, Monsieur, adieu!"
Yalden. Fable 2. The Lion's Treaty of Portinus.

GRUMBLE, v. } Fr. *grommeler*; D. *grommen*,
GRUMBLER, } *grommelen*; probably from ge-
GRUMBLING, } and *rummelen*, to rumble; which
GRUMBLINGLY, } Skinner thinks a *sona factum*.
To make a confused noise, as of rolling or rumbling.
It is classed by Wilkins with *grooming*, q. v.

Tickled with rare art
Thou tattle strange (each breathing in his part)
Most kindly do fall out, the *grumbler* base
In early groans divides the treble's grace.
Crashaw. The Delights of the Muses. Mancel's Duet.

But the unwillingness to sin, that is in the animal, or moral man,
is nothing else but a serving sin has a *grumbling* servant, or like the
youngest son of the farmer to the gospel; he said he would not, but
did it for all his sorry words.

J. Taylor. On Repentance, ch. viii. sec. 5. fol. 783.

Puck, guggle-ey'd *grumbler*ies.
Ben Jonson. Every Man out of his Humour, act v. sc. 5.

Like curs, our Critics hunt the Poet's fault,
And feed on scraps reluk'd by every poet;
From the old Thracian dog they learn'd the way
To snarl in want, and *grumble* o'er their prey.
Past. To Mr. Spence.

I thought fit to put my nephew Rupert in that place; which will
both save me charge, and stop other men's *grumbles*.
*King Charles I. Letter to his Wife, May 4, 1645. In Lottow,
vol. iii. p. 213.*

What spirits were his! what wit and what whim,
Now breaking a jest, and now breaking a limb!
Now ranging and *grumbling* to keep up the ball!
Now teasing and teasing, yet laughing at all.
Goldsmith. Retaliation.

Peace to the *grumblers* of an evanes Age,
Vapid in spleen, or brist in frothy rage.
Beattie. Epistle to Mr. Blacklock.

Father-in-law has been calling me whelp and heard this half year.
Now if I please, I could be so revenged upon the old *grumbler*-
trader.

Goldsmith. She Stoops to Conquer, act i. sc. 2.

They speak good German at the Court, and in the city; but the
common and country people seemed to speak *grumbly*.
Brown. Travels, p. 156.

GRUFF
—
GRUM-
BLE

GRU-
MOUS.

GRUMOUS, } Lat. *grumus*; Fr. *grume*, *gru-*
Grumousness, *grumeus*. The Lat. *grumus* is applied
to a collection or concretion of parts; also to things
minute, but which have been formed by the coalition of
things minute.

Concrete, coagulated, clotted.

But, having for this purpose exposed some serum of human blood
to cold air, in two freezing nights coarsely, the serum was not
found to congeal, though some *grumous* parts of the same blood did,
as has formerly been noted.

Blythe. Natural History. Of Human Blood. Appendix to Part 3.

The cause may be referred either to the coagulation of the serum,
or *grumousness* of the blood, *Warman. Surgery.*

The first race, by the daily loading of the hawk, would probably
find a small *grumous* tumour to be formed in the flesh of that part.
Foley. Natural Theology, ch. xxiii.

GRUNSEL, A. S. *grund* and *tyl*. See **GROUNDSEL**.

Next came one
Who mourn'd in earnest, with the captive ark
Maid'd his brain image, head and hands to off,
In his own temple, on the *grunsel* edge,
Where he fell fast, and sham'd his worshippers.
Milton. Paradise Lost, book 4.

I saw him when with rage tempestuous sway
He dash'd and broke them on the *grunsel* edge;
The pavement swam in blood, the walls around
Were splatter'd o'er with brains.
Adrian. Part of the third Fovd.

GRUNT, } A. S. *grun-an*; Fr. *gronguer*; It.
Grunt, n. } *grugnare*, *grugnare*; Lat. *grunire*.
GRUNTING. } *Grunt* seems to be the same word as
gron, or formed upon its past participle *gront*; and
somewhat differently applied, ac.

To *gron*; like a hog.

Ho kyng Edmond's wyff was, & wyfines hat,
Ho soot ys sward & grante.
R. Gloucester, p. 308.

Some *grunts* like a horse, some cackles like a hen, or a jack
daws. *Wile. The Art of Rhetorique, fol. 223.*

But he had not so soon done of Hercules' cup, but that he
gave a *grunt* as though he had been stricken to the heart.
Brende. Quatuor Curia, book 1. fol. 299.

Who would these fudles heare
To *grunt* and sweat under a weary life,
But that the dread of something after death,
The undiscovered country, from whose bourn
No traveller returns, pencils his will,
And makes us rather bear those ills we have,
Than fly to others, that we know not of.
Shakespeare. Hamlet, fol. 265.

Yet still did boast
In his deep trough for snail, as he was wont;
Cud'd all in lathsome mire; no word; Gryll could but *grun*.
P. Fletcher. The Purple Island, can. 7.

And thereupon followed so cruel slaughter, that nothing was heard
but *grunting* and groining of people, as they lay on heapes ready to
die, wallowing together in their own blood.

Holinde. The History of Scotland, Anno 1531.

His bristled back a trench impl'd appears,
And stands breasted like a field of spears;
Froth lifts his chops, he sends a *grunting* sound
And part he charms, and part befores the ground.
Dryden. Oed. Metamorphosa, book vii.

Lament, ye swine, in *grunting* spend your grief,
For you, like me, have lost your sole relief.
Gay. The Shepherd's Week. Past 5.

These speeches were composed of short sentences: to each of
which two or three old men answered, by nodding their heads, and
giving a kind of *grunt*, significant, as I thought, of approbation.

Cook. See-mt Pygmy, book iii. ch. viii.

GRUS, from the Greek *γρῦς*, a Crane, Ray; *GRUS.*
Crane, Pen.; in *Zoology*, a genus of animals belonging
to the family *Cultrirostris*, order *Grallae*, class *Aves*.

Generic character. Beak compressed, thickish,
straight, as long or longer than the head, elongated at
the point into a cone flattened at the extremity; the
lateral edges of the upper mandible deeply grooved,
the ridge sharp; nostrils in the middle of the bill
pierced from side to side through the grooves, concave,
elliptical, closed posteriorly by membrane; ophthalmic
regio and lore feathered; root of the beak or vertex
bare, or covered with nippie-like skin, or crested; legs
long, and strong, unfeathered to some distance above
the knees, and scutellated; hind toe short, hardly
reaching the ground; of the front toes, the middle and
outer connected by a short membrane, the inner free;
nails short and flatish; cæcum single.

The individuals composing this genus were included
by *Lionæus* among his *Ardeæ*; in which, however, the
gnpe is deeply elicit, extending as far as the eyes, the
hind toe resting almost entirely on the ground, and the
claws short hooked; in all which points the *Crane*s
decidedly differ. These circumstances do not, how-
ever, escape the attention of our countryman Ray, who,
among other of the characters of his *Herons*, mentions
that *digitis præsertim posticus longissimus, ut in fluvio*
fœrmis stare possunt; ungues validi et adunci, medio
ab interiore latere serrato, ad angullos alique labrica
fœrmis retinenda. To him, therefore, rather than to
Pallas, belongs the right of having established the two
genera. The flattened form of the nails of the *Crane*s
also indicates that they are not predaceous, which a
knowledge of their habits proves to be the fact, the
principal part of their food consisting of vegetable sub-
stances, although occasionally they feed on insects,
worms, and reptiles.

*Crane*s are found in all parts of the world, but are
migratory, preferring the Southern climates during
winter, and the Northern whilst the summer lasts. In
their progress they assemble in large groups; and,
forming themselves into circular, triangular, or wedge-
like figures, rise to so great a height in the air as to be
hardly visible, but their flight is discovered by the
loud noise they make. *Cuvier* has divided them into
two kinds, from the length of the beak.

a. *Crane*s with the beak longer than the head.

G. *Cinerea*, Beckstein; *Ardea Cinerea*, Lin.; *la*
Grue, Buff.; *Common Crane*, Pen. About three feet
ten inches in length, and ten pounds in weight; general
colour, ash grey; throat, front of the neck, and occiput
deep grey; forehead and lugs covered with black bris-
tles; summit bald and red; in the old birds a white
patch behind the eyes and on the side of the neck;
primaries black; some of the secondaries long, unweb-
bed, and curled at the end, capable of erection or de-
pression; when depressed they hang over and cover
the tail, which is ash coloured and tipped with black;
beak greenish black, inclining to horn colour towards
the tip; legs black. Native of the marshy plains of
the East; common in the North; rare in England,
though formerly found there, as *Willoughby* mentions a
penalty of twenty pence for destroying an egg of the
Crane.

In consequence of the regular migration of these
birds, they were known to the Ancients as Birds of
Scythia and Birds of Libya, according to the route they

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took either from the North or South. They are said to be long-lived, and one is mentioned as having reached forty years of age.

G. Americana, Vieillot; *Ardea Americana*, Lin.; *la Grue blanche*, Buff.; *Hooping Crane*, Pen. About five feet in height; general colour white, the primaries and a triangular spot on the back of the head black; head covered with a red callous skin, which, as well as the cheeks, is studded with black hairs. It is found in North America, from the Florida to Hudson's Bay; is extremely courageous, and, in defence of its young, will attack either dogs or men.

Cuvier considers the *G. Gigantea*, Vieill., and *G. Leucogeranus*, Phil., to be the same species as the last.

G. Canadensis, Tem.; *G. Fusca*, Vieill.; *Ardea Canadensis*, Edwards; *Brown Crane*, Lath. About five feet in height; general colour brown, clouded with ashy grey; sides of the head and neck white; head rose colour, and almost bare; alar quills blackish brown, striped transversely with whitish ash. Found between Hudson's Bay and Mexico, and varies much in size. These birds rise and fall together, flying in circles, and striking the air very violently with their wings; their cry is more harmonious than that of other Cranes.

G. Torquata, Vieill.; *la Grue à collier*, Buff.; *Collared Crane*. Of less size than the Common Crane, with a bright red collar edged with white around the upper part of the neck; primaries black; beak and legs dusky green. This and the *G. Antigone*, or Indian Crane, are considered by Gmelin, Temminck, and Cuvier as the same species; but Buffon thinks it a variety of the Common Crane.

G. Carunculata, Vieill.; *Ardea Carunculata*, Gmel.; *Wattled Crane*. About the size of the Stork; the beak and wing-coverts grey; the quills, chest, and under parts black; top of the head bluish grey, the remainder of it and the neck white; under the beak band two wattles covered with small white feathers, opposite which the bill is red, but at the other part black. It is a rare species, and found in the South of Africa.

β. *Cranes with the beak not longer than the head.*

G. Paronina, Dumeril; *Ardea Paronina*, Lin.; *A. Balarica*, Brisson; *l'Oiseau Royal ou Grue Couronnée*, Buff.; *Crowned or Balaric Crane*. About four feet in height, and of elegant proportions; it has a black velvet-like patch on the forehead; the temples overspread with a white skin, the cheeks with bright flesh colour, and a tuft of silky-like yellow hairs, each of which is flattened, spiral, and terminated in a pencil of black threads on the back of the head, which it spreads at pleasure; the neck, shoulders, and back covered with feathers of a leaden blue colour, with tints of blue; the rump yellow; the under parts black; primary quills black, secondaries reddish brown; coverts white; iris white; beak and legs black. Native of the Western parts of Africa, from which it was brought in the XVIIth century; it feeds on vegetables and grain, and during the time of inundations it seeks after small fish, worms, and insects. It walks gently, but when its wings are extended, with the aid of the wind, runs very fast; its flight is high, strong, and long sustained. It perches in the open air to sleep like the Pheasant, and like it utters a shrill cry like a postboy's horn when it spreads its crest, from which circumstance the Africans call it the Herald of the Fetich; besides this it clucks

like poultry, but in a deeper tone. It is gentle in its manners, fond of notice, and at Cap de Verd is so familiar as to feed in the poultry yard. It sleeps on one leg, with the body sunk down, and the neck bent back, but at the least noise raises its head and advances with slow and measured steps.

G. Virgo, Dum.; *Ardea Virgo*, Lin.; *la Demoiselle de Numidie*, Buff.; *Demoiselle, or Numidian Crane*, Lath. Nearly as large as the Crowned Crane. The general colour ashy or bluish grey; the sides of the head, and the soft silky feathers covering the throat and upper part of the neck, black; from the corner of each eye extend back a tuft of delicate white feathers, which fall like locks of hair over the ears; the beak is green at the root, yellow in the middle, and red at the tip; the legs, feet, and claws black. Native of Africa, and occasionally found on the Southern coasts of the Black and Caspian Seas. The bird has acquired its name *Demoiselle* from the beauty of its plumage, its elegant carriage, and the numerous curtsy-like dips it makes as it walks along, which gives the idea of its intending to dance. Its cry resembles that of the Crane, but is more feeble.

See Ray, *Synopsis Avium*; Linnæus, *Systema Naturæ* a Gmelin; Pennant's *British Zoology*; Latham's *General History of Birds*.

GRUTCH. See GAVOOC.

GRY, Gr. γρύς, minimum; a word, says Lennep, formed from the sound; γρύξ γρύς, ne tantidum.

The tenth part of an inch.

The largest of all (these horry substances) was that on the middle finger of the right hand, when I saw him, which was three inches and nine grs long, and one inch seven lines in girth.

Boyle. Letter from Several Persons, vol. vi. p. 541.

GRYLLUS, in Zoology, a genus of leaping Orthopterous insects. The type of the family Gryllidae; originally established by Linnaeus, and restricted by Latreille.

Generic character. Hind legs proper for leaping, wings and elytra horizontal, the wings plaited longitudinally, and each framing in repose a kind of plate prolonged behind the elytra; tarsi of six joints; antennae setaceous, consisting of very numerous joints inserted between the eyes; tongue four-lobed, the two middle lobes very small; lip entire; the female with a prominent ovipositor.

The bodies of the Crickets are large, and nearly of the same diameter throughout; their head is large, vertical, and rounded behind. The males are provided with a small tambourine placed at the inner part of their elytra. They generally live on insects, and are often nocturnal. The most common species in this country is the *Gryllus Domesticus* of Linnaeus, figured by Roesei, *Jas.* pl. ii. fig. 12.

It is about three-quarters of an inch long, and of a pale brown colour; the elytra of the males are more elastic and dry than those of the females; and thus when the Crickets are desirous of letting the female know of their presence, they elevate their elytra so as to form an acute angle with their bodies; and by rubbing the one against the other by a very quick movement produce the peculiar noise which has given them their common name. By many persons these insects are regarded with superstitious fear; while others, as the Spanish cottagers, rear and feed them with care, in small cages placed on the sides of their fire-places, for the sake of their melody. The females lay their eggs

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GRYLLUS.

GRYLLUS, about November, in cracks in walls; these eggs are hatched about the twelfth day, and the young undergo three transformations, which occupy about four months, before they acquire their fourth complete form. This kind of Crickets lives in houses, especially near fires, as in kitchens and bakehouses. They remain hid in cracks in the walls during the daytime, in the night they sall forth in great numbers in search of food, which chiefly consists of other kinds of insects and even their own young. They have become very common in and near London, where they have nearly extirpated the Common Black Beetle, (*Blaps Mortuaria*), and are now waging an almost continual war with the Cockroaches; but as these insects are nearly of the same power, sometimes one and sometimes the other gains the advantage, when the fallen enemy is sure to be destroyed.

The other English species, which is rare, is the Field Cricket, *Gryllus Campetris*, much larger than the former, and of a darker colour and a pale yellow at the base of the wing cases. The females lay their eggs, which are very numerous, sometimes amounting to 300, in the month of July; they hatch on the fifteenth day; the young feed on tender herbs and their roots; they live in holes under ground, only appearing in fine sun-shiny days. They are distinguished from the perfect insect by being wingless. The last transformation takes place in July or September, when they are commonly heard, but seldom seen, emitting their monotonous cry in dry sandy heaths and pastures which are exposed to the sun. In France, where they are much more plentiful, the boys hunt them, after the manner of the Ancients, by putting into their holes an ant attached by a hair; the Cricket seldom fails to follow it, and is thus caught. Indeed they are so easily induced to leave their holes that the French have a proverbial expression, *Sot comme un Gryllon*.

GUADALOUPE, one of the French West India Islands, forming part of the group known as the Windward Islands. It was discovered by Columbus in 1493, but remained in the possession of its native Indians for nearly a century and a half before the Europeans settled upon the island. In 1635 a party of French began an establishment, and contended for some years with the natives; subsequently the colony was plundered by pirates, and exposed to the outrages of privateers. During the first half of the last century, Guadalupe advanced rapidly in prosperity. In 1759 it was taken by the English, but was restored to France at the general Peace in 1763. The island flourished until the French Revolution, when it became the seat of war, pestilence, and almost of famine. The celebrated Victor Hugues dispossessed the British of the hold they had acquired in Guadalupe in 1791, and it remained in the hands of France until 1810, when it was taken by General Beckwith. In 1812 Great Britain ceded Guadalupe to Sweden, but no transfer of possession took place; and on the conclusion of the war in 1814, Sweden consented that the Island should be restored to France; under the Government of which Power it now remains.

Guadalupe is situated 40 miles South-East of Antigua, near the 16th degree of North latitude; and consists really of two Islands nearly equal in size, divided by a narrow channel, called the Salt River, about six miles long, and in some places scarcely 30 yards wide.

The part to the North-East of this channel is called *Grand Terre*; and that to the South-West, *Basse Terre*. The Salt River communicates with the sea at each end by a large bay; that on the North, called the *Grand Cul de Sac*; and that on the South, *Petit Cul de Sac*. Both divisions of the Island are of volcanic origin, and are covered with rugged mountains, particularly Basse Terre, in which the volcano *La Souffrière* rises to a great height, and continually throws out thick black smoke mingled with fire.

Before the year 1738 the Island was very subject to volcanic earthquakes; but about that time the crater of *La Souffrière* enlarged, and the violence of the shocks was in consequence diminished. In 1743, again, those orifices closed, but at the same time a great number of narrow crevices were formed, through which the smoke and heated air is continually discharged. Guadalupe is unquestionably comprised within the volcanic region of South America. Hot springs, exactly resembling those on the shores of Cumana and the Caracas, are found in the Western coast of Basse Terre. Immediately above the spring, which is about eight fathoms from the beach, in four feet of water, the sea is hot enough to boil eggs and dress fish. The sand of the shore in the same quarter has a high temperature a little below the surface. From the summit of *La Souffrière* can be discerned St. Christopher's in the Northern, and Martinique in the Southern horizon, with all the islands which are situated between them, forming an unvaried prospect. The mountain, probably 6000 feet high, is a rugged heap of trap rocks, with an irregular plain on the summit of volcanic ashes; a few thorny shrubs are the only vegetation which clothes its sides; but a great number of streams run down its flanks, and increase the fertility of the soil below. Basse Terre, which is properly called Guadalupe, is the best watered of the Caribbean Islands. A few years ago a human skeleton was found on the strand near the mole, completely incrustated with sea-shells, in such a manner as to form a compact mass; it was at first regarded as a true petrification; and an account of the fossil man of Guadalupe is given in the *Philosophical Transactions* for the year 1814. More accurate examination, however, has proved it to be only a recent concretion. (See *Transactions of the Linnean Society*, vol. xii.)

The productions of Guadalupe are the same with the other West India Islands. The *Capivi* tree, which is a native of Guiana and Brasil, appears to have been early carried to this island. In 1810 the exports consisted of 12,700,437 lbs. of sugar; 1,334,387 gallons of rum and molasses; 2,661,726 lbs. of coffee; 112,208 lbs. of cotton; and 2162 lbs. of cacao. In 1812, according to official returns, the population was as follows: 12,747 whites, 94,328 slaves, and 7764 free persons of colour: total, 114,839 persons. The two parts of the Island contain an area of about 550 square miles. The central part of Guadalupe is situated in latitude 16° 20' North, longitude 61° 30' West of Greenwich.

The *Saintes* consist of three small Islands off the South-East end of the Basse Terre; beyond them lies the island of *Mariegalante*, of a circular form, and about 14 miles in diameter, lying 15 miles off from Guadalupe, and due East of the *Saintes*. It is very fertile in sugar, coffee, cotton, &c. and contains about 14,000 inhabitants, of whom 10,000, or 11,000 are slaves. *Desada* lies 12 miles North-East of the eastern extre-

GUADA-
LOUPE.

Historical
Sketch.

Divisions.

Productions.

Population.

Saintes.

Mariegalante.

Desada.

GUADA-
LOUPE.
—
GUADA-
LAXARA.

myth of the Grand Terre; it is 10 miles long and five miles broad; contains about 1000 inhabitants. All these islands are dependencies of Guadalupe, and have generally followed the fate of that island.

A singular instance of ignorance or carelessness is mentioned by Sir Hans Sloane, in a Letter to Dr. Charlett, dated April 26, 1707, and printed in (Aubrey's) *Letters from the Bodleian*, (p. 165.) When Sloane published his *History of Jamaica*, the engraver, who is represented to have been one of the best of that time for maps, in laying down the West Indian Islands, entirely omitted Guadalupe. The error was afterwards amended.

GUADALAXARA. An important and extensive Province or State of the Republic of Mexico, which, with Zacatecas, before the Revolution, formed the Kingdom of Nueva Galicia. It extends from the 19th to the 24th degrees of North latitude, and from the 101st degree of West longitude, or about the centre of Mexico, to the Pacific Ocean, by which its whole Western frontier, for 369 miles, is washed. Sonora and Nueva Biscaya bound it on the North; Zacatecas and Guanajuato on the East; and on the South Valladolid or Mechocacan complete its limits, which comprehend a space of 118 leagues in length, by 110 in breadth.

Guadalaxara was formerly the seat of a Royal Audience, or Supreme Court of the Indies, established in 1548, which governed more than one half of Mexico. It has been called the Portugal of New Spain; but though it is twice the extent of its prototype, it has not more than one-fifth of its population, on a surface of 9612 square leagues.

The Western side of Guadalaxara being a vast portion of the Mexican Andes, partakes of their grandeur, and embraces considerable ranges of their arms and branches, rising to immense altitude. Most of this Western region is covered with ancient and untenant forests. The Eastern side is a portion of the declivity of the great plain of Anahuac, and is therefore very high and temperate. The sea-coast is unhealthy and hot; but as the land rises rapidly from the Pacific, Guadalaxara enjoys, in general, a pure and wholesome climate.

The mountain ranges of the interior have not yet been well described by any intelligent traveller, but towards the coast of the Pacific they are better known. It is there near the Southern boundary of the State that the great volcano of Colima presents itself as one member of that singular chain of fiery mountains, which, at similar intervals, appears on the 19th parallel of latitude from the Mexican Gulf to the volcanic cone of Revillagigedo in the Pacific Ocean. Colima is isolated from the neighbouring chain, and rises to the height of 10,000 feet above the ocean; its crater continually ejecting smoke and ashes. Dampier, who saw it, observes that it has two sharp cones or peaks which were in continual action, and occasionally sent forth volumes both of smoke and flame. Though at so great an elevation the summits are rarely covered with snow, excepting when the North wind blows, and causes it to fall in the mountains near it. Of the geological features of this volcano, and the country in its vicinity, no good account has been yet given.

The road from Mexico to California runs through the Province of Guadalaxara, and is reckoned by Chappe D'Auteroche, who travelled over it, at about 190 leagues in length. "The further you go from Mexico,"

that spirited traveller observes, "the fewer habitations you meet with, and the road is often very rough, dangerous, and full of precipices. In most places where we stopped, we hardly found bread; and every thing in that part of the country wears the face of the most pinching poverty. Eight days after we had left Mexico, we arrived at Guadalaxara. This is a considerable Town and a Bishopric. We rested two days in this place; it was what I greatly wanted, after a journey of a hundred leagues, upon sorry mules, in bad weather and on detestable roads. The ninth we went from Guadalaxara, and lay at a sugar-house, called Mutchilité. This place is surrounded with mountains piled up, as it were, one above another, which makes it a frightful situation. From the middle of a rock, on the loftiest of these mountains, a spring gushes out, which, falling 200 feet perpendicularly upon another rock below, forms a cascade, or sheet of water, which strikes the beholders with terror and admiration. It is impossible to conceive a more frightful and dangerous road than that which we travelled for near five leagues after we left Mutchilité; this road, which is hardly four feet wide, is cut on the slope of a mountain that rises almost perpendicular; the road is about half way up, so that on one side you are hemmed in by the mountain, and on the other in danger of falling down such deep precipices, that in some places you hardly discern the tops of the tallest fir-trees in the vale below. To mend the matter, in this narrow pass we unluckily met a caravan of mules going the contrary way. What to do we did not know, and were much afraid for our mules that carried our larger instruments; however, we got clear of them, and soon came to a pretty good road, which brought us in the little town of Tapique, where we only stopped to eat our dinner, and hastened to San Blas, where we arrived the next day, April 15, 1767, after spending 28 days in crossing Mexico." Such was the nature of a journey undertaken in the noble ardour of a mind devoted to science, and these were the least of the dangers to be encountered, for bands of fierce and untamed Indians held the country in awe; the Viceroy therefore sent a guard of soldiers with the travellers to defend them from these troops of unconquerable nomads, who, whenever they find themselves the stronger party, attack and murder the Whites or Creoles, or at the least strip them, and, tying them to trees, carry off their baggage and mules into their fastnesses, known to none but themselves, leaving their victims to a lingering and dreadful death.

Guadalaxara possesses vast quantities of minerals, Mines. but its silver mines have not yet become so celebrated as those of its Northern and Western neighbours, probably owing to the thinness of its population and its distance from the Capital. Five principal mining stations have been enumerated by modern statistical writers, the chief of which are *Copala* and *Bolonia*, which are of great value; the veins of silver existing mostly in primitive and transition rocks, at an altitude of from 3900 to 9840 feet above the level of the sea. Next to Copala and Bolonia in richness are those of *Arientos de Ibarra*, *Huastipaqueillo*, and *Guichichila*. Very little information to be depended on is, however, extant on the subject of the mines of Guadalaxara, which may become of more value when the access to the interior is improved by means of its water communications.

The whole State is crossed from East to West by Rivers

GUADA-
LAXARA.

Boundaries.

Face of the Country.

Climate.

Mountains.

Volcano of Colima.

Road from Mexico to California.

GUADALAJARA.

Santiago.

Bayona.
Colima.

Lake Chapala.

Population,
resources,
&c.

City of Guadalajara.

the great river Santiago, which rises near the city of Tolonco, not far from the Capital of Mexico, runs through the State of that name, and, after forming the frontier of the important Provinces of Guanajuato and Valladolid, waters the Lake of Chapala, and, pervading the whole breadth of Guadalajara, joins the Pacific at the Points of San Blas. It bears the name of *Lerma* till it enters the Northern extremity of Lake Chapala; after which it is called *Rio Grande*, a name which it well deserves. Its Mexican name is *Tobolatan*. It discharges itself, after forming a very large delta, into the Pacific, opposite the Islands called *Las Tres Marias*. D'Anville calls this noble river, the extent of whose course must be above 500 or 600 miles, the *Baranto*, and in the *Edinburgh Gazetteer* it is mentioned by that name. The other rivers of this State, of most note, are the *Bayona*, which forms its Northern limits, and the *Colima* on its Southern extremity: both of these are small.

The next great feature of this Province is the fine expansion of the Rio Grande, named Lake *Chapala*, nearly 100 miles in length by about 30 in breadth, embosomed in the chain of the Mexican Cordillera, which circles round it at some little distance. It contains two large and many small Islands, and appears to be the great deposit of the waters from the Andes, as there are no large rivers excepting the Lerma in its neighbourhood. It is, however, still little known to Geographers: at a short distance from it to the North, where the curvature of the Cordillera is greatest, is another lake, but of much smaller dimensions.

Guadalajara contained, in 1803, a population of only 630,500 souls, or about 66 to each square league; and these people, chiefly, two cities, six towns, and 322 villages. According to a Memoir of the last Royal Intendant of the Province, the value of the agricultural produce, in 1802, was £268,531 sterling; and the value of its manufactured produce was £722,351. Its chief productions are wheat, maize, pimento, cotton, and cochineal; all of which are brought to perfection by the climate in great abundance. Cattle, swine, and sheep, form a great part of its export trade to Mexico, and the mines furnished employment, previous to the war, for many hands, but they have been much neglected lately.

The Capital is GUADALAJARA, where the Governor, the Bishop, and the State Officers reside. Its situation is on the right bank of the Rio Grande, here called Equitlan by the native Mexicans, and Santiago by the Whites. There is a cataract and great rapid on it at the distance of 12 miles from the city, which would require much labour ere it could be rendered fit for the purposes of navigation. The city stands on a plain in 21° 9' North latitude, and 103° 2' 15" West longitude, and is watered by many streams, which flow into the great river. It is surrounded by mountains clothed with forests, and the plain is covered with luxuriant vegetation. So fertile are its environs, that the estate of the Marquess de Altamira alone sent annually, before the war, 4000 head of cattle to the Mexican market, with numerous flocks of sheep and herds of swine. This estate produces vast quantities of pimento, maize, &c., and has been computed to yield 40,000 dollars yearly from the cultivation of these articles.

Guadalajara is of a great extent, but its streets are unpaved, and mules are used almost exclusively in the carriages. It possesses a fine aqueduct, many Churches and Convents, with two Colleges, and eight great squares.

The people of this fine Town are noted throughout Mexico for their industry, and have many excellent artisans amongst them. There is a large manufactory of cigars, and the natives make a sort of jars of a fine scuted earth, which are eagerly sought after in Mexico. The gardens are very extensive, and noted for the luxury of their produce in fruit and vegetables. Its population has been estimated at 19,500, and it is stated that the Guadalajaraans are a well-made, handsome race, consisting of a few Whites, a great proportion of Mestizoes and Mulattos, and Indians. The Indians inhabit only the suburbs of the City, but the adjacent villages are chiefly peopled by that race alone. Guadalajara is 250 miles North-West of Mexico.

Acaposeta is a small Town on the frontier of Sonora, *Acaposeta*, and on the road from Mexico to the North-Western Provinces; it has within a few leagues of it the Mines of Frontal. Its site is in 22° 40' North latitude, and about 105° 42' West longitude.

Aguadules is in 20° 43' North latitude, and 103° 33' West longitude; 17 leagues South-West of the Capital, containing upwards of 100 families of Indians. Near it, to the North, is the Mine of *Atlixon*; in the South-West that of *Etzanlan*, *San Nicolas del Razo*, and *Guachinango*; to the West those of *Natividad*; and to the east *Amatlan*.

Agua Caliente is built in 22° 2' North latitude, and 101° 51' 30" West longitude; 140 leagues North-West of Mexico, and 35 from Guadalajara, on the great road from Mexico through Guanajuato in Zacatecas, Durango, and New Mexico. It contained before the war 500 families of Whites, besides many of Mulattos and the mixed castes. Its name points out the warm springs for which it is noted, two in number, about 30 feet distant from each other, and each affording an abundant supply of water, more than 33 degrees above blood heat, and strongly impregnated with copper. To the North-East, at a considerable distance, are the mines of *Ibarra* and *La Balena*. To the West, still more distant, are those of *Xulpa* and *San José de Guichichila*.

Colima is in 18° 54' North latitude, and 103° 20' West longitude; 450 miles West of Mexico, near the volcano of the same name. This little Town is on the Southern border of the State, and is built in a beautiful fertile valley, which is auriferous, but yields more profit from cocoa, cassia, &c. The valley is 24 miles in breadth, and reaches to the Pacific: 360 families of Whites, Mestizoes, Mulattos, and Indians, inhabit Colima. To the North-West of it are the mines of *Yerabuena*, and to the West those of *San Rafael*.

Lagos is near the borders of Guanajuato, in 21° 27' North latitude, and 101° 32' West longitude: 60 miles North-East of Guadalajara, on a plain noted for its abundant produce of wheat.

La Purificación is in 19° 25' North latitude, near the coast of the Pacific and port of Natividad: in the North-West of it is the mine of *Tepeutilan*.

San Blas, though a mere village, is becoming a place of much importance. It is in 21° 32' 48" North latitude, and 105° 15' 33" West longitude, at the Southern mouth of the Rio Grande de Santiago. Here all vessels from California and the other Northern ports anchor; and here the State dock-yards of the West are situated. The climate is dreadfully hot and unhealthy, so that the Government officers reside generally at Tepic, which is much higher ground. The magazines and dock-yards

GUADALAJARA.

La Purificación.

GUADALAJARA. — were on a considerable scale when the royal Spanish navy refitted at San Blas; and in the vicinity there are all kinds of timber fit for shipping. Here there is now generally an English man of war stationed.

GUALIOT. *Santa Maria del oro* is in $21^{\circ} 22'$ North latitude, and $104^{\circ} 2'$ West longitude, and also on the road to San Blas, being the town preceding Tepic: near it are the mines of *Elina*, *Santa Fe*, and *Aquitapico*.

Tecolotan. *Tecolotan* is a Town amidst the mountains to the West of Lake Chapala, and in $20^{\circ} 15'$ North latitude. To the South-West of it is the mining station of *San Joaquin*.

Tepic. *Tepic* is in $21^{\circ} 36'$ North latitude, and $104^{\circ} 45'$ West longitude; 97 miles North-West of Guadalajara. It is the Capital of a district of the same name, and is 344 miles North-West of Mexico, being the last town on the great road from the metropolis to the port of San Blas.

Tenquila. *Tenquila* is on the great Western road to San Blas, in about $20^{\circ} 45'$ North latitude, and not many miles from the Capital. South of it are the mines of *Analeo*; and proceeding Westward along the great road, are those of *Copala* and *Aguatancillo*; to the North of which are those of *Guelotlan* and *Hosotipagullo*.

Other mines. The situations of the most productive, or best known silver mines of this State have now been given, except those of *Tecmatlan*, which are to the North-West of the Capital, with those in the same direction, but more distant, of *Santa Maria de la Yezca* and *San Domingo* on the Rio Grande. The mines of *Bolanos* are on the ridge of the Cordillera, in $22^{\circ} 10'$ North latitude, and about $103^{\circ} 25'$ West longitude, and near the central part of the State. South-West of them, but at some distance, are those of *Santa Rosa*.

GUALIOT, (GUALIYAR, or GUALIAR,) the Capital of Daulat Râo Sindhiy, and one of the strongest fortresses in India, is in $26^{\circ} 15'$ North latitude, and $75^{\circ} 1'$ East longitude, on the summit of a hill rather more than a mile and a half long, but only 300 yards broad. Its sides are almost perpendicular, and 342 feet above the plain in the highest part. It is defended by a stone parapet close to the edge of the precipice, and was deemed impregnable till taken by escalade, under the command of Major Popham, in 1780. The Town is large and populous: many of the houses are built of stone, from the ferruginous schistose mountains rising like an amphitheatre round it. Large natural excavations within the fort form excellent tanks, and furnish a never-failing supply of water. A considerable trade is carried on in cloth and indigo. It was first taken by the Muhammadans in A. D. 1197, and again reduced by Sultan Hetmish in A. D. 1235. Under Humâiyûn, in A. D. 1543, it was surrendered to his General, Shirkhân, the Afghan; a manifest evidence of its not being so impregnable as was supposed. It was the Capital of a *Serkâr* under Akbar, (*Agén Akberin*, ii. 215.) containing 12 Mahants, and yielding a revenue of 29,683,649 dâms (£1,286,818.) In the early part of the last century it fell into the hands of the Râná of Gohad, and was restored to him when taken by Major Popham, for the Marhattas had previously taken it from him. It was treacherously kept by the Commander under Amháji Ingliás, who had engaged to surrender it to the British, but was finally evacuated on the 5th of February, 1804. In 1805 it was abandoned by the British Government, and came into possession of Daulat Râo Sindhiy, who has since held his Court in its immediate neighbourhood.

Hamilton's *Hindustan*, i.; Hamilton's *Gazetteer*; GUALIOT. Tieffenthaler's *Beschreibung von Hindostan*, i. 132.

GUAMANGA, a Province of Peru, bounded on the North and North-East by Guamta, the uninhabited Countries near the river Apurimac, and by the State of Guancavelica; on the East by the same Countries, and by the State of Cuzco; on the West by Castro Vireyna; and on the South by Vilcas Illimau.

It is situated on the Eastern flank of the central Cordillera of the Andes, and is therefore temperate and generally well inhabited; but as the country descends to the Apurimac on the East, the climate becomes hot, and the population decreases.

The lands of Guamanga are well cultivated, and, where not elevated, yield a great quantity of wheat, and embrace much pasture; great part of the country is, however, woodland and forest, tenanted by jaguars and reptiles. Some very rich silver mines are said to exist in its confines; but in 1789, when Helms visited them, they were overflowed, and the people were uselessly endeavouring to free them of water by means of common pumps.

Its chief Town is *Guamanga*, situated 176 miles City of North-West of Cuzco, and 188 miles South-East of Lima, in $12^{\circ} 50'$ South latitude, and $77^{\circ} 56'$ West longitude, in a wide and beautiful plain, watered by a large river, which is one of the sources of the Marañon, or Amazon. The climate of this city is very healthy, which renders it a pleasant residence, particularly as its houses are well built of stone, and equal in point of accommodation to any in Peru. It was founded by Pizarro in 1539, and was called San Juan de la Victoria, in memory of the precipitate retreat which Menco Capac made when the armies of Peru and of Spain were drawn up for action. Pizarro built the town to keep up the communication between Lima and Cuzco. This city is decorated with fine squares, gardens, and walks; and is the see of a Bishop, whose annual revenue was 8000 dollars. The soil around it is very fertile in grain and fruit; and from its pastures a good export trade in cattle and hides is carried on, besides that in sweetmeats. Sixty gold, 102 silver, and one quicksilver mine, were once wrought in Guamanga and the neighbouring Province of Luena. The city was then a place of great importance, and may probably again become so. Guamanga has three parochial Churches, one for the Whites, and the others for the Indians. A large Cathedral, several Chapels and Convents, and a University, are the most noted of the other public edifices. The University has a good revenue, and in it, previous to the struggle for independence, Divinity, Law, and Philosophy were taught. The population of this city is stated at 26,000, including Whites, Mestizos, Mulattos, and a large proportion of Indians.

An interesting account of Guamanga is to be seen in Herrera's *Description de las Indias Occidentales*. He says, that it is built on the great road of the Incas, one of the most astonishing efforts of genius and perseverance which has survived the destruction of the almost civilized natives of Peru.

But the most singular remains of ancient art are some great buildings, which the Indians have a curious tradition concerning. It is said they were erected by white and bearded men, who came to the country long before the race of the Incas subdued it. These edifices are totally different in their form and workmanship from the remains of the ancient Peruvian architecture.

GUANAXUATO.

ANCO.
VILCA.

Quicksilver
mines.

Boundaries.

Mountains.

Slates.

Valenciana.

About three leagues from the Capital is the Town of *Anco*, in a woody country, infested by reptiles. This Town is in 13° 14' South latitude, and 73° 10' West longitude, and its territory is extremely fertile.

Eleven leagues from Guanaxuato, on the Royal road to Cuzco, are the vast remains of the Peruvian city of *Vilca*, which was the centre of the emporium of the Incas, and in which formerly the chief Temple of the *Suo* stood.

At the distance of eight or ten leagues, on the other side, are the quicksilver mines of *Guanacaelica*, which were worked long before the invasion of the Spaniards, for the sake of the cinabar, with which the Peruvians painted themselves when they went to battle, but they were totally ignorant of the methods of extracting mercury. The mines of *Guanacaelica* were first opened for quicksilver as early as 1576, by Enrique Garces, a Portuguese.

GUANAXUATO, a Province of the Republic of Mexico, which, although not so large as most of the other portions of the Union, is perhaps the richest in metals of the whole, as well as the most populous. It is bounded on the North by the Provinces of Zacatecas and San Luis Potosi, on the East by Mexico, on the West by Guadalupe, and on the South by the State of Valladolid. Its form is that of a rhomboid, of which the Rio Grande determines the Southern face. The Western flank of the Great Cordillera of the Sierra Madre here spreads its most elevated ridges over the whole Province, the length of which is 52 leagues from the Eastern bay of Lake Chapala to the borders of Zacatecas; and its breadth, from the Villa de Leon to Zelaya, 31; the extent of surface being 911 square leagues.

The Andes here exhibit, in all their grandeur, magnificent depositions of the transition rocks. Syenite and transition clay slate, (with greenstone and Lydian stone,) grauwacke, and non-metalliferous porphyry, have been observed in succession, from below upwards. The porphyries of Guanaxuato are, however, for the most part, situated on a steatitic and carboniferous clay slate. Humboldt gives the following view of the construction of the Mexican mountains, which are well exhibited in Guanaxuato, where the deepest mines in the world have been formed:—

“Transition clay slate with carbon, and containing also beds of syenite and serpentine. The lower beds pass to talc slate, and repose on primitive rocks.

“Syenite alternating with greenstone. Transition porphyry, metalliferous, and placed immediately on transition clay slate. The upper beds pass into plumbite.

Perhaps no Country in the world, of so limited an extent, possesses such amazing riches as Guanaxuato. Besides gold and silver it produces mercury at Zelaya, and tin in grains, and wood tin in its clayey soils, in various parts of the Province; but silver is its staple commodity: no less than six great mines surrounding its Capital city, of which that of *Valenciana* is the richest. These mines are said to have produced, before the Revolution, double the quantity of gold and silver yielded by the great mines of Potosi in South America.

The mouth of *Valenciana* is 7856 feet above the ocean; its excavations extend to the breadth of 4900 feet, its great vein being 22 feet in width, and the lowest shaft 1640 feet in depth. It employed, when in its greatest activity, 900 men in carrying the ores to the surface, up the stairs on their backs, 1800 in procuring

and sorting the minerals, with 400 women and children fetching the masses to the sorters. The total expenses of the materials, workmen, overseers, &c., was above £187,500 sterling per annum; and the net profit, during the same period, to the proprietors, after deducting the King's fifth and all expenses, was from £82,000 to £123,750 a year.

In these rich mines the labourers, like those of the diamond workings in Golconda, often contrived to steal their precious burthen and secrete the ores, although most of them worked nearly naked, and underwent a very rigorous search on quitting the pits. Every thing regarding the working of these mines was conducted in a very inefficient manner: smelting, on account of the scarcity of fuel, was not much employed; and in the process of amalgamation, great waste and ignorance were usual. *Valenciana* was worked dry, which, of course, proved very advantageous to the owners, as most of the other mines required great expense to clear them of water.

In his *Superposition of Rocks*, Humboldt observes, *Services*, that “the famous vein of Guanaxuato, which, from 1786 to 1803, has produced yearly, on an average, 556,000 marks of silver, traverses transition clay slate. This rock, in its lower strata, passes, in the mine of *Valenciana*, (at the height of 932 toises above the level of the sea,) to a talcose slate; and a particular examination has convinced him that the clay slate of Guanaxuato belongs to the most ancient intermediary formations.

In digging in the massive rock, the *tiro general de Valenciana*, which has cost nearly 7,000,000 of francs, the following strata were found, reckoning downwards for 94 toises of depth. An ancient conglomerate, representing the red sandstone; black transition clay slate, strongly carbonated, and in very thin laminae; clay slate, bluish grey, containing magnesia; hornblende slate, greenish black, a little mixed with quartz and pyrites, but destitute of feldspar; green serpentine, containing much pyrites mixed with talc and steatite; hornblende slate; syenite. In the deepest working of the mine, (*plano de San Bernardo*), 172 feet below this syenite, which was more than 30 toises thick, carbonated clay slate occurred again, and in it new shafts were sinking when Humboldt visited this extraordinary effort of human industry.

He saw no remains of organized bodies, nor beds of porphyry, grauwacke, or Lydian stone, in the transition clay slate of Guanaxuato, which is the richest for silver yet discovered.

Where the porphyry evinces itself, the veins become less rich, and three miles to the South-East of *Valenciana*, namely, those of *Belgrano*, *San Bruno*, and *Mari Sanchez*, opened in the porphyritic part of the strata, have proved comparatively of small importance.

The *vea madre*, or mother vein of *Valenciana*, cuts both the clay slate and porphyry for a length of 12,000 toises, and a thickness of from 29 to 25, and was worked for 230 years prior to the Revolution.

The clay slates and transition porphyries which yield such great treasure in the Andes of Guanaxuato, are covered by a formation of red sandstone, which fills the plains of Zelaya, Salamanca, and Las Barras, while it supports limestone and bozuelar gypsum, and extends from Cañada de Marfil to the mountains which surround the city of Guanaxuato, and appears in isolated spots in the Sierra de Santa Rosa, near Villalpando at the

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height of more than 7000 feet; but no coal, or fossil wood, or petrified shells, were seen in it.

A very interesting, but somewhat disjointed account of the Geology and Mineralogy of Guanaxuato, may be found by the patient reader in the above-cited Work of Humboldt, from which we have gathered some of the most striking facts, but to pursue them, would take us far beyond our limits.

Great part of Guanaxuato is very fertile, but, of course, the chief value of its exports consists in the precious metals, or rather did consist in them previous to the war of independence, the mines having been much neglected since the Republic was formed.

Population.

The population of this State, prior to the Civil war, was 517,300, of which 180,000 were Indians, and the rest chiefly the descendants of whites and the mixed races.

From the height of the Country generally, and its peculiar situation, no Rivers of any consequence appear throughout its extent.

City of
Santa Fe.

SANTA FE, of GUANAXUATO, is the Capital of this State. It was founded in 1534, made a Town in 1619, and constituted a City in 1741. This Capital is in 21° 0' 15" North latitude, and 100° 54' 45" West latitude, and 6836 feet above the level of the sea, on the great road from Mexico to Zacatecas and Durango, 154 leagues distant from Vera Cruz, 70 from Mexico Westward, and Durango is 127 leagues from it Northwards. Guanaxuato is surrounded by mining stations and villages, which form so many suburbs. The population within the City, properly so called, was, before the war, 41,000, and in the mining stations and suburbs 29,600, making altogether 70,600 souls in a town, the description of which has not been adequately given by any well-informed writer.

The scenery in its neighbourhood is represented as very singular, gigantic masses of porphyry rising perpendicularly above the neighbouring plains more than 1200 feet, and to the East of the City, having at a distance the appearance of walls and fortifications of a stupendous nature. These ridges are called *Buffaz*, and though destitute of metals, are regarded by the Mexican miners as a natural indication of riches in their vicinity. Porphyries predominate in the neighbourhood of Guanaxuato; they have a paste of compact feldspar, and are grey or olive green, containing imbedded lamellar feldspar, not glassy, either in crystals almost microscopic, as the *Buffaz*, or in very large crystals, as in the mines of *San Bruno* and *Tecoro*. The decomposed hornblende, which probably tinges the mass green, is, however, only visible in irregular spots. In ascending from the Town towards the Sierra, the porphyry is often seen in balls, with concentric layers; its paste becomes darkish grey, semi-vitreous, (pitch-stone porphyry,) and contains grains of quartz, and a little crystallized mica. Near the mines of *Villalpando* the auriferous veins traverse a green porphyry with a base of phonolite, in which there are only some small and thin crystals of glassy feldspar. Humboldt found it difficult to distinguish this rock from trachytic porphyry. He saw it covered with an earthy yellowish white porphyry in the mine of Santa Cruz, and with an ancient conglomerate in the mine of *Villalpando*, the lower beds passing to grauwacke.

Salamanca.

Salamanca, near the Rio Grande, is a very pretty Town. It is built on a gently rising plain, at the height of 5762 feet above the level of the sea, and is 150 miles

North-West of Mexico, in 20° 40' North latitude, and 100° 54' 45" West longitude.

Silao, containing about a thousand families of Indians and the mixed races, is in 21° North latitude, near Guanaxuato, and on the high road to Durango, proceeding on which, a short way to the North-West, is

Leon, which has several privileges, and is styled *Villa de Leon*; it is built in 21° 5' North latitude, and is situated in a plain, celebrated for its fertility in grain; and near this Town are to be seen very rich fields of wheat, barley, and maize. It is 40 miles North-West of Guanaxuato, and on the confines of the State.

San Felipe is 20 leagues North of the Capital, and San Felipe is in 21° 20' North latitude, and 101° West longitude, on the road from Mexico to San Luis Potosi, the North-Eastern Provinces, and Zacatecas.

Celaya, or *Zelaya*, is on the South-Eastern boundary of the State, and on the great road from Mexico to Guadalajara, in 20° 30' North latitude, 100° 30' West longitude, 110 miles North-West of Mexico, and 60 South-East of Guanaxuato. It is celebrated as being a City, as having rich plantations of olive trees, and as possessing a very fine Church, that of the Carmelites, adorned with Ionic and Corinthian columns. The height of the plain on which Celaya is built, is 6018 feet.

Gackupinas, *Dolores*, *San Luis de la Paz*, the mines of *San Pedro*, *Frias*, *Pengavio*, *Temacotit*, and *Sarabia*, are the names of the other principal places, but the Geography and Statistics of this State are at present too little known to enable us to give any accurate accounts of them.

GUANCAVELICA, a Province of Peru, which lies almost entirely in the Andes, and is bounded on the North by *Tarma*, East by *Lima*, West by *Cuzco*, and on the South by *Guamanga*. The principal districts are those of *Xauxa* and *Anarguez*. *Xauxa*, which is bounded by the two parallel chains of the Andes, is about 12 leagues long from North to South, and 15 in breadth from East to West, and is bounded on the North and North-East by the Province of Tarma, on the East by the mountain of the Indians, and by the district of Huanta, on the South by Anarguez and Yauyos, and on the West by Guerochiri, being a very extensive ravine or valley of the Cordillera. Its climate on the mountains which encompass it is, from its situation, cold, but the valley possesses a serene and delightful temperature.

It has several fine streams which water it, and its fertile soil, on the highlands, yields papas and many other fruits, with great quantities of wheat, barley, and vegetables. Cattle, sheep, and swine constitute much of its traffic, the wool of this district being greatly valued.

The principal river is the *Xauxa*, which rises in Lake Chinchaycocha, in the Province of Tarma, passes through Huanta, dividing that Province from Anarguez, and after collecting many tributary rivers of considerable size, flows at length into the great Apurimac. Sixty-six miles South of Tarma it has a very fine stone bridge over it, which constitutes one of the remarkable places in the Country, called *Iscuchuca*, and facilitates a difficult pass into Anarguez. The population of Xauxa has been stated at 52,300. It possesses a few silver mines, but they are not much worked.

Xauxa, or *Jauza*, the chief Town, is on the frontiers of the extensive Country between the Andes and the Apurimac, inhabited by nations of fierce and

GUANAX-
UATO.GUANCA-
VELICASilao.
Leon.

Celaya

Division
Xauxa.

Product of

River
Xauxa.

Xauxa.

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untamed Indians, who make it the scene of many predatory incursions, but who now appear to be gradually yielding to the persuasions of the Missionaries, who have succeeded in establishing villages amongst them, the nearest of which to Xauxa is *Ocopa*. Xauxa is built near the great river of the same name, but is not a place of much note. Its chief dependence is on its woollen manufactures.

ANGARAZ.

ANGARAZ is bounded on the North by Xauxa, on the East by Huanta, and on the West by the Andes, being about 72 miles in length from East to West, and 12 in width, of a very irregular figure, from the sinuities of the great Cordillera. Its valleys, like that of Xauxa, are temperate and very fertile, yielding sugar, fruits, and vegetables, whilst the remaining portions also afford wheat, maize, and other grain; and it is celebrated for an abundant supply of strong, coarse grass, which affords fuel for the quicksilver works, great emolument having, during the time when the mines of that substance were in activity, been derived from it. The pigments which accompany mercury produced considerable revenue to this Province, as well as that substance, but at present agriculture, and the cattle farm, yield its natives the greatest profits.

Angaraz is said to contain about 30 Towns or villages, principally inhabited by Indians; and in it are many of the head waters of those streams which, flowing into the Apurimac, contribute to the formation of the Amazonas, and may one day open the trade of Peru to the Atlantic.

Mines.

But Guancavelica is important, not only from this cause, but from its being the great deposit of that treasure of mercury, which is so necessary in rendering the precious metals servicable to mankind, and which is so sparingly distributed in those regions of the New World, where gold and silver is even superabundant; for throughout the American, the following places only have been hitherto chiefly known to yield it in any of its forms, and that in very small quantities, with the exception of Guancavelica and other parts of Peru. Native mercury and native amalgam in Kentucky. Cinnabar, mixed with native mercury, at Durazno in Mexico; also in the same Country at San Juan de la Chica, where there is a vein of from six to 20 feet in width, traversing pitchstone porphyry. Cinnabar in Colombia near Azogue; on the shores of Lakes Michigan, Huron, St. Clair, Erie, and Detroit River, and in a few other places.

In Peru it is found in the Province of Pataz, at Valdivia, near the great Nevado, or snowy mountain of Pelagato, in the district of Conchucos, to the East of Santa; in the district of Huamalea, to the South-East of Guarachuco, at the Baños de Jesus; in the district of Guialas, near Guaraz, and in Guancavelica.

Of all these places Guancavelica is the only one which has ever produced that important and singular mineral in great abundance, the principal mine being that situated in the mountains of *Santa Barbara*, at the distance of a mile South of the City of Guancavelica.

This mine was first discovered, in modern times, by an Indian, Gonzalez de Abincopa, in the year 1567; but it appears that the Peruvians knew it well in the time of their Incas, as they used cinnabar to decorate their persons, and procured it from this neighbourhood. We shall describe this great mine, since it is the richest of all in Peru, and affords a tolerably just idea of what others. It was opened first by the Spaniards in Sep-

tember, 1570, and is divided into three stories or stages, named the *Pertinencias* of the *Brocal*, *Comedio*, and *Cochapata*; of the last of which the Spanish Government latterly had forbid any further exploration, as the bed contained red and yellow sulphur of arsenic, or realgar and orpiment, which most probably, for want of experienced miners, or from carelessness, caused many deaths.

Santa Barbara is free from water, and contains galleries of immense extent, cut out of the solid rock, at an enormous expense. The mountain it is pierced in appears to be chiefly composed of sandstone and carbonate of lime,* and the cinnabar is found in a bed of quartz freestone of about 1400 feet in thickness, in strata and in small veins, so that the metalliferous mass averages from 196 to 229 feet in breadth. According to Helms, who has been very accurate in his examination of the Peruvian mines, the great vein was

Spanish clay in extent, and the cinnabar was found partly solid, and crystallized with galena, cele spar, heavy spar, quartz, manganese, arsenic, &c. and partly interspersed with sandstone of a very fine grain, or else in limestone. Native mercury is rare here; the cinnabar or sulphuret being accompanied also with red iron ore, magnetic iron, pyrites; and besides having the services variegated with gypsum, or sulphate of lime and cele spar, they contain fibrous alum. The bottom of the mine is 13,805 feet above the ocean, and 900 years ago it was worked with great profit, and has been sunk, it is said, no less than 600 fathoms; but this cannot be its perpendicular depth. A thick stratum of realgar and orpiment, or sulphuret of arsenic, which lay near the mass of quicksilver, was by the ignorant superintendent taken for cinnabar, and some hundreds of workmen perished in the operation of smelting it.

Carelessness, or rather the avidity of the overseers for gain, destroyed this celebrated mine for a time; as it being the only Royal mine in South America, these people were anxious to obtain as much profit and credit in a short space as they could, by sending great quantities of the mineral to the Royal office. The gallery of the *Brocal*, which was the uppermost, was supported by pillars of rock containing ore; as the metal became scarcer in the body of the mine, these pillars were thinned, and at last cut away, so that the roof fell in, and hindered all communication with the other parts. At present, it is said, some attempts are making, owing to the dearth of quicksilver from China, to reopen the gallery; but the silver works of Peru have been since

* Chavetund, *Americana Geology*. "All the supposed masses of primitive rocks, which pass the limit of perpetual snow, and which give the Cordillera their character of grandeur and majesty, are not, in general, either in primitive formation, or calcareous rocks, (observes Humboldt in his *Superposition of Rocks*), but to trachyte porphyries, dolerites, and phosfolites; it is only the Alpine limestone of Galapagos and Guancavelica, which occurs at 2100 and 2500 toises. Zschokke, (Alpine limestone, in the Andes of Peru, very distinct from transition limestone, contains petrified shells on the ridge of the mountains between Guambos and Montan, and near Mico pampa, (1400—2000 toises), and between Yauricocha and Pato, (2100 toises), near Huancavelica, Agora, and Aconkoma, (2100—2200 toises).

"In the Cordillera of Peru, near Huancavelica, more than 2000 toises above the level of the ocean, (mine of Santa Barbara), an immense bed of sandstone or quartzose as that of Fontainebleau, and containing a deposit of mercury, forms a bed in Alpine limestone.

"At Peru, near Huancavelica, cinnabar is principally dominated in every quartzose sandstone that forms a bed in the Alpine limestone; a part fills the veins (mountain of Sillaraos) which unite into branches, and traverse the Alpine limestone."

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VELICA

chiefly supplied from small veins, which are formed in other parts of the same chain of mountains, near *Silla Casa*. These veins generally traverse Alpine limestone, are full of calcareous, and although thin, they cross and form masses, from which the Indians, who were allowed to work them, are said to have obtained 3000 quintals annually by merely uncovering the surface.

There has been extracted from the mine of Guancavelica, up to the year 1789, no less a mass of quicksilver than 1,040,152 quintals, or 136,573,162 pounds Troy, being from 4000 to 6000 quintals annually. Fifty quintals of tolerable mineral yielded, by distillation, from 8 to 12 pounds of mercury. Helms observed that to extract the metal they used the old Spanish Almaden furnace, which was heated from beneath with the coarse grass before mentioned: he saw 75 of these furnaces at work, but such was the ignorance with which the Royal monopoly was conducted, that each hundred weight of metal cost 146 pisters, or about £37 for workman-ship. It was said to the proprietors of gold and silver mines for £17, so that it was calculated no less a sum than £45,000 was annually lost by the quicksilver mines of the King of Spain in Peru. Helms proposed to construct furnaces on the plan of Baron Born, but although he had been purposely sent over to Peru by the King, to introduce the improved modern methods of mining, the Viceroy prevented him from executing so desirable a plan. Helms, who had been assayer of the Mint at Cracow, was accompanied by Baron Nordenflycht, a Swede, and they had been regularly appointed, the first as Director of the smelting-houses in Peru, the latter, Director-general of the mines. They were so disgusted with the ignorance they had to contend against, and the treatment they received, that they returned to Europe in 1793, after having been nearly four years in Peru.

The gold, silver, lead, and copper ores, which abound in the Province of Guancavelica, are so rich that Helms asserts, if the mountains which contain them were properly explored, and judiciously worked, they would alone yield a larger supply of the precious metals than what would be necessary for the use of the whole world. Some shafts have been sunk, and the silver ores found to yield from nine to ten, and even as much as 22 ounces of silver of eight ounces per marc in every hundred weight. These mountains are composed of sandstone, with layers of marl, limestone, and spar, or of simple limestone, and contain also rock salt.

"En el asiento de Guancavelica," says Herrera, "is a spring, whose waters coagulate into a species of soft stone."† Of this infusorial matter, found near these thermal waters, the houses in the city and the neighbourhood are generally built.

GUANCAVELICA is the Capital of this Province, and is situated in the district of Angaraes, in 12° 45' South latitude, and in 74° 46' West longitude, 30 miles North-West of Guananga, and 140 South-East of Lima.

It was founded in 1572 by the Viceroy Toledo, in consequence of the great fame and profit of the mercury mine of Santa Barbara, in a branch or abrupt valley of the Andes, and has been one of the richest and largest cities of Peru. The temperature of the air at this place is often very lux, and the climate changeable

from its great altitude; it frequently freezes and rains on the same day in which there are tempests of thunder, lightning, and hail. The population has been stated at 5200, but this small number is owing to the state of the mine, and may probably again reach to four times that number.

Guancavelica is 12,308 feet, and the neighbouring mountain of Santa Barbara 14,506 feet above the level of the sea.

Castro Fireyna and Lircay are also Provinces dependent on Guancavelica, and with Xauxa contain one known mine of gold, 80 of silver, two of quicksilver, and ten of lead.

Castro Fireyna is a Town of the same name, which is the chief place of a district lying on the Andes, with a very variable climate, producing the fruits of the tropical and the temperate regions. On its great plains, which are in the highest and coldest parts, are numerous flocks of vicuñas, or Peruvian sheep, whose wool is the chief article of its commerce. The Town is in 12° 50' South latitude, 74° 15' West longitude, 42 miles from the Capital, and 125 miles South-East of Lima, and is built on a lofty mountain, where the cold is very intense. The population is not stated in any recent account, but the Province, which is 22 leagues in length from East to West, and 25 broad from North to South, is said to contain only 7000 inhabitants.

GUANO, a substance which is abundantly spread over several of the islets off the coast of Peru. The Indians collect it in small ships to supply the Peruvian farms (particularly those where maize or pepper is cultivated) with manure, of which it is supposed to form a very valuable kind.

Naturalists are much in doubt respecting the origin of this substance, which some recent writers on Geology have conjectured to be purely mineral, whilst others coincide with the received opinion in Peru, that it is the excrement of birds of the genera *Ardea* and *Phœnicopterus*.

The beds which are worked for manure are frequently from 50 to 60 feet in thickness, and must, of course, have taken Ages to accumulate, if the Guano is the excrement of birds.

In the French edition of *Acosta* (1600) we find the following notice. *En quelque Isles, ou Phares, qui sont joignent la coste de Peru, l'on voit le long des pics, et montagnes toutes blanches, et droit-on à les voir que ce servit de la neige, ou que tout y est une terre blanche, mais ce sont des monceaux de la fiente de ces oyseaux marins qui sont là continuellement fester, et y en a si grande abondance qu'elle se hausse plusieurs aulx, voire plusieurs lances en haut: ce qui semble chose fabuleuse. Il vont avec des bateaux à ces Isles, seulement pour charger cette fiente, pour ce qu'il n'y a autre fruit, grand ny petit en icelles; et est cette fiente si commode, et si profitable, que la terre qui en est fumée, rapporte du fruit en fort grand abondance. Ils appellent cette fiente Guano d'un a prins le no la vallée, qui ils disent de limaguana, es vallées du Peru, où ils se servent de cette fiente, et est la plus fertile de ceste terroir. Les coings, grenades et autres fruicts y excèdent en grandeur et bonté tous les autres, et disent que c'est pourquoy l'osée avec laquelle ils les arrouent, passe par de la terre, fumée de ceste fiente, qui cause la beauté de ce fruit. Tellement que ces oiseaux n'ont pas seulement la chair pour servir de viande, le chant pour la recreation, la plume pour l'ornement et gaillardie: mais aussi leur*

GUANCA-
VELICA
GUANOCity of
Guancavelica.

* Y los hombres, he gravelly soils, o amonales que la hecen, sacran por que en el cuerpo se cavieren en pedras.

† The City of Fies in Italy is built of the same kind of tufa.

GUANO. *fiende sert pour engraiser la terre. Ce que a esté ainsi ordonné par le Créateur souverain pour le service de l'homme à fin qu'il se reconnoisse de reconnaître et este loyal à reluy duquel tout son bien procède.*

All the early writers on Peru have similar relations, and it is well known that the Peruvians used the Guano as a manure long before the invasion of their Country. Herrera, in his *Description de las Indias Orientales*, has, however, only the following short remark about it. *Usaban los Indios de las Islas de Lobos marinas, mucho estiércol de aves, para sus heradades, con que de esteril hazen la tierra fértil.**

Frezier, in his entertaining relation of a voyage to South America, (edition of 1717,) observes that, *L'Isle de Iquique est aussi habitée par des Indiens et des noirs, qu'on y occupe à tirer le Guano, qui est une terre jaunâtre qu'on croit être de la fiente d'oiseaux, parceque outre qu'elle a la planteur de celle des Cormorans, on a trouvé des plumes d'oiseaux fort avant dans cette terre.*

Néanmoins on a peine à comprendre comment il a pu s'en amasser une si grande quantité, car depuis plus de cent ans on en charge tous les ans dix ou douze navires pour engraisser les terres, comme je dirai plus bas, et à peine s'appergoit-on que l'île ait diminué de hauteur, quoiqu'elle soit petite d'environ trois quarts de lieue de tour et qu'entre ce qu'on en porte par mer, on en charge quantité de mules pour les vignes et les terres labourées de Tarapaca, Pica et autres lieux circonvoisins, ce qui fait penser à quelques-uns que c'est une qualité de terre particulière. Pour moi je ne serois pas de ce sentiment; car il est vrai que les oiseaux de mer sont en si grande quantité, qu'on peut dire, sans exagération, que l'air en est quelquefois obscurci; on les voit dans le baye de Arica, par multitudes infinies, à s'assembler tous les matins vers les dix heures, et tous les soirs vers les six heures, pour enlever le poison qui vient à fleur d'eau dans ce temps-là, où ils font une espèce de pêche régulière. . . . Lorsqu'on est à une lieue près de la Quebrada de Camarones, on commence à découvrir le Morne de Arica, qui paroît comme une île. Ce Morne du côté de l'Ouest est tout blanc de la fiente des oiseaux de mer appelés Cormorans, qui s'y amassent en si grande quantité, qu'il en est entièrement couvert. C'est endroit est la plus reconnaissable de la côte. . . . La Rade de Arica n'est pas à l'abri des vents de Sud et de S. O., mais l'Isle de Guano rompt un peu l'emboulement de la mer. Si elle est utile en cela, elle est bien incommode par la planteur des fientes d'oiseaux dont elle est couverte d'autant plus qu'elle est directement au vent des navires; on croit même qu'elle rend le port mal sain en été.

Frezier then proceeds to give an account of the Peruvian pepper called *Aji*, which is the staple of Arica, and of which pimiento 600,000 pimientos worth are sent throughout Peru in the course of a year. On auroit de la peine à le croire, he continues, en voyant la petiteur des lieux d'où l'on en tire de si grandes quantités; car hors des vallées le pays est par tout si brûlé, qu'on n'y voit aucune verdure. Ce prodige se fait par le secours de cette fiente ou Guano, qu'on apporte, comme je l'ai dit, d'Iquique, qui fertilize la terre de manière qu'elle donne 400 et 500 pour un de toutes sortes de grains, bled, maye, &c. mais particulièrement d'*Aji* lorsqu'on a bien la menager comme il faut.

* "The Indians bring a great quantity of birds' dung from the Sea-wolf Isles to manure their farms with, which from being sterile thus become fertile."

La graine étant levée et en état de transplanter, on range les plants en serpentant, afin que la même disposition des rigoles qui portent l'eau pour les arroser, la conduise doucement au pied des plantes; alors on met à chaque pied de Piment autant de Guano qu'en peut contenir le creux de la main. Quand la fleur se forme on y remet un peu davantage; enfin quand le fruit est formé, on y en met une bonne poignée, ayant toujours soin d'arroser, parcequ'il ne peut jamais dans ce pays, sans quoi les sols qu'elle contient n'étoient pas détrempés brûleraient les plantes, comme l'expérience le fait voir: c'est par cette raison qu'on la fait à différents reprises, avec certain ménagement dont l'usage a découvert la nécessité par la différence des récoltes qui l'environnent.

In the voyages of the Bucaniers to the South Sea, Ringrose observes that the Island of Iquique, from which the greatest quantity of Guano is taken, is composed of a reddish clay underlying the white substance. The surface of this island is all over white, but the boulders are of a reddish sort of clay.

Guano is of a dirty yellow colour, nearly insipid to the taste, but it has a very powerful smell, resembling both castor and valerian.

Fouquier and Vasselin analyzed it carefully, and the result of their labours gave about one-fourth of uric acid, partly saturated with ammonia and lime. It contained also oxalic acid, partly saturated with ammonia and potash; phosphoric acid, combined with the same bases and with lime; small quantities of sulphate and muriate of potash and ammonia, a small portion of fatty matter, and sand, partly quartzose, partly ferruginous.

GUANTA, a Province of Peru, surrounded on the North-East and East by the Cordillera of the Andes, and bounded by the State of Xauxa on the North and North-West; on the South and South-West it is limited by the Provinces of Angaraes, Guamanga, and Castro Vireyna, and on the South-East by Andahuailas and Vilcas-Union. Its extreme length of 60 leagues is from North-West to South-East, and its mean breadth is 40.

Guanta enjoys a temperate climate from its elevated position, and is consequently as fertile as any of the valleys of High Peru, its warm vales yielding coca and sugar, and its cold hills producing European grain and fruits abundantly. The mines of Guanta were formerly very rich, but have been abandoned, excepting those of lead.

In an island formed by the *Tayacaza*, or *Xauxa*, which flows through this Province, that celebrated plant of Peru, the coca, or betel of the New World, grows in profusion, and with this and its lead, corn, and fruits, the principal commerce of the State is carried on.

The chief Town in this Province is *Guanta*, in 12° 30' South latitude and 74° 16' West longitude, 20 miles North of Guamaya. The population of the Province is said not to exceed 10,000 souls.

GUANUCO, a Province of Peru, bounded on the North and East by the Indian Country, on the South by Tarma, and on the West by Huamalis. As in all the higher parts of Peru, Guanuco enjoys a mild climate, and is very fertile and productive in grain and fruits.

The chief place in this Province is *Leon de Guanuco*, 120 miles North-East of Lima, in 9° 59' South latitude and 75° 56' West longitude, founded in 1539 by order of Pizarro, in consequence of the struggles of the Peruvian Chief Yucotopa.

GUANO.
= GUA-
NUCO.

GUARD.

To be a *guardian* or tutor was accounted among them to be a charge, or trouble, a thing subject to much encumbrance and small profit, so that divers means were sought for, to excuse men from it. With us this is cleane contrary, for it is reckoned a profit to have a ward.
Smith. *Commonwealth*, book iii. ch. v.

First we lov'd well and faithfully
Yet know not what we lov'd, nor why;
Difference of sex we never knew,
No more then *guardian* angels do.

Donne. *The Relique*

During the time of my age, (whiles I was under his *guardianship*) he bare himself, not only valiant, but also true and faithful out me.
Holland. *Lives*, fol. 1693.

I've yet a neede to weel, over whose steps
I have plac'd a trusty watchful *guardian*.
Boumont and Fitcher. *Wit at several Wagsons*, act i.

The law and customs of the realm of England aucthereth, that estate here being in the *guardianship* of nois lord, when he is grown, to be one and twenric years of age, ought presently to enjoy the inheritance left him by his father.
Holt. *Chronicle of England*. Richard II. Anno 1389.

A corpulent beauty whil'd at *guardians* strays,
If not inviting, doth at least allure.
Stirling. *Downfall*. The eighth Heave.

No heavy dreams doth vex him when he sleeps,
"A guiltless mind the *guardians* cottage keeps."
Id. *Chorus Fifth*, in *The Tragedy of Darius*.

And then the shephard hides,
(The rather for the desolate place) and in his cozie abides;
His flocke left *guardians*.

Chapman. *Homer*. *Iliad*, book v.

While our *guard-ships* were remote at sea, they [the Hollands] arrived at the mouth of the river Medway.
Baker. *Charles II. Anno 1667*.

If we be armed with the spiritual pasoply, having our head covered with the helmet of salvation, our heart guarded with the breast-plate of righteousness, &c.
Burrow. *Sermon 3*. vol. ii.

The Gods so sooner give a grace,
But, fond of their own art,
Savereely jealous, ever place
To guard the glories of a face
A dragon in the heart.

Rochester. *A Pastoral Dialogue*.

Through over all thy thoughts and every sense
The guard is plac'd of virgin innocence.

Duke. *On the Marriage of George Prince of Denmark*.

From a wise *guardian* he receiv'd his doom
To walk the Chancel, and out to govern Rome.

Dryden. *Swan Languor*.

We who are better taught by our religion, yet own every wonderful accident which befalls us for the first, to be brought to pass by some special providence of Almighty God, and by the care of *guardians* angels.
Id. *Devotion to the Kinck*.

No mother's cure
Shielded my infant innocence with prey;
No father's *guardian* hand my youth maintain'd,
Call'd forth my virtues, or from vice restrain'd.

Savage. *The Bastard*.

King James had by his ill administration of the government brought himself into an incapacity of holding the exercise of the sovereign authority any more in his own hand; but as is the case of Ionians, the right still remaining in him, only the *guardianship*, or the exercise, of it was to be lodged with a prince regent.
Burnet. *Own Times*, Anno 1689.

So the grim lion, from his nightly den,
O'erleaps the fences, and invades the pen;
On sheep or goats, restless in his way,
He falls, and foaming rears the *guardians* prey.

Pope. *Honour*. *Had*, book x.

Your whar's post man next be handled;
How meet not I by such a man led?
Under whose wise and careful *guardianship*
I now despise fatigue and hardship.

Swift. *A Panegyric on the Dean*.

It happened one day, that coming down a tavern-stairs in his master's fine *guard-coat*, with a well dressed woman ranked, he met the colonel coming up with other company.
Spectator, No. 88.

The King of Jibore had agreed with the Dutch to trade only with them; and to secure that trade, they had a *guardship* lying there.
Dampier. *Voyage*, Anno 1688.

She cannot fall; the same Almighty hand
That rais'd her white rocks from the main,
Does still her arduous cause maintain,
Still guards the shield that guards her favour'd land.
Waterford. *Ode 42*. For the New Year 1782.
So shall these two for ever stand prepar'd;
Each with him own the other's life to guard;
And more defend their land in raging war,
Than steel'd bulwarks rais'd by Vulcan's care.

Hoole. *Orlando Furioso*, book iii.

At Athens, the ancient and best studied belations was not a sufficient guard for a man of great capacity.
Burke. *Vindication of Natural Society*.

It was a vast house, and, in the time of Stow, distinguished by the arms of England, at that time three leopards passant, *guardant*, and two angels, the supporters, cut on stone.
Prynne. *London*. St. Michael's Church.

It obliquely pointed out the true object of their resentment; but this so *guardedly*, that it was impossible to make any serious charge against the author.
Sheridan. *Life of Swift*, p. 210.

When the bold *guarders* of the house shall shake,
And, pale'd, their station at the door forsake,

Scott. *Epidemic Mortality*.

I mean while

Watch with a *guardful* eye these murderous motions.

A. Hall.

Ruthless Disease exceeds, when thou art gone
From the dark regions of th' abyss below,
With Pestilence, the guardian of thy throne,
Beseeching consoling from the realms of woe.
Cooper. *Hymn to Health*.

A like regard the British loves
To me their future poet born,
Nor left me *guardians* alone.
Id. *The Cult of Aratus*

The connexion of this verse with the preceding one is somewhat obscure, but seems to be as follows: You may think, perhaps, that man is too mean, too insignificant a being, to be worthy of the attention and *guardianship* of celestial Spirits.

Portman. *Lecture 16*.

At night the launch was again moored with a top-chase; and *guard-boats* stationed round both ships as before.

Cook. *Third Voyage*, book v. ch. ii.

They at length arrived at the palace-gate, and after waiting half an hour, were admitted into the *guard-room*.

Goldsmith. *Cutlers of the World*, let 117.GUARD. See *GAUL*, ante.

Bane. Nay, mocke not, mocke not; the body of your discourse is sometimes guarded with fragments, and the *guards* are but slightly based on either.

Shakespeare. *Much Ado about Nothing*, fol. 103.Instead of a fine *guarded* page we have got him

A boy, trick'd up in neat and handsome fashion.

Ford. *The Lover's Melancholy*, act i. sc. 2.

GUARDIAN, in Law, is, generally, one who hath the charge or custody of any person or thing; in a restricted and its most common acceptation, it is of one who hath the custody of such persons as are not of sufficient discretion to guide themselves; especially of Infants.

The Guardianships by Common Law were, I. Guardians in Chivalry. II. Guardians by Nature. III. Guardians for Nurture. IV. Guardians in Socage. The first, though now happily abolished by 12 Charles II. 24., was so long one of the most grinding evils by which the liberty of the subject was oppressed, that we shall give a brief outline of its provisions.

GUARD.
—
GUARD-
IAN.

GUARD-
IAN.

In Chivalry.

I. The Guardianship in Chivalry affected Estates vested in the Infant by descent only. All males under 21, and females under 14 years, at the time of the ancestor's death, were liable to it. With the first it did not determine till 21, with the second till 16, or at marriage. It extended not only to the person of the Infant, but also to all such of his lands as were within the Guardian's Seignory; and if the King was Guardian in respect of a tenure *in capite*, then to the whole of the Infant's Estates, of whomsoever holden, whatever the tenure, and whether lying in tenure or not. If the Infant heir held lands by Knight's Service of several Lords, each had the Wardship of the land within his Seignory; and as to the body, the Wardship of it belonged to that Lord of whom the tenure was most ancient, he being styled the *Lord by priority*, and the others *Lords by posteriority*: but if any lands of the Infant were holden of the King by Knight's Service *in capite*, he was entitled to the Wardship both of the Infant's body, and of all his lands so held of the Crown, or of others, by Knight's Service. On attaining his legal majority, the heir might enter on his Lordship immediately, if the tenure were of a subject; but if the King had the Wardship, then the heir was not entitled to take possession of the land without suing for Livery to the Crown, which was a difficult and expensive process. But the most dangerous and iniquitous privilege which it conferred was, that it entitled the Lord to make sale of the marriage of the Infant, subject only to the very equivocal restriction of not *disparaging*; and if the Infant refused the marriage so tendered by the Lord, or married after such a tender against the Lord's consent, in the former case the Infant was liable to the payment of a sum equal to the property which the Lord might have made of the marriage so refused; in the latter the heir female paid the same sum as for a refusal, the heir male double; which was called a *Forfeiture of Marriage*. This Guardianship did not account for receipts during Wardship, but applied them to his own emolument, subject to a bare allowance for maintenance. Such Guardianships were saleable and transferable, and passed to the Lord's personal representatives.

The practice arose from the principle that all fiefs were benefices, and that while the heir was unable to perform his military services, it was but reasonable that his revenues should devolve to the superior, who was compelled to provide a deputy. The dependence to which noble families were reduced by the frequent temporary reversion of their landed property in this manner to the Prince, is sufficiently evident; and the odious privilege was constantly employed as a means of swelling the royal coffers, or of enriching some unworthy favorite. From entries in the Exchequer Books, preserved by Madox in his *History*, we learn that 10,000 marks (equivalent to little short of £200,000 of our present money) was paid to Henry III. by Simon de Mountfort, for the Wardship of Gilbert de Umfraville; (223.) and twice that sum to the same Prince by Geoffrey de Mandeville, for permission to marry Isabel, Countess of Gloucester, (*Id. Ib.* 322.) The wording of some other entries is sufficient to show the enormity of the grievance: "*Celestia uxor Ricardii filia Cuberni, i. a. de xl. (fined in xl.) pro habenda custodiâ filiorum suorum, nec uisat nisi cui voluerit.*" (*Mag. Rot.* 5 Rich. I. *Rot. l. b. Cant. et Hunt.*) Many other Ladies paid highly for the privilege of marrying whom they will. Alesia Bertram paid 20 marks quod

non compellatur ad se maritandum; (*Mag. Rot.* li. Edw. I. Sup. M. 2. a. in *imo*); and Lucy, Countess of Chester, for a yet more singular License *ne rapitur virum intra v. annos.* (*Mag. Rot.* 5 Steph. 12. a. *Line.*)

It can scarcely be a matter of surprise that various attempts were made from time to time to evade this tyrannical power. One was by enfeoffing the heirs in the Acestor's lifetime; another by enfeoffing strangers, on condition of paying a sum for exceeding the value of the land, for a time so fixed as to correspond with the heir's legal majority, who might then enter for breach of conditions. These methods were declared to be collusions by 52 Henry III. 6. *Uses and Trusts* were then adopted, and the heir taking only the use of the land on a descent, instead of becoming the legal tenant, by this fiction avoided Wardship. This evasion was met by the gripping sagacity of Henry VII., who (4 Hen. VII. 17.) enacted that the heir of *ceftui que use* is liable to Wardship in Chivalry. In James I.'s reign, his opening Parliament (which employed itself for seven years in attempts to restrain the excesses of his Prerogative, and which in the end he dissolved in ill humor) attempted to abolish this Guardianship, and, after much discussion, £200,000 per annum was voted him as a compensation for the surrender of Wards, Tenures, and Dependencies. Wiawood, who relates the occurrence in his *Memorials*, gives a reason for the choice of this sum, which may be accepted as a specimen of James's boasted Kingcraft. "From thence my Lord Treasurer came to the Prince, and here he said that the King would no more rise and fall like a merchant. That he would not have a flounder of his Crown (meaning the Court of Wards) so much tossed: that it was too dainty to be so handled: and then he said that he must deliver the very countenance and character of the King's mind out of his own handwriting. Which before he read, he said he would acquaint us with a pleasant conceit of his Majesty. As concerning the number of nineteen thousand pounds, which was our number, he could not affect it, because nine was the number of the Poets, who were always beggars though they served so many Monies; and eleven was the number of the Apostles when the traitor Judas was away; and therefore might best be affected by his Majesty: but there was a mean number which might accord us both, and that was ten: which, says my Lord Treasurer, is a sacred number, for so many were God's Commandments which tend to virtue and edification." "If the Commons," remarks, Hume in citing this anecdote, "really voted £200,000 a year more, on account of this pleasant conceit of the King and the Treasurer, it was certainly the best paid wit for its goodness that ever was in the world." The negotiation however failed in the end, perhaps from the difficulty of raising the money; and it was not till the Restoration that this most arbitrary and offensive power was abolished, and the Court of Wards, erected 32 Henry VIII., ceased to exist.

II. The Father and, in some cases, the Mother are Guardians by Nature. If an Estate be left to an Infant the Father is Guardian and must account for the profit: but an executor may not pay to a Father a legacy left to an Infant, and if no Guardian be assigned by the Father's deed or will to daughters, then the Mother becomes Guardian.

III. In default of Father and Mother, who naturally claim this office in the first instance, the Ordinary

GUARD-
IAN.

By Nature

For Nature

GUARD- usually appoints a *Guardian for Nurture* to take care of the Infant's person and estate, and provide for his maintenance and education.

IV. A *Guardian in Socage* is the nearest of kin, (to an Infant entitled to an estate in lands,) who cannot possibly inherit that estate in case of the Infant's demise; for the English Law with a becoming jealousy, directly contrary to a well-known principle in the Roman Law, refuses to trust the person of an Infant in the custody of any one who may be supposed to have an interest, however remote, in his destruction. Wherever there happen to be two or more persons of equal proximity of this kind, the Law adjudges the Guardianship to that one who first gains possession of the heir's person; except that a lineal ancestor is preferred, and the eldest among brothers and sisters. This Guardianship is not subject to alienation, forfeiture, or succession, so that if the Guardian dies, the Guardianship devolves upon the next of kin who is capable. It is superseded, both as to body and lands, if the Father appoints a Testamentary or other Guardian; and it ends both with male and female at the age of 14.

On this account, when the Guardianship in Chivalry, which lasted till 21, was abolished, the Statute, considering the defenceless state of Children at the age of 14, and the improvident choice which they might perhaps make of a Guardian when the Wardship in Socage expired, permitted a Father, either under age or of full age, by deed or will, attested by two witnesses, to dispose of the custody of all his children either born or unborn, till the age of 21 or less, either in possession or reversion, to any person or persons except a Papish Recusant. These are called *Guardians by Statute*, or *Testamentary Guardians*.

A reputed Father cannot thus appoint Guardians to his illegitimate Child, but the Court of Chancery will appoint them if so named. A Grandfather cannot thus appoint Guardians to his Grandson, but he may give him his estate on condition that certain persons be his Guardians, and the Court of Chancery will make the Father's opposition work a forfeiture.

In the City of London, there is a special Court of Orphans for the children of Freemen, and the Chamberlain is himself a Corporation for their Guardianship. In many other Cities, and in several Boroughs and Manors, the Lord names, or is himself, the *Customary Guardian* of an Infant Copyholder: the nature of such Guardianship depends upon the particular custom.

An Infant may also elect a Guardian, provided he has no such property as attracts Guardianship in Socage, that there is no mother, nor any Testamentary Guardian appointed by the Father. The Court of Chancery also, on petition under such circumstances, will appoint a Guardian. All Courts of Justice, or a Judge at his Chambers, have power to assign a *Guardian ad litem*, to sue or defend Actions, if an Infant desire it. The Ecclesiastical Court claims still further to appoint a Guardian for estate and person, but its rights are not now recognized as exceeding those of any other Court. The King, as *Pater Patrie*, being universal Guardian of all who are otherwise unprovided, delegates his authority to the Lord Chancellor, whose Court thus becomes the proper place for jurisdiction concerning Wardship.

Sir James Ley, (Earl of Marlborough,) *Learned Treatise concerning Wards and Liveries*.

GUARD-
IAN.
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GUATE-
MALA.

GUAREA, in *Botany*, a genus of the class *Octandria*, order *Monogynia*, natural order *Meliæ*. Generic character: calyx four-toothed; corolla, petals four; nectary cylindrical, bearing the anthers; capsule four-celled, four-valved, seeds solitary.

One species, *G. trichiloides*, native of the East Indies.

GUARISH, Fr. *guarir*, or *guérir*, from the A. S. *war-ian*; Ger. *warren*, (see *GUABANTY*.) *cure*, and, consequently, *sanare*, To heal, to cure.

Daily she dressed him, and did the best
His grievous hurt to *guarish*, that she might,
That shortly his dolour hath redress,
And his soul be reduced to fair plight.
Spenser. Faerie Queene, book iii. can. 5.

GUARACHIRI, a Province of Peru, situated on the Andes, and commencing six leagues East of Lima. Owing to the great elevation of its soil, the valleys and lower grounds are the only portions of it that are inhabited, but these are extremely fertile, and produce wheat, maize, barley, and other grain in plenty.

Guarachiri is bounded on the South and West by Lima and Tarma, on the North by Cuzco, and East by

Xauxo. It is 90 miles long from North-West to South-West, and 40 broad.

It had formerly many silver mines in work, but they have mostly, from various causes, been abandoned. In the higher parts of the Andes, both here and in the neighbouring Province of Cuzco, coal has been discovered in abundance, but such is the difficulty of getting at and transporting it, that it cannot be used in Lima. It is an extraordinary fact that the coal of Guarachiri and Cuzco occurs at the amazing altitude of nearly 14,000 feet, or very near the limit of perpetual snow, and, consequently, as Humboldt observes, above all phanerogamous vegetation; if coal be therefore actually the produce of vegetable disorganization, what an inconceivable force must have been exerted in throwing up the vast masses of the Andes!

Cobalt and antimony are found in this Province, in which is also the celebrated silver vein of *Conchapatu*.

The chief Town of the Province is *Guarochiri*, in 11° 55' South latitude, and 76° 15' West longitude, 50 miles East of Lima. At present its principal trade consists in the transport of snow from the Andes to Lima.

GUATEMALA.

GUATEMALA, or, as it is now designated, the Republic of the Central States of America, embraces that immense Isthmus which is terminated on the
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North by the 8th, and on the South by the 22nd degrees of North latitude.

Its Political boundaries are the Republic of Mexico

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on the North-West, and that of Colombia on the South-East. The former is separated from it on the West by an imaginary line running from the Barra de Tonalá on the Pacific Coast, Northwards to the Rio Grijalva, and thence along that river to the Villa Hermosa. On the North it is separated from Tabasco by another line, which crosses nearly East and West to the Rio Uluja, or Usumazinta. The boundary then follows this last river through almost unknown spaces, separating the Republic from Merida, or Yucatan, and the British Settlements in that Country. The Bay of Honduras and the Sea of Columbus, or the Caribbean Sea, then constitute the limits for the remainder of its Northern and part of its Eastern territories, whilst the Province of Veragua divides it from the Republic of Colombia on the East, and on the South the Great Pacific Ocean is its only barrier.*

The extent of this Country is given by the best Statistical writers† on America at 26,152 square leagues. From the Chilillo, which is the frontier of Mexico, to Punta Barica on the verge of Colombia, the distance by land is no less than 700 Spanish leagues, whilst the breadth of Guatemala is 150 of the same leagues at its greatest, and 60 at its least width. The Federal Republic of Central America consists of five great States: the first named like itself, Guatemala, Honduras, San Salvador, Nicaragua, and Costa Rica.

Some uncertainty appears, however, to prevail as to which of the numerous Provinces of the recent Kingdom are blended in the several new divisions: the most probable statement is, that the State of GUATEMALA comprehends Chiapa, Totonicapán, Vera Paz, Chiquimula, Sonoma, Escuintla, Sacatepeques, Chimaltenango, Soledad, Quezaltenango, Sacatepeques, and Soconusco.

Honduras contains the Provinces of Honduras, or Comagagua, and Tegucigalpa.

SAN SALVADOR is small, embracing only San Salvador, or Cuscatlan, and San Miguel.

Nicaragua is more extensive, and includes Leon, Tagaogalpa, Telogalpa, the Mosquito Coast, Poyais, and an immense and almost unexplored interior, inhabited by the Panamanas, the Tocaras, and many other aboriginal Tribes, with the district of Matagalpa.

COSTA RICA apparently does not contain any subordinate Province, but it is questionable whether Veragua; may not ultimately be included in it, if it be not so already: as the chain of Cantaguan is the natural, and indeed the most proper boundary between Tierra Firme, or Colombia and Guatemala.

The inhabitants of so extensive a territory as this new Republic have not been regularly numbered since the period when the power of Spain was at its height, but the Federal Government has made various attempts to ascertain the number of citizens.

Señor Del Valle, one of the most learned and eminent of its Statesmen, in his recent Statistical papers, supposes the Population exceeds 2,000,000, whilst Humboldt gives it as 1,200,000‡ for the ancient Cap-

tain Generalship, which differed in extent from the present union of States. As Guatemala has remained tranquil for a great number of years amid the convulsions which have devastated America; as it has not been subjected to any calamities from pestilence or earthquake for a long period; and as its climate is generally salubrious, and its produce of human food abundant, it is probable that Del Valle's statement is well founded, and that 2,000,000 of inhabitants, excluding the nomades of its Eastern forests, may be assigned as the extent of its present population.

The climate of Guatemala varies, of course, with the situation of its Provinces. In an intertropical region, approaching the equator, much constant heat must naturally prevail, but it is modified by the terrific gales from the Pacific and Atlantic, to which the coast of Guatemala is so particularly subjected. The continued Cordillera of the Northern Andes rising to considerable elevation on its Western side, and throwing out everywhere vast and lofty branches, also contributes to equalize the temperature of its lower regions. Thus, in the valleys and on the coasts great heat prevails generally, whilst, in the interior, cold, in all its rigour, may occasionally be felt. The climate of Guatemala, from so many modifying causes, and perhaps from the agitation of the air by the numerous volcanoes it possesses, is therefore, on the whole, far from bad, considering the situation of the Country; and the season may arrive, when the clearance of the vast marshes and forests of the interior will materially alleviate its present unhealthiness in particular districts.

The Western Provinces are, in general, the most salubrious; the air of the sea-coast to the Northward being most detrimental to the constitutions of foreigners visiting the Country; but we shall allude more particularly to the effects of the climate of Guatemala in tracing its great divisions.

Guatemala is an alternation of mountains and plains, watered in the latter by five and numerous rivers, which gives to its generally fertile soil a diversity of temperature highly favourable to the production of the fruits and plants both of the tropical and of the temperate regions.

A continued portion of the Great Cordillera of the Andes pervades this territory, gradually rising in elevation, and assuming extreme grandeur as it stretches Northward from the narrow and comparatively low belts of the Isthmus of Panama. The magnificence of the mountain scenery of this part of the Andes does not yield to that of Mexico or Peru; and, as the chain usually keeps the Pacific shore, it has room to throw out vast and unexplored arms towards the coasts of the Caribbean Ocean, or Sea of Columbus.

Not less than 20 huge volcanoes have been formed in this portion of the Andes. The most remarkable are those of Mayaya and of Mamotombo, in Nicaragua; San Salvador and San Miguel, in San Salvador; Izalco, in Zonzonate; Pacaya, in Sacatepeques; Guatemala, in Chimaltenango; Atitan, in Solula; and Tajamulco, in the Province of Quezaltenango.

A gigantic mountain rears its head Southward of the old City of Guatemala, and is called by the natives *Volcan de Agua*, or the Water-volcano. It is of a conical form, and so high, that the ascent by a difficult path to its summit is a journey of nearly 12 miles. On its erect is a deep enter, which is said to measure 400 feet across. This mountain is, however, at present chiefly remarkable for its great height and size, and for the

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Climate.

Features of
the Country
and Natural
History.

Volcanoes

Volcan de
Agua

* So very ill defined, however, are the boundaries, which the most recent authorities give, that we shall, assisted by them, follow chiefly Don U. Juarez and Biernand in their Statistic relations of Guatemala, at periods antecedent to the Revolution.

† Particularly by Humboldt.

‡ Veragua is included by Colonel Hall in Guatemala.

§ This opinion of Humboldt's is not strengthened by official data; and he acknowledged, in a communication to Bolivar, that it was not founded on such modes of calculation. The author of *Letters from Colombia* gives the population of Guatemala as 1,600,000.

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magnificence of the prospect which presents itself from its top. The fertility of its lower region is extraordinary; the middle belt is covered with vast and ancient forests, and the city is supplied from its upper band with snow during the summer months, whilst the medicinal springs on its flanks are highly in request.

From the edge of the enter the view embraces the two oceans on the North and South; on the West, the great Provinces of Soconusco, Suchiltepeques, and even the plains of Chiapa, on the confines of Mexico, may be discovered; whilst, to the Eastward, the districts of Sonsonate, Santa Anna, and San Salvador, with the Lake of Güilengango, are distinctly seen.

Perhaps a more extraordinary view cannot be contemplated than that from this summit, as it also stands between two other volcanoes—that called *Guatemala*, or the Fire-volcano, being in the Westward, and *Pacaya* to the East. The Fire-volcano is a most destructive one, from which eruptions of the most formidable nature have been constantly occurring; nor is that of *Pacaya* less dreadful. *Guatemala* is of a conical figure for a considerable height, but its summit is split into three peaks, on the Westernmost of which several craters, or perhaps fissures, may be observed emitting, very frequently, flames, pumice stones, sand, and columns of smoke. *Pacaya* has also a triple crown, and is connected with a lofty range of mountains. Its peaks were, at one time, in daily activity.

The Water-volcano destroyed the Ciudad Virja, or first City of Guatemala, on the night of September the 11th, 1541, when a sudden and tremendous eruption of water from the mountain occurred, and a torrent of such force and magnitude rolled down from the summit, sweeping before it forests, rocks, and every thing in its course, that it overwhelmed the City, and buried most of its inhabitants under the ruins.

No calced matter, or any other of the usual tokens of the agency of fire, have been observed on this singular mountain, which, however, during this eruption, threw out vast stones with the deluge which issued from its crest. It is said by Hemesal, that on this dreadful visitation, the crown of the mountain gave way, and was hurried to the plains below to a distance of nearly three leagues, constituting another mountain with its debris. The present altitude of the Water-volcano is not given by any writer on Guatemala, but it is said to be higher than any other in the Country.

The Fire-volcano, and that of *Pacaya*, have been more dreadful scourges; for, on abandoning the ancient City, or rather its vestiges, the Spaniards built another, now called Old Guatemala, near these mountains, and in 1565 *Pacaya* raged with such fury, as to cause ruin and devastation to this new City and its vicinity. In 1641 it emitted dense columns of black smoke, with dreadful noises, and strong convulsions of the earth; in 1664 such immense quantities of flames were shot from it with most appalling explosions, that the City, during the night, at the distance of seven leagues, was illuminated by a light not inferior to that of mid-day, and the inhabitants were so awestruck, that they were unable to enter their dwellings during the three days of the continuance of this unusual phenomenon. Similar events occurred in 1668, in 1671, and in 1677. In 1773 no less than five successive earthquakes, with intervals of nearly a month, took place, until, in December, Old Guatemala was nearly destroyed.

The *Volcan del Fuego*, or of Fire, was equally violent

in the years 1623, 1705, 1710, and 1717; and such were the repeated damages done to the second City, that the site of the metropolis was removed a third time in 1775.

Besides the events enumerated above, many other dreadful and recorded eruptions have taken place from these two volcanoes, which damaged the City to a great extent, particularly in 1585 and 1586, when, for the space of nearly two years, a week seldom elapsed without a shock, more or less violent, and fire issued incessantly, for months together, from the craters.

Gage, the only Englishman who perhaps ever lived for a long time in Guatemala, gives a curious detail of the situation of the second Town; but an extract from his account of travelling on the Cordillera which separates Mexico from Guatemala, will afford an adequate notion of the more rugged scenery of the Country. In describing his journey through Chiapa, he says, that the road ran over the high mountain, called *Maquilapa*, to cross which, when the wind blows strongly, is nearly impossible. "To this high, steep, and craggy *Maquilapa* we took our journey after dinner, and were by the proud mountain that night well entertained, and harboured in a green plat of ground resembling a meadow, which lay as a rib of the one side of that huge and more than Pyrenian monster. The Indians comforted us with the shews of fair weather, and we spread our supper on the green table-cluth; the springs of water, like conduit-pipes, trickling down the rocks, gave us melodious music to our supper; the Indians fed merrily, and our mules contentedly, and so the fountain Nymphs sang us asleep till morning, which seemed to us as calm and quiet as the day before, and encouraged us hastily to snail that bit which we had left, and so up from breakfast, to say merrily, up to *Maquilapa*. We had not winded the mountain upwards much above a mile, when the higher we mounted, the more we heard the wind from above whistling unto us, and forbidding us to go any further. We were now half way up, and doubtful what we should do, whether go forward, or return to Tapanatepeque to eat more fish, or to stay where we were until the weather were more calm, which we thought might be at noon or towards evening. The Indians told us, that about a mile farther there was a fountain of water, and a lodge made under trees on purpose for travellers that were either benighted or hindred by the winds to compass their journey up the mountain. Thither we went with much ado, hoping the wind would fall; but still the higher we climbed, the stronger we felt the breath of *Eolus*, and durst not, like the people called *Puffi*, (of whom Herodotus writeth) march against him, lest, as they in stead of a victory found a grave in the sands where they met to oppose him, so we, in stead of ascending, should, by a furious blast, be made to descend into those deep and horrid precipices, which truly threatened death, and offered themselves to be a grave unto our torn and mangled bodies." At this height they were forced by the tempest to remain till the Thursday very much in want of food and repose. "Wherefore" (after much debate) "on Thursday morning, commending ourselves first unto the protection of that Lord whom the winds and sea obey, we mounted up upon our mules (leaving our names written in the bark of a great tree, and the dayes we stayed there without food) and so went upward. We perceived no great danger in the wind a great while, but some steps and passages upon stony

Gage's
Account of
his Journey.

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rocks we feared for the narrowness of them; and there we lighted, thinking ourselves safer upon our own two feet, than upon the four feet of a beast. But when we came up to the very top of Maquilapa (which signifies in that tongue a head without hair) we perceived truly the danger so much talked of, and wished ourselves again with our green lemons, in the way to Tapana-teque, for we found it indeed a head without hair. The passage that lieth open to the sea may be no more than a quarter of a mile, but the height and narrowness of it stupefies; for if we look on the one side, there is the wide and spacious South Sea lying so deep and low under it, that it dazzleth the eyes to behold it; if we look on the other side, there are rocks of, at least, six or seven miles depth, whose sight doth make the stoutest and hardest heart (though like themselves) to quake and quiver; so that here the sea expects to swallow, there the rocks threaten to tear with a downfall, and in the midst of these dangers in some places the passage is not above an ell broad. We needed better cordials for that quarter of a mile than feeding upon green lemons and water, and durst not man ourselves so much as to go through it upon our mules. We lighted, and gave the Indians our mules to lead; and we followed them one by one, not daring to walk upright, for fear of head giddiness with looking on either side, but bowing our bodies we crept upon our hands and feet as near unto the tracks which beasts and travellers had made as we could without hindering our going. And when we got to the end of that passage, and where the mountain was broader, and the trees promised relief, we looked back boldly, and accused of folly both ourselves and all other travellers that sought no other way, though ten miles about, to avoid that danger both for man and beast."

Lake of
Nicaragua.

The Lake of Nicaragua is not only the largest of all the sheets of inland water in the vast Countries above named, but may rank with some of the most extensive in the world, being more than 180 miles long from West to East, and nearly 100 in breadth from North to South, having almost, at least, a depth of ten fathoms, with a muddy bottom, except along the shore, where there is clean sand. It furnishes an abundant supply of fine fish, and is rendered extremely picturesque by the numerous small Islands with which its surface is studded; but at present most of them are uncultivated, excepting *Omepex*, which is inhabited, and contains a very lofty conical mountain noted as an active volcano, and frequently emitting flame and smoke. Nicaragua is liable to furious tempests, during which its waves rise very high, and the navigation is dangerous to unexperienced mariners. A great number of rivers discharge themselves into it, and though the San Juan is its only visible outlet, yet it is remarked, as an extraordinary phenomenon, that there is no indication at any time of an increase or decrease of its waters. It is navigable for the largest vessels, and may become of the greatest importance in opening a channel for the trade of the East with Europe; but a great drawback to commercial exertion at present is found in the dreadfully unhealthy climate of the San Juan River, by which it communicates with the Atlantic, and also from the terrific gales to which, at particular seasons, this part of the Pacific coast is subjected.

On the West of this superb body of fresh water is Lake Leon or Managua, which extends upwards of 50

miles in length and 30 in breadth, communicating by a narrow channel with Nicaragua.

The San Juan is naturally the most important River in Guatemala, as by it the Lakes of Leon and Nicaragua discharge their superabundance into the Atlantic Ocean, and by it a communication exists very nearly across the Continent of Guatemala. It leaves the latter lake in about 84° 15' West longitude, at the centre of the Eastern side of the lake, and runs by a somewhat tortuous course to the South-East, discharging itself into the Sea of Columbus or Caribbean Ocean, in about 10° 35' North latitude, and 83° 5' West longitude, by a broad mouth, at the Southern side of which is a deep bay called the harbour of San Juan de Nicaragua. It receives several small rivers in its course, and has many falls, one being near the lake, and three others on the Atlantic side of Fort San Juan, a work erected about 36 miles from the lake, and 84 from the ocean. This fortress is of stone, in the form of a parallelogram, with four bastions, ditch, &c. and is built on the Southern bank of the river on a rock. It was long considered as the key of Spanish America, and was constructed in 1665, in consequence of the English having penetrated the Country, and taken Fort San Carlos, a small earth work.

It is only where the vast Isthmus widens as it approaches Mexico, that we expect to find Rivers of sufficient magnitude to become of commercial importance. In Costa Rica there are innumerable streams, but none of magnitude, if we except the *Sacro* and the *Tortuga* on the Atlantic coast.

Other
Rivers.

In the Mosquito and Indian Country there are Rivers of vast volume and length, but they are not much known; the greatest appear to be the *Sogovia*, *Ecoadida* or *Blufields* River; the *Tovarac*; the *Yowra*, *Herbian*, or *Cape* River; and the *Tinto*, or *Black* River.

In Honduras, equally little known, are the *Aguaz* or *Roman* River; the *Morales* and the *Higueras*. In Vera Paz is the *Rio Gorda*. In Chiapa we find the *Utunazinta*, or *Tulja*, an immense River flowing from near the Pacific coast to the Atlantic, and terminating its majestic course in the gulf, or inland sea of *Terninas*, after receiving the *Chiantlan*, the *Locandones*, or *Nuallan*, and the *Sacapulas*. The *Zendales* is also another large River of this Province, which, after traversing Chiapa, passes through Tabasco, and enters the Gulf of Mexico under the name of *San Pedro*. The largest River of Chiapa, and, indeed, of Guatemala, is the *Grijalva*, or *Tabasco*, which forms the boundary between Chiapa and Vera Cruz.

The general appearance of the soil, excepting in the very elevated parts of the Cordillera, or in the neighbourhood of its numerous volcanoes, is fertile in the extreme, and abundantly yields the Cereal gramina, cereals, plants on which cochineal is reared, flowers supplying the wild bees with honey and wax, cotton, vanilla, sugar-canes, indigo, pimento, and all the tropical fruits of the New World. There are plenty of cattle and sheep farms on the milder climates of the highlands, and the necessities of life are yielded by nature to its inhabitants with a very liberal hand.

Production

The productions of Guatemala may be classed as follows: Soconusco is the least fertile portion, corn and maize do not flourish in it, owing to the heat of its climate, which is also unhealthy; but it produces pimento, indigo, and chocolate in immense quantities.

Soconusco.

GUATEMALA. Chiapa.	Chiapa, being higher up, is milder, and furnishes silk, cochineal, maize, corn, chocolate, cotton, and fruits, besides feeding an excellent breed of horses, and vast herds of cattle. Its forests abound with cedars, cypress, pines, oaks, walnuts, &c. and with plants and trees yielding all sorts of aromatic balsams and gums, copal, &c.	Quezaltenango is similar in its products to the last named Province, and has a greater trade in articles of clothing and provisions.	GUATEMALA. Quezaltenango.
Verapaz.	Verapaz is hot and nearly covered with undisturbed forests, of which cedar forms the chief feature. Its trade consists chiefly of drugs, cotton, chocolate, bone, and wool, but it is very trifling.	Solola produces nearly the same articles as does Chimaltenango, the latter feeding large droves of hogs, mules, and horses, and supplying timber, coriander, &c. to the Pacific regions.	Solola. Chimaltenango.
Honduras.	Honduras is a wilderness, to which some few patches of ground have been cultivated. It is fertile in the extreme, yielding three crops of maize in the year, and even producing grapes twice in that period. Honey, wool, cotton, wax, mahogany, logwood, and dye drugs are its chief products. The heat is very great, but it is not unhealthy.	Sacatepeques has a great trade in grain, (chiefly maize,) and affords the Capital fruits, vegetables, hogs, poultry, fire-wood, coals, and other articles of domestic consumption.	Sacatepeques.
Nicaragua.	Nicaragua is one of the most woody Countries in the New World, but wherever it is cultivated it is extremely fertile, as much so as to have received the name of "The Garden of America." Its chief products are flax, hemp, balsams, cotton, sugar, long pepper, turpentine, liquid amber, and Nicaragua wood; but owing to the warmth of the climate, wheat is not plentiful in it, nor is there many sheep-farms; black cattle and hogs are, however, numerous.	Chiquimala has, in general, a hotter climate than the other Central Provinces, and yields maize, pulse, rice, cacao, melons, cotton, and vast quantities of sugar, which is the chief article of its commerce. Its horses and mules are in much request; and with the other Provinces of the interior it is noted for the ingenuity of its artisans, and the rapidity with which its trade increases.	Chiquimala.
Costa Rica.	Costa Rica is a very mountainous Country, over-spread with thick forests and waste lands; its population is not extensive, consequently there is little or no agriculture practised. The native Tribes are its principal inhabitants, and live independent of their white neighbours. The little commerce it boasts of is confined to chocolate, cattle, honey, wax, hides, and its pearl fishery, with a species of shell-fish producing a fine purple dye. The pearl muscle and this shell-fish are chiefly found in a small bay called the Gulf of Nicoya, or de las Salinas. It is hot, but not unhealthy.	The productions of Guatemala most known in European commerce are its indigo, its cochineal, and its chocolate, which formerly reached Spain through Mexico. The chocolate for the especial use of the Royal Palace of Madrid, was obtained from the Province of Soconusco.	
San Salvador.	San Salvador, from its situation on the heated shores of the Pacific, yields all the tropical fruits and plants abundantly; its trade is, however, principally confined to indigo, for which the natives neglect almost every other production, excepting in San Vicente, where tobacco and dye drugs are afforded, and on the Balsam coast, where the tree producing the white and the black balsam grows in profusion.	The cultivation of cochineal is now particularly attended to; pamphlets on it have been circulated by the Government, and also printed essays on rearing cacao and indigo. The new plantations, under these wise regulations, make great progress; and it is probable that cochineal will again become one of the principal sources of the national wealth.	Animals, &c.
Zacatonate.	Zacatonate may be assimilated in its production to San Salvador, its trade consisting in balsam, turpentine, gum lac, amber, and other resins; but cotton, rice, cacao, sugar, indigo, and sesamum are cultivated in its confines to some amount.	The <i>Danta</i> , or <i>Tapir</i> , found in Guatemala, is an animal which may be styled the elephant-rhinoceros of the New World. It has the swine-like shape of the latter, with a <i>proboscis</i> , resembling, in some degree, that of the former. In its habits it is closely allied to the rhinoceros, living in the thickest woods which border on rivers, in whose waters it passes a great part of its time. Two kinds of the tiger of the New World exist in the woods, the <i>Felis onca</i> , or <i>ounce</i> , and the <i>Dicotylus</i> , or black jaguar. The first are very numerous, and are most dreaded by the settlers on account of the ravages they make amongst their sheep, goats, and hogs. The Mexican cat (<i>Felis pardalis</i>) is likewise very common, and destroys the smaller kind of stock, such as poultry, &c. The Andean black bear is a very ferocious creature, and much dreaded. Two kinds of the ant bear (<i>Myrmecophaga didactyla</i> and <i>M. pentadactyla</i>) are frequently observed in the forests of Honduras. They are easily domesticated, but difficult of transportation, on account of their habits. The racoon is as common in Guatemala as in any other part of the American Continent, and is equally destructive in gardens and to poultry. American deer, and a very small and beautiful sort of gazelle, or antelope, are abundant; the former are of the small fallow kind. The peccary and warren, or hogs of the Isthmus, (<i>Sus tajassu</i>), resemble each other closely; they are large, and are like the common <i>Sus scrofa</i> , excepting only in being very fierce and untameable, in having an high arched spine, and in having a singular glandular orifice on the centre of the back. The cavy (<i>Cavia paca</i>) is a small sort of Guinea pig, easily domesticated, and very numerous; as is the <i>Agouti</i> , or Indian rabbit, or hare, which, excepting that its mutations are made in leaps instead of running, is very like the European hare. The three, the eight, and the	
Escuintla.	Escuintla, notwithstanding its fertile soil and favourable climate, carries on very little trade, its exports being chiefly fish, salt, maize, (of which it affords three harvests a year,) plantains, and other fruits for the markets of Guatemala.		
Suchiltepeques.	Suchiltepeques is very fertile, well wooded, and supplied with rivers, and thus produces all the fruits, timber, gums, and medicinal plants peculiar to its warm climate; but the chief article of its trade is chocolate, so excellent in quality as to be frequently preferred to that of Soconusco.		
Totonicapán.	Totonicapán, from the humidity and cold of its climate, produces European fruits largely; such as apples and pears, cherries, peaches, quinces, wheat, cattle, maize, wool, cotton, potatoes, &c. and provisions in general.		

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nine-banded armadillos are common, and are eaten as luxuries, as well as the easy anagouti, by the inhabitants. A sort of Ichneumon also exists here, of so fierce a disposition as to be a match for the best dogs; and that kind of *Opussum* named *Doragira* is abundant, as is also the Mexican Porcupine. (*Hystrix Mexicana*.)

In extensive woods in a tropical region, it may be supposed the monkey family is not wanting; but this, it is said, is confined in Guatemala to the two classes denominated *Sapajou* and *Sagouin*; of these, the Horned Sapajou, (*Fatellus*), the Brown Sapajou, (*Aplia*), and the Capuchin, (*Capucina*), are the most common, particularly the last, which is a very playful little animal.

The lakes and rivers of the warmer regions abound in large and very formidable cymnans, or alligators, and the woods are equally productive of reptiles of the lizard tribe; the *Gosna*, or edible lizard, being a favourite dish with the natives. Here also the Basilisk, the most ugly of the race, is found, and the Gallely Wasp and Wood Slave, so dreaded in the West Indies, are equally feared in Guatemala, though, perhaps, without reason, as, like the harmless Basilisk, it is chiefly from their hideous appearance that they are shunned. Snakes are, perhaps, in more formidable numbers and variety here than on any other part of the Continent. The humid shores of the Atlantic foster them in their dark and tangled forests, and their size is in some cases immense. It is here also that that singular link between the fish and the quadruped is seen, the *Namati*, which affords the Indians of the Mosquito coast a rich feast from its immense body.

Birds

To enumerate a few of the Birds of Guatemala will be sufficient, as any attempt to describe them in a limited space would be futile. Nature seems indeed to have displayed the utmost care in furnishing the immense forests of this fertile country with inhabitants. Here the turkey, in size and magnificence of plumage, rivals the peacock, and is said even to surpass it. Next to it in magnitude is the curassow, (*Craz*); the quana, (*Penelope tristata*); coquericot; partridge, (*Tetrao nevius*), falsely so named, as it more resembles the Guinea fowl. The quail, dove, wood pigeon and white crowned pigeon, (*Leucocephala*), crane, spoon-bill, (*Platana ajaja*), of a bright scarlet colour, heron, flamingo, (*Phenicopterus ruber*), plover, curlew, wild ducks, teal, snipe, &c. are all very common. The parrot tribes are innumerable, from the great red macaw to the small green parrot and parakeet. The toucan, or bill-bird, the oriole, rice bird, certhius of every kind, the pelican, the ibis, (*Tantalus loculator*), and, in short, every species which the New World produces may be seen in Guatemala; nor should that universal inhabitant of the great Continent of the West, the splendid humming bird, be forgotten, as here it attains, under a tropical sky, the utmost variety and brilliancy of which its diversified plumage is susceptible.

Insects.

The Insect family is, perhaps, more numerous here than in any part of the world. Of it, one of the most curious varieties are the warrior ants, (*Formigas guerreas*), which are double the size of common ants, and march in surprisingly large bodies and in regular order. They clear the houses of every worm, reptile, or vermin of any sort, and undauntedly attack and conquer snakes, scorpions, centipedes, toads, and rats. When they have

cleared one house they march to another, but if interrupted, they retreat, after stinging their assailants.

Who were the original people of the soil of Guatemala remains involved in obscurity; but it is probable, from traditional History, and from reasoning, that Peru, Chili, Colombia, and Guatemala were inhabited long before Mexico was settled. Probably the wanderers from Asia proceeded through Mexico to these territories, and having fled from their oppressors to the uttermost regions of the New World, gradually spread over it until the memory of the cause for their migration was lost. It is, however, certain that Guatemala was inhabited when the Toltecas from Mexico invaded its confines.

The Toltecas wandered Southward from Tula until they came to the Lake of Atitlan, where they rested, and founded the Kingdom of Quiche, or the Northern portion of Guatemala, and gradually afterwards spread and divided Southwards, until they had, under different branches of the same family, established the Kingdoms of Xachiquel and Utiatlan; of these, Utiatlan was the Sovereign, and a list of 17 Emperors, equally rich and formidable with those of Mexico, is given by Juanros and other writers. Tecum Umam occupied the supreme throne when the Spaniards arrived, and this monarch bravely resisted their progress until he fell by the hand of their leader, Pedro de Alvarado, the Cortez of Guatemala.

Pedro de Alvarado experienced, however, much more difficulty in his undertaking than Cortez did in Mexico, and had frequently to lay regular siege to the fortresses and towns, as well as to overcome stratagems worthy of experienced warriors; he was assisted by 6000 Indian allies from the Mexican Provinces of Tlaxcaltecas, Cholultec, and Mexico, and had a well-appointed force of 250 Spanish infantry and 100 cavalry. It had always been a favourite scheme of the Mexicans to subdue this rich Country, and their Emperors had tried all methods to accomplish so desirable an object, but had invariably failed. The readiness of allies from Mexico to assist the invincible Whites is, therefore, at once conceivable, and the result of Alvarado's exertions rendered less meritorious.

It would carry us far beyond our limits to follow the history of Alvarado in detail. After he had killed Tecum Umam, he placed Chignaviuelut, his eldest son, on the throne of Utiatlan; but, imitating the villainy of Cortez and Pizarro, he caused him shortly afterwards to be hanged on suspicion of treachery. He then crowned Sequechil, who reigned two years, but, unable to brook the disgrace of being reduced to a vassal of the Whites, this Prince revolted in 1526. His successes were of short duration, and Guatemala fell entirely into the power of the Spaniards.

Since that period, Guatemalas remained nearly tranquil, and was less known than even the interior of Africa to the nations of Europe. It remained subject to Spain until 1821, when, on the 15th September, the voice of the People declared a wish for immediate separation, which did not, however, take effect until 1823, as various causes retarded the solemn declaration of independence.

Mexico having taken the decision which involved her with Spain, more determinately than her neighbour, and perhaps recollecting the ancient desire for aggrandizement, determined to drag Guatemalas, as an integral portion of the New Mexican Republic, into her struggle, and, accordingly, Mexico and Guatemala were proclaimed a Republic, one and indivisible.

GUATEMALA
History

GUA-
TEMALA

The Guatemalans were not, however, in general desirous of this coalition, and, although more feeble than their powerful neighbour, revolted with dismay from the union thus formed. An Italian General, Filisola, was despatched from Mexico to enforce the treaty of union, and San Salvador and a part of Nicaragua alone were able to withstand the Mexican troops.

Guatemala, thus forced to abide by the fortunes of Mexico, sent Deputies to the Mexican Congress, until Iturbide dissolved that Body on the 16th of October, 1822, and declared himself Emperor of Mexico and Guatemala.

The ambition of Iturbide to fill the throne of the Montezumas, and his inadequacy for that high station, caused his fall, and with it the bond of union between Guatemala and Mexico was immediately dissolved.

Filisola, with equal ambition, and equal inability, strove to attain the Dictatorship of the Country he had orders to subdue, and abandoning his Mexican employers, openly declared himself in favour of establishing Guatemala as a separate and independent Republic. The new Congress of Mexico yielded to the voice of both People, and Guatemala was declared a State on the 24th June, 1823, under the style of *The Federal Republic of Central America*.

Shortly after this event, on the 14th September in the same year, a conspiracy against this new Republic broke out in favour of Filisola, who hoped to assume the reins of power. The fate of Guatemala remained undecided for two days, but at length the leaders of the rebellion were secured, and the storm was quelled.

Government

The Constituent Assembly of this new State modelled a Constitution for it upon the principles of those adopted by the United States and by Colombia. The legislative power is vested in the federal Congress and a Senate. The Congress to be elected by the People, and renewed by one-half of its numbers every year. Each of the five States which compose the Union, is to send a representative for every 30,000 inhabitants. The Senate is to be composed of Members also elected by the People in the proportion of two for each State, a third part to be renewed annually, but those retiring may be reelected. The Senate sanctions the resolutions of Congress.

The executive power is wielded by a President, nominated by the People of the States, who is assisted by a Vice-President, elected in the same manner. These high offices last four years, and the individuals, without any interval occurring, may be once reelected. The Constitution abolished slavery, and placed the Indians on an equality with the Whites.

On the 20th February, 1825, the Constituent Assembly, having closed its labours, was dissolved, and the Federal Congress was firmly established, without this revolution having been stained by those torrents of blood which flowed so freely in the other States of the New World. Don Jose del Valle, to whom the new Republic is principally indebted for its existence, was the first President.

City of
Guatemala.

The City of Guatemala, the Capital, is situated in a vast plain, watered and fertilized by many rivulets and lakes, studded over with Indian villages, and it presents, on approaching it by the Atlantic road, a superb spectacle, from its numerous and beautiful churches and edifices, and its white houses relieved by the brilliant verdure of a climate so equal throughout the year, that the sky is almost always serene.

GUA-
TEMALA

New Guatemala is the fourth City of its name; the first was the Capital of the Xachiquel Kings, and gave its designation to the present State. Guatemala,* to Mexican *Quachtematl*, signifies a log of decayed wood; and the Mexican who accompanied Alvarado in his conquest, and who always named their Towns from omen, saw an old tree near the palace of the Xachiquel Sovereigns. The second City was founded by the conqueror Alvarado in 1524, between two volcanoes as a temporary expedient, but no better site having been discovered, the inhabitants remained till 1527, when he removed it a very short distance. In 1541 it was overwhelmed by the eruption of water, which we have already noticed, from the Volcan d'Agua. This City is called *Ciudad Vieja*, or the Old City, and was again rebuilt on the supposed site of ancient Guatemala, *Antigua Guatemala*, where a fine Cathedral was erected, and Alvarado buried in it with great pomp. The Guatemalans were not more fortunate in their new selection; for although the spot was beautiful and the climate excellent, it was several times shaken by earthquakes, and at length so much so in 1773, that at last most of the inhabitants bid the neighbourhood of the volcanoes adieu, and removed to the valley of Mexico, 27 miles distant, where the present metropolis was first erected in 1776. It stands in 14° 40' North latitude, and 91° 46' West longitude, 78 miles from the Pacific, 270 from the Atlantic, and 1300 from Mexico.

The streets of Guatemala, as in most Spanish towns of the New World, are straight, broad, long, and in general paved. The houses are very commodious and neat, being, however, not of a very strong make or high, on account of the earthquakes. They have reservoirs of water, gardens, and orchards attached to them.

In the great Square, each side of which is 150 yards, a colonnade runs round all the houses. It is also paved, and embellished on the Eastern side by a magnificent Cathedral, built in very good taste by an Italian artist. One of the Public Seminaries, the *College des Infantes*, flanks the Cathedral on the left, whilst on the other is the Archiepiscopal Palace, and opposite to it the Palace of Government and the Palace of Justice, the Treasury, and the Mint. On the Northern side of the Square are the houses of the Corporation, the prisons, markets, public granary, &c. and on the South, the Custom-house, and the house of the Marquess de Aizenena, &c. In the centre a large and beautiful fountain plays continually, being supplied by an aqueduct brought at an enormous expense, by tunnels and arches, from the mountains at six miles distance. The City is also supplied by another aqueduct in the South-West, which reaches to a still greater distance.

The numerous Churches of this City have been built in very good style, and are richly decorated. The University is also well built, and possesses an Anatomical Museum, with several curious preparations in wax, and a small Library. In it Theology, Law, Medicine, Mathematics, and Natural History, Botany and Agriculture, are taught. There is also an Academy of Fine Arts, and a very handsome building for

* In the Tzotzil language *u-hute-a-mal-ha* signifies a mountain or volcano ejecting water, and as there was one near the supposed site of the first City, this is not an unlikely derivation for the word. *Fuertes* derives it from *Cacoe molan*, or milk wood, a peculiar tree found near the assumed site of the first City. *Juarros* derives it from *Juareal*, the first King of Guatemala.

GUATEMALA
—
GUAYAQUIL

the fabrication of money, in which one of Bolon's coining machines is to be placed. In 1824 this establishment issued the new currency of the Republic in gold and silver money, exhibiting a tree, with the motto *Libre crezca y ferunda*, on one face, and a rising sun enlightening five mountains on the other.

On the site of the old University, two Halls are appropriated for the sittings of the Senate and Congress, but these at present are not to be reckoned amongst the fine buildings of the metropolis, much more money having been expended on an elegant and magnificent stone Amphitheatre, for the exhibition of combats between men and bulls, or between bulls and jaguars.

A recent census, by order of Government, shows that this City has rapidly attained a population of 40,000 souls.*

Ten schools, on the plan of mutual instruction, have been recently opened in Guatemala, wherein 700 young men are educating in the primary elements of education, and this fine metropolis of a fertile region is fast emerging from barbaric ignorance and monastic gloom, to assert its claims as head of a nation, not amongst the least in the New World.

Guatemala is supplied with the necessities and luxuries of life from the valley in which it is placed. The Ladinios, or converted Indians, being the agriculturists who raise the maize and wheat, and are also in general the artisans who weave the cloth and other articles for clothing. Most of their villages are set apart for particular trades. *Jocotenango*, *Santa Ana*, and *San Gaspar* are the places of bricklayers; *San Cristobal* for masons; *San Pedro* for gardeners and gardeners; *Santa Ana* for bakers; *Santa Isabel* for butchers; *San Cristobal* the Upper supplies flowers; *Atmolingo*, fruits and pulque, or maguay drink. Wood, coals, &c. are plentifully supplied by numerous other places.

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The best writers on Guatemala are Bernal Diaz del Castillo, *Historia Verdadera de la Conquista de Mexico*, edition of 1632; Herrera, *Historia General de los Hechos de los Castellanos en los Islas y Tierra firme del Mar Océano*, Madrid, 1601; Remesal, *Historia General de las Indias Occidentales, y particular de la Gobernacion de Chiapa y Guatemala*, 1620; *The English American, his Travels by Sea and Land*, &c. by Thomas Ginge, London, 1648; Hernandez, *Plantarum, Animalium, et Mineralium Mexicanorum*, Madrid, 1651; Cogolludo, *Historia de Yucatan*, Madrid, 1688; Torquemada, *Monarquia Indiana*, Madrid, 1723; Garcia, *Origen de los Indios del Nuevo Mundo*, 1729; Alcedo's *Geographical Dictionary of Spanish America*, by Thompson, London, 1810, published in Madrid in 1786—88; Colnett, *Voyage in the Pacific*, 1778; Dampier, *Voyages*, 1792; Dancer, *Account of the Expedition to Fort St. Juan on Lake Nicaragua in 1790*; Villagutierrez, *Historia de la Conquista de la Provincia de el Itza, Reduccion y Progreso de la de Lacandon, y otras Naciones de Indios barbaros y de la Mediacion de el Reino de Guatemala a las Provincias de Yucatan*, &c. Madrid, 1701; a very scarce work, in which is a curious account of some of the least known portions of Southern Mexico and of Guatemala; *El Viajero Universal, por Estalla*, 43 octavo volumes, Madrid, 1794; and *Leander's Honduras*, London, 1808. The works of Puentes and Vasquez are well known in Spain and the Indies, but they have not fallen into our hands. Domingo Juanas, from their pages, and from his personal opportunities as Synodal Examiner of the Archbishopric of Guatemala, has given the only good modern Statistic and moral History of this Country extant; an English edition of this work has lately appeared, London, 1824.

GUATTERIA, in Botany, a genus of the class *Polyandrio*, order *Polygynia*. Generic character: calyx three-lobed; corolla, petals six; anthers wedge-shaped; drupes many, pedunculate, one-seeded, inserted into the receptacle.

Four species, natives of Peru. *Flor. Peruv.*

GUAYAQUIL, the largest and most important State of the Pacific shores of Colombia.

Boundaries and divisions.

It commences at Cape Passaro, 21° South of the Equinoctial line, and, stretching Southwards, embraces the Island of Puna, and is terminated at the bay and river of Tumbez in 3° 26' South latitude by the frontier line of Peru. The Andes bound it on the East, and thus Guayaquil embraces the whole of the level Country between the Cordilleras of Quito and the Pacific Ocean. The State of Tacames in Colombia is its Northern frontier, Quito and Cuenca its Eastern limit, and the State of Piura in Peru its Southern confine.

Guayaquil was formerly divided, as it most probably is now, into seven Departments, namely, those of *Puerto Viejo*, *Punta de Santa Elena*, the Island of *Puna*, *Yaguache*, *Baba*, *Babahoyo*, and *Daule*.

Climate.

Its climate, excepting where the land ascends to the

Andes, is excessively hot and moist. From December till April the hot season lasts, and, during this time, rains continue almost without intermission, accompanied by frequent and dreadful tempests of thunder and lightning.

From May to December the heat is greatly abated by the setting in of the South-West and West-South-West breezes, which begin invariably at noon, and continue their refreshing influence until five or six on the following morning. During this season the sky is uniformly serene and bright, the smallest showers being, however, rarely known. In the rainy season, fevers, dysenteries, diarrhoeas, the dreadful *cruento prieto*, or worst species of yellow fever, and other disorders common to hot climates, carry off great numbers of people; and to aggravate the distresses they occasion, innumerable tribes of reptiles and venomous insects are generated by the extreme heat. Snakes, scorpions, scorpions, centipedes, &c. find their way into all the houses, and it requires some caution to prevent their nestling in the hammocks and bed places. These, with swarms of that scourge of the New World, mosquitoes, and other venomous flies and insects, render the Towns almost uninhabitable. The nigra, or flesh worm, is not the least formidable of these pests at this season; the boba, a serpent of immense size, frequents the wooded places; and the numberless rivers and streams are literally peopled with alligators.

* In 1818, the most accurate accounts which could be obtained in England, gave only 16,000.

GUAYA-
QUIL

Population.

Produce-
tions.

Roads and
communications.

Rivers.
Guayaquil.

Dawle.

Other
rivers.

Such is the extent of the inundations at this season, that Balahoyo, one of the largest of the Provinces, is converted into a lake.

The population of this State is rated by Humboldt and by Hall at 50,000, and by Mollén at 90,000, which statements are probably much below the real number, as there are several large Towns in it.

Guayaquil produces cacao, or chocolate of the finest quality, which is eagerly sought after in every part of the Spanish American world; tobacco, cotton, sugar, rice, indigo, maize, and most of the tropical fruits in abundance. It is covered by forests, in which timber for naval and architectural purposes reaches a size unequalled in any other part of the New World. Dye drugs, fine wood, honey, and wax, are also a part of its stores, and large herds of cattle roam over its vast and fertile plains. It also furnishes Colombia with the quinquina, or bark of boxa, to the amount of 10,000 loads of a mule in one year.

Pionbo, in his *Statistics of New Granada* in 1811, gives the surplus revenue of Guayaquil at 300,000 piastras. Previous to the war, it is said, the export trade of the City of Guayaquil was as much as £119,170, and its imports reached £260,000 sterling.

Almost all the communications between Guayaquil and the other portions of Colombia are carried on by water until the foot of the Andes is gained; there are land roads, of the difficulties of which some notion may be formed by the following extract from the Journal of Condamine, who traversed the Country in 1736. *Tout ce terrain est couvert de bois épais, où il faut se faire jour avec la hache; je marchois la boussole et le thermomètre à la main, plus souvent à pied qu'à cheval. Il pleuvait régulièrement toutes les après-midi. Je recueillais et dessinai dans ces forêts un grand nombre de plantes et de graines singulières. Je restai huit jours dans ces déserts, abandonné de mes guides: la poudre et mes autres provisions me manquèrent: les bananes et quelques fruits sauvages faisoient ma ressource. La fièvre me prit; je m'en guéris par une diète, qui m'étoit conciliée par la raison et ordonnée par la nécessité.* The main road from the City to Quito is impracticable for four or five months of the year, owing to the floods.

Of the rivers, the most useful and magnificent is the *Guayaquil*, which is formed of so many others arising in the Andes from between the 1st and 2nd degrees of South latitude, that it would be difficult to trace its real head. Its general course, after it has assumed a single channel, is South-West, and it enters the Pacific in the Gulf of Guayaquil, opposite the Island of Puna, in 2° 27' South latitude, which it seems to have formed, by an estuary of immense extent. The Guayaquil is navigable for large vessels as far as *Caracul*, or about 80 miles, but owing to great floods, there are many dangerous shifting sand-banks in it. Its shores are covered by thick groves of the Mangrove tree, and it abounds in fish and alligators.

Next to the *Guayaquil* in importance, and much longer in its course, is the *Dawle*, which rises in the Indian Andes in about 20° South latitude, near the sources of the Esmeraldas, and after a very long course to the South-West, turns to the South-East, and enters the Guayaquil in 2° 8' South latitude. This fine river is navigable for a great portion of its course, and its banks are studded with the gardens and estates of the people of Guayaquil. The *Naranjal*, the *Baba*,

Yaguache, *Puerto Viejo*, *Camarón*, and *Rio de Jubones*, are also large streams, but it would be an endless task to enumerate the whole of the rivers which intersect this Province. In them all fish of great delicacy are abundant, and the coast affords lobsters, oysters, and most kinds of salt-water fish.

PUERTO VIEJO is but thinly inhabited; it produces some tobacco and cotton, which, with wax, honey, and timber, form its chief resources, as nearly the whole district is covered with thick forests. It contains five Towns. *Puerto Viejo*, in 1° 2' South latitude, is situated on a small river of the same name, and is named the Old Port, in consequence of its being the first place where Pizarro stopped on the Continent. *Manta*, in 58° South latitude, and 80° 26' West longitude, although a port, is now abandoned, as the inhabitants rebuilt the Town at *Monte Christo* after some adventures had destroyed their property. The Town is now inland, at the foot of a mountain, in 1° South latitude, and 81° 6' West longitude, 110 miles North-West of Guayaquil. *Manta* was once a place of great trade. Condamine and Bouguar landed there in their voyage from Europe. The Bay of *Manta* was formerly celebrated for a pearl fishery, which, it is said, was abandoned on account of the number of divers who perished by the *Mantis*, a species of immense flat fish, which watched for and darting at them, enveloped them with its body, and thus caused their death. *Charapota* is in 50° South latitude, 20 miles North-East of Monte Christo. *Picosas* is opposite *Puerto Viejo*, near the same river, and at the foot of a mountain, whose name it bears.

PUNTA DE SANTA ELENA is a maritime district which affords salt, wax, fruits, cattle, and the purple dye, from a shell found along its shores. It has also five Towns, the most celebrated of which is the name of the same name, having an excellent and much frequented port, to which vessels trading to Peru and Panama resort to obtain provisions and salt. The Town itself is built a short way inland, in the 2nd degree of South latitude. *Colonche*, in 1° 58' South latitude, on a river of the same name, *Chongon*, *Chonana*, and *Xiparapa*, are the names of its other Towns, which are all in the interior, except the last, which is in 1° 28' South latitude, six miles from the ocean, on the river *Machala*. *Chongon* is 40 miles West of Guayaquil, and is built on a small rapid stream, that washes down some stones of a brilliant nature, and which are susceptible of a fine polish; they are manufactured into rings and other ornaments. In Santa Elena have been found large bones, said to be those of giants, who came there by sea, and of which the Indians have many singular traditions.

The Island and district of *PUNA* is situated in the Gulf of Guayaquil, and at the mouth of its river. This Island is 20 miles long by nearly the same breadth, and is famous in the History of Peru. It was formerly very populous, but now contains only one Town, on a harbour in its North-East coast; 20,000 Indians, it is said, once dwelt in Puna, but were nearly exterminated by the small-pox. Puna is covered with forests, particularly of Mangrove trees. Its harbour is frequented by such large ships as cannot get over the bar of Guayaquil, and the City is in 2° 50' South latitude, and 70° 58' West longitude, at a short distance from the port. To

* Vide Herrera, *Descripcion de las Indias* p. 38; Acosta, *Historia Natural y Moral de las Indias*, ch. xix. lib. i. l. 204, in short, all the Spanish early writers on Peru.

GUAYA-
QUIL

Provinces,
or Districts.
Puerto
Viejo.

Manta.

Monte
Christo.

Charapota.
Picosas.

Punta de
Santa
Elena.

Chongon.

GUAYAQUIL. this district belong the Towns of *Machala* and *Naranjal* on the Continent.

Machala.

Machala, on a river of its name, is in $3^{\circ} 15'$ South latitude, and 79° West longitude. It is celebrated for its chocolate, the environs producing the cacao-nut in great perfection. With this, and Mangrove wood for ships, it carries on a considerable trade. *Naranjal* is on a river of the same name, in $2^{\circ} 28'$ South latitude.

Yaguache.

YAGUACHE is a district of small extent, at the confluence of the river Yaguache with the Guayaquil. It produces cacao, cotton, and wood, with great herds of cattle, but is thinly inhabited. It has three Towns. *Yaguache*, its chief place, is 25 miles North-East of Guayaquil.

Baba.

BABA is the largest Province of Guayaquil, reaching to the Andes, and bounded only by *Zatucungo* on the Corillera. Its inhabitants, however, do not, according to the best accounts, amount to more than 4000; and it has only three Towns, two of which are inhabited by Indians. Its chief place, *Baba*, is on a river of the same name, which flows into the Guayaquil. The cacao-tree thrives exceedingly in *Baba*; the quantity of this fruit gathered to make chocolate in Guayaquil, averages 50,000 loads, at 81 pounds the load.

Daule.

The last district is *DAULE*, so called from the river of that name, which flows through it. It exports cattle, horses, and mules, with cacao, cotton, sugar, and Indian corn. The tobacco grown in *Daule* is the best in the Guayaquil. Its inhabitants do not, however, exceed 4000, and it has only two other Towns besides its Capital, *Daule*, which is built on the river, about 30 miles North-West of the metropolis. In this Town are some very fine houses, to which the rich merchants of Guayaquil retire in the hot season, and by its river transport fruits and plantains from their gardens to the Capital.

City of Guayaquil.

The Capital of this extensive State is Guayaquil, in $2^{\circ} 11' 21''$ South latitude, and $79^{\circ} 40'$ West longitude, on the Western bank of the great river Guayaquil, which is here more than three miles wide, and navigable four leagues beyond the Custom-house of *Babahoyo*, or nearly 86 miles towards the Andes, whilst the tides of the Pacific run up its broad channel to the Custom-house in summer, though in winter the current overpowers them. Its banks are decorated all the way with country-seats and the cottages of fishermen and gardeners; and by means of this fine river, the citizens export the produce of their departments to Peru, Panama, and Quito, receiving European goods from Colombia, and from New Spain and Guatemala naphtha, tar, and cordage.

Guayaquil was founded in 1535 by Sebastian de Benalcázar, the conqueror of Quito, at the distance of 15 leagues from the open sea, and at the mouth of this river, as a port for Quito, from which Capital it is 60 leagues distant. The Indians destroyed it soon afterwards; and in 1537 it was refounded by Orellana, at a short distance from its first site, on the declivity of a mountain. In 1693 great additions were made to this important post, the key of the Andes. These additions were chiefly erected on the other side of a branch of the river, which now divides Guayaquil into two portions, the Old and the New Towns, communicating with each other by a very long bridge.

The houses of this City are generally commodious, but low, and constructed only of whitened mud or earth, or of wood. Thus it has repeatedly suffered by fire, and was reduced to ashes in 1764; since which calamity the inhabitants have been forbidden to thatch their houses with straw.

The streets of the New Town are straight, long, and very wide, with a good pavement and arcades along the fronts of all the buildings, so that the inhabitants are well protected from the sun or rain.

Guayaquil, from a vast marshes in its neighbourhood, combined with the heat of the climate, is, generally speaking, very unhealthy. The temperature is moist as well as warm, the streets are dirty, and consequently Europeans, or people from the Andes, soon experience attacks of fever after their arrival, and as soon fall victims to it. In the wet season, the pest of venomous insects and troublesome reptiles is inconceivable to an inhabitant of colder regions, whilst alligators, even as large as 15 feet in length, are almost equally numerous in the rivers and marshy grounds around it, and so voracious, that children, calves, colts, dogs, &c. fall victims to their power.

Guayaquil is defended very badly by three forts, two on the shores, the other inland, to guard the entrance of a deep ravine which leads to it; and the Island of *Puna* has a small work, at which all vessels going in and coming out are brought to. The port is good, and was constituted a Royal dock-yard in 1767; the shondance of excellent timber in its immediate vicinity, and its local advantages, rendering it so fit for this purpose, that many ships of the line have been launched there. The Balsam tree, and several others, are found close by the dock, and furnish excellent knees, whilst the heavy Mangrove, which although of too great a specific gravity to float, affords timbers almost imperishable from wet or dry rot, and the enormous, hard light and durable, Cerba and Santa Maria trees yield plank inexhaustibly. Notwithstanding these advantages, probably owing to the price of the Guatemalan or Mexican cordage, naphtha, iron, and oil, ship-building has been long much neglected at Guayaquil; most of the cargoes of the river and coasting trade having been carried on in balsas, or timber rafts, of a peculiar construction. On these flots, which display great ingenuity in the Indian sailors, who work them almost as well as a rigged vessel, the loadings of ships from Europe, or the Continent of the New World, are placed, and carried to the city or the neighbouring ports. The timber (balsa) of which they are constructed is so light, that a boy can carry a log 12 feet in length and one in diameter; and considering how very plentiful it is along the whole of the Pacific coast of Colombia it might form an advantageous article of trade to Europe.

The public buildings of Guayaquil are, a handsome Church, a College, many Convents, and an Hospital. There was a Treasury and Revenue Office for the receipt of the capitation tax on the Indians, &c. now converted into an Office for the receipt of duties of import and export.

The population of Guayaquil is not correctly known: 20,000 is the lowest number assigned by recent writers, most of whom are engaged in commercial pursuits; the Whites and Creoles being the merchants, and the castes and Indians the artisans and labourers. The women are proverbially handsome, which has caused many Europeans to settle at Guayaquil; and it has the advantage of possessing amongst its citizens many illustrious families, descendants of the conquerors, who have improved the tone and habits of its society.

The trade of this City gradually increases; and from its local advantages, its fine bay and river, it may, notwithstanding the insubriety of its climate, and the

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GU'AYA-QUIL. dreadful tempests which rage on its coasts in winter, become one of the most important Cities of the New World, whenever steam-vessels generally appear on the Pacific Ocean.

GU'EL-DEE-LAND. The reader who wishes to obtain more information concerning this State, may consult Herrera, *Historia y Descripción de las Indias*, 1730; Alcedo, *Artis Historiarum*, &c. Madrid, 1740; Alcedo y Herrera, *Compendio Historico de la Provincia y Puerto de Guayaquil*, 4to. Madrid, 1741; Juan and Ulloa's *Viage a la America Meridional*, 1748; Alcedo's *Geographical and Historical Dictionary*, edited by Thompson, London, 1810; Mollien's *Colombia*, 1824; and some of the periodical works emanating from the press of Bogota, with the pamphlets of Restrepo, Pombo, &c., on the Statistics or Geography of Colombia.

GU'BERNANCE, } Lat. *gubernare, alium*; to govern. }
GU'BERNATION. } govern, *g. v.*
Government.

The articles were 55 in number, and drawn up in form of questions, as follows.

1. May not the matters of external *gubernation* of the church be disposed, *subo Fide et Religione?*

Spotswood. History of the Church of Scotland, book vi. Anno 1596.

Of the same date was granted also to this lord, the office of steward and bailiff of the manor of Goldsmid, and the hundred of Goldsmid, in the county of Surrey; with the *gubernation* of all the King's tenants and subjects within the said manor and hundred, resident.

Sirje, Memoirs, Anno 1550.

GU'DGEON, Fr. *goujon*; It. *gobbio*; Sp. *gobio*; from the Lat. *gobio* or *gobius*; Gr. *gobios*.

Don you think that James was so mad, as to gaze for *guginas*; or so voracious as to sell his throne for a piece of Ireland?

Holmsted. Chronicle of Ireland, Anno 1533.

But fish not with this melancholy bait

For foul not with this opinion

Shakespeare. Merchant of Venice, fol. 162.

The sprightly court that wander up and down

From *gulgones* to a race, from town to town,

All, all are led.

Duke. Epistle to Mr. Otway.

Aristotle mentions the *gulgones* in two places; once as a river fish, and again as a species that is voracious: in a third place he describes it as a sea fish.

Fennant. British Zoology. The Gulgones.

GU'ELDERLAND, a Province of the Kingdom of the Netherlands, comprises the Old Province of the same name, together with the Districts of Sevenaer, Huissien, and Mulsburg, added to it from Prussia, in the political arrangements of 1814. It has the Zuydersee for its Northern boundary; on the East, Overysel and Prussian Westphalia; Brabant, and some of the Prussian territories, on the South; and on the West, Holland and Utrecht. The superficial extent is 2048 square miles.

The surface of this Province is for the most part level, yet some sand-hills extend from Arnhem Northwards towards Hattem, forming the highest land of the Northern Provinces. These hills are remarkable for containing large blocks of granite, basalt, and other minerals, such as occur in the bed of the Rhine, and appear as if they had been heaped up during some convulsion of nature, in which that river had been instrumental. The soil varies exceedingly; in the District called the *Betuwe*, or the Island between the Leek, Rhine, and Waal, as well as on the banks of the Maas and Yssel, it is remarkably rich and productive: but on the Eastern side, towards Westphalia, and wherever the rivers have not been able to spread their fattening sediment, barren sands, wild heaths, and moors, make their

appearance. The rivers, however, which form the soil and promote the industry of this Country, are numerous: the chief of them are the Rhine, and its three arms; the Leek and Waal; the Yssel, with its confluent, the Old Yssel, the Verkeel, and the Grift. The Maas also forms the Southern boundary of the Province towards Brabant.

The climate, though it cannot be called pure, is healthy, and not by any means so moist and foggy as in the Provinces North of the Zuydersee. The robust and florid complexion of the inhabitants bespeaks a salubrious atmosphere. The rich lands along the rivers are for the most part in tillage, and yield the most valuable grains, as well as tobacco and excellent hops.

Guelderland is also the richest of the Northern Provinces in fruit; plums and cherries are among its exports. In its general produce and manufacturing industry this Province has nothing peculiar. Its trade, however, is very important, and it derives, in particular, a large revenue from the freightage and portage on the numerous great rivers which flow through it. The great roads also from Germany to Amsterdam pass through this Province. Guelderland holds the fourth place in the States General, to which it sends four Deputies. The Provincial States consist of 90 Members; 30 being elected by each of the three Orders, Commons, Towns, and Nobility. The Province is divided into the Circles of Arnhem, Zutphen, Nimeguen, and Thiel.

Guelderland had its own Princes from the close of the 11th century; these were at first of little importance, but as their territory increased and grew wealthy, they acquired new dignities, and at length received the title of Duke from the Emperor Louis IV. in 1359. From the intermarriages of the houses of Guelderes and Burgundy, Charles V. derived some claims to the duchy, and the reigning Duke, in order to quiet the possession, consented that, in case he should die without children, his estates should descend to the Emperor; an event which shortly after took place. Guelderland took an early part in the struggle which rescued the Low Countries from dependence on the Crown of Spain.

ARXHEM, the Capital of the Province, has been already described. Zutphen, the Capital of the circle of the same name, stands on the right bank of the Yssel, which is here crossed by a bridge of boats. It was the scene of the battle in which Sir Philip Sidney received his mortal wound, in 1586. The Berkel also flows through the place, dividing it into the old and new towns. Population 7500. Nimeguen, the most important place in the Circle, stands on the left bank of the Waal, over which there is a flying bridge. It is known in history for the Peace concluded in it, in 1678, with Louis XIV. The situation of the Town is most pleasing, and its strength as a fortification very considerable. On a height near it are the ruins of the old castle of Valkenot, reported to have been built by Charlemagne. In the Town Houuse, which is a handsome edifice, is a collection of Roman antiquities. The trade of the place is much decreased, though it still supports a population of 13,500. Distant 50 miles South-East of Amsterdam. The Town of Guelderes, which gave its name to this Province, is now included within the Prussian government of Cleves.

GU'ERDON, v. } To re-ward; Fr. *n. guerdon*;
GU'ERDON, n. } It. *guerdone*; Sp. *galardone*;
GU'ERDONABLE, } which Junius and Skinner derive
GU'ERDONING, } from the *D. verard*, valour; *verard-*
GU'ERDONLESS. } *eren, autmare.* The Dutch

GU'EL-DEE-LAND }
GUER-
DON }

Climate.

Produce.

History.

Zutphen.

Nimeguen.

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seerd-eren, Ger. wæren, are probably the same word as *sword*, (Fr. *garder*), in *re-ward*, (see *GUARD, ante*), i. e. the A. S. *ward-lan*, to look, to consider, and consequently, to recompense, to benefit, or otherwise according to the action or conduct considered, viewed, or re-garded. Mr. Thomson refers to the A. S. *græw-erthian*, to recompense.

To reward, to recompense, to benefit, for some action done, some service performed.

Far as he is so that they ben your freendes therefore shullen ye not refuse, that they serve you for aught, but ye aughte the rather good-dear hem, and shewe hem youre largesse.

Chaucer. The Tale of Meibene, vol. ii. p. 96.

Lazar and Dives lived diversly,
 And divers gerdoun hadden they thereby.

Id. The Sumpnours Tale, v. 7460.

That is wel said (qd. he) certaine best is,
 That ye han loue ayen for his leving
 As loue for loue, is skilful gerdouning.

Id. The second Booke of Tristoun, fol. 159.

But loue also quite him so his wago
 With cruel danger plainly at the last
 That with the death gerdouning he past.

Id. Of the Black Knight, fol. 272.

I think it is percarde
 by greivly Gods abuse
 That some should gape, and other gaine
 the gerdoun of their love.

Turberville. He serves other to have the Frains of his Service.

Wherefore accordeinge to thy desert, and after thyen aware mosteure
 and sagement, take now thy reward and gerdoun.

Falgon, vol. i. c. 186.

Care shall exhaust thy dayes, paines end thy life,
 Whil'st for thy cause the earth becomes a scire;
 With thornes, and thistles, gerdouning thy strete,
 Who sowing for thy lood, art like to hard.

Stirling. Doones-Day. The first Heure.

Finding it as well gerdounable, as grateful, to publish their libels.

Sir G. Buck. Historical Researches, vol. iii. p. 75.

And every day for gerdoun of her song,
 He part of his small feant to her would share;

That, at the last, if all his weie and wrong
 Compassion she became and an contented long.

Spenser. Faerie Queene, book iv. can. 8.

Besides, for recompence herself, I shall
 You well reward, and golden gerdoun give,
 That may perhaps you better much withall,

And in this quest make you safer life.

Id. Id. book vi. can. 9.

Deep to death by slanderous tongues,
 Was the Herd that here lies;

Death in gerdoun of her wrongs,
 Gives her home which never dies.

Shakespeare. Much Ado about Nothing, fol. 120.

Whence old Elis wore
 Her verdant crown of peaceful victory,
 The gerdoun of bold strength and soft activity.

West. Education, can. 1.

Verge, like the laurel, its immortal weed,
 Should be the gerdoun of a noble deed.

Cooper. Charity.

GUERNSEY.

Situation.

GUERNSEY, an Island situated in the British Channel, at the entrance of the broad gulf called Mount St. Michael's Bay, which is formed by the projection of Cape la Hogue in Normandy, and Cape Frehelle in Brittany. It lies 13 English miles and a half North-West of Jersey, seven West of Sark, and 15 South-West by South of Alderney. Its distance from Plymouth is 71 miles South-East, and 50 from the Start point. Chaîns of rocks, lying East and West between these Islands and the coast of Normandy, appear to be the remnants of an ancient connection with the main land. The depth of water in St. Michael's Bay is in general about 40 fathoms; but the tide swells to a great height within the gulf, often rising at St. Maloes 54 French feet; and from the impetuosity with which it runs among these Islands, navigation in their vicinity is difficult and dangerous.

Guernsey lies to the Westward of the other Islands, and from the security of its port, has been much resorted to by navigators frequenting those seas. It is of a triangular form, about nine miles long, and six in its greatest breadth; its circumference, following the sinuosities of the coast, being about 39 English miles. The Southern shore of the Island, and a small part of the Eastern, is a bold and continued cliff, rising perpendicularly from the sea to the height of 270 feet. The land slopes gradually to the North, till it subsides in a low flat, not much above the level of the sea; this is the most fertile part of the Island. Half a dozen bays, the greatest of which has not a course of more than three miles, descend into the bays. The Island is

wholly of granitic formation, and the soil which lies between its clustered rocks, is an accumulation of decomposed syenite.

The rural scenery of Guernsey, though destitute in Appearance some measure of both wood and water, two essential requisites to constitute the finished landscape, may almost vie, in its general disposition, with that of the Isle of Wight. Some of the bays are grand and romantic; particularly those of Petit-Bo and Moulin-Huit. The village of the King's Mills, embosomed in hills, except on the West, where it opens to the sea, is among the most picturesque spots in the Island. The turf is always green, owing to the frequent showers which fall in a situation exposed to the drifting vapours of the Atlantic. The impression which it makes on a stranger is that of a park encompassed by rocks. But the more active and enlightened portion of the population appear to be negligent of rural amenities; they have hitherto preferred for their residence the narrow streets of the town and its immediate vicinity, so that good houses are not to be seen throughout the Island, at the distance of a mile from the port. The merchant and wealthy shopkeeper of Guernsey, Mr. Berry tells us, are immersed in business from morning till night; they never relax from the cares of money making, nor does the want of exercise or retirement make any impression on their health. The rural beauties of the Island are consequently not improved by Art, and the delightful spots which "retired leisure" would select for a villa, if chosen at all for the abode of man, are occupied by some wretched hovel or mean farm-house. The mode of life

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here described is such as may be expected, wherever the commercial spirit reigns exclusively. The hope of quick gains is generally fatal to the exertions of patient industry, and the inhabitants of small islands but seldom add much agricultural proficiency to commercial enterprise. The account which Peter Heylin gave, nearly two centuries ago, of the commercial bias of the Guernsey people, coincides with the statement of Mr. Berry, who denies, however, that the reproach conveyed by the old Historian's words is applicable at the present day: "The ground itself," writes Heylin, "is said by the natives to be more rich and fertile than that of Jersey; yet not so fruitful in the harvest, because the people addict themselves to merchandise especially, leaving the care of husbandry unto their bindes." The same author tells us that "the air hereof is very healthfull, as may be well seen in the long lives both of men and women; and the earth said to be of the same nature with Crete and Ireland, not apt to foster any venomous creature in it. Out of which general affirmative we may do well to except *witches*, of whom the people here have strange reports." Between the years 1598 and 1634, indeed, no less than nine women and two men were burnt in Guernsey for sorcery. Superstition has not yet fled the Island; witches and hobgoblins still alarm the ignorant and the credulous, and certain old women have the credit of possessing supernatural powers over man and beast.

Condition of the people.

The peasantry of Guernsey are, in general habits and enlightenment, more than a century behind the rest of the world. This can only be accounted for by the little friendly intercourse subsisting between the natives themselves, the rigorous classification of ranks being pushed here to that absurd extreme, so frequently seen in small communities. The man who by his industry has raised himself to opulence and independence, but who cannot boast of dignified ancestry, can scarcely hope for admittance into what is called the first class. The tradesman again is looked on as a degree lower, till at last the lowest order is regarded as if it were sunk in actual servitude.

The uncommonly minute division of property, which results from the Guernsey law of descents, provides a sort of independent subsistence to a great population, and a mediocrity, rather bordering on poverty, generally prevails throughout the Country. Indolent contentment seems to dwell in every cottage. The means of the inhabitants are adequate to their wants, or rather their wants are reduced to the narrowest possible compass. A soup compounded of grease and cabbage enters largely into the economy of their kitchens, and is thought to conduce not a little to the sallow, bilious complexion of the peasantry. A strange idiosyncrasy prevails throughout the Island; every cottage or farmhouse has, in one corner of the sitting room, what is termed a green bed, raised about 18 inches from the ground, and covered with dry fern or pea-bloom; upon this rural couch the men and women are accustomed to lounge. Dancing on the holidays and festivals is a favourite amusement, and riding parties in the month of August are almost religiously attended by the country people. The females, in general, still adhere to the custom of riding astraddle upon large straw mats, with stirrups slung across, exhibiting their clumsy proportions as high as the knee.

Language.

The old Norman French, corrupted by the intermixture of English, and of some Celtic words from the

coast of Brittany, is the general language of all ranks. Scarcely any of the country people can speak English, and very few of the educated natives have attained the true English pronunciation. The generality of the inhabitants have much more the appearance of French than English people. All their manners and customs appear to have been inherited from their Norman ancestors. Poor and parsimonious in their dress and mode of living, their domestic utensils, and even their implements of husbandry, are all in the French style.

The kind of plough, barrow, and other apparatus of Agriculture the farm, which existed three centuries ago, is still in use; and though the lands are clean and tolerably well cultivated, producing excellent crops of every kind, yet their productiveness is to be attributed rather to the natural goodness of the soil and much manual labour, than to any great ingenuity or improved management.

Tillage lands, however, are never suffered to lie fallow, or uncultivated. Sea-weed is the general manure. A succession of crops is raised without impoverishing the soil; and in five seasons, two crops of wheat, one of barley or oats, one of clover, and one of parsnips, is the usual routine of cultivation. The wheat and oats are cut in the usual manner, but a strange and improvident custom prevails of pulling up the barley by the roots. The land is divided into so many small farms or allotments, that few are able to grow more than suffices to support them and pay their rents. The produce of the Island might perhaps equal the consumption if it were not for the great influx of strangers.

The culture of parsnips is in a great measure peculiar to this Island, where the soil being light and sandy they attain great perfection. They are found to be an excellent fattening diet for horned cattle and pigs; and the best winter food for milk cows, sheep, and even horses, that has been yet discovered.

As the farmers are too poor to keep many horses, or indeed to have complete agricultural establishments, they generally combine together to perform the heavy work. Each man assists his neighbours, and when his field is to be ploughed, a work which sometimes requires six or eight horses, he has in turn a right to their cooperation.

The horses of the Island are weak and ill formed, nor is any care taken to improve the breed. The horned cattle, on the other hand, are excellent, possessing all the merits of the Norman stock, from which they are derived; their beauty and the richness of their milk have made them favourites even in England. Pigs also are numerous and good; a great deal of pork being consumed on the Island, or exported as sea store. Poultry is cheap and abundant in time of Peace, being brought here in large quantities by boats from the coast of France.

Timber trees are slow of growth in Guernsey, and attain no great height. There are, consequently, no woods, coppices, or hedge-rows; the fences are made of loose stone walls, or furze sown on banks of turf. The moderation and humidity of the climate is admirably adapted, however, to fruit trees, and many plants, which in England occasionally require the shelter of a green-house, run here staid the winter in the open ground. Myrtles and geraniums grow luxuriantly; apricots, peaches, nectarines, and grapes produce abundantly; even the orange will flourish in sheltered situations. The fig-tree also appears to find something congenial in the climate of Guernsey. At

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Mount Plaisir, Mr. Berry tells us, there is one of uncommonly luxuriant growth, the height being 24 feet, and the branches covering a circumference of 150. The orchards of apple trees yield a considerable revenue, cider being the ordinary drink. The careful cultivation of the apple, which is at present carried to great perfection in Guernsey, is probably of recent introduction. Dacey (*Historical Account of Guernsey*, 1751) says, that the increasing taste for cider, which the people preferred to beer, rendered it hardly worth while to sow barley. The herbage is always green in a climate continually refreshed by showers from the Atlantic. The moderating influence of the ocean abates the cold of winter: intense frost is never felt, and snow seldom lies more than a day or two on the ground.

The Island, according to Mr. Berry's account, is entirely destitute of game, and the sportsman is obliged to content himself with the slaughter of rabbits, blackbirds, larks, and thrushes, with woodcocks, snipes, and fieldfares in the season. The little island of Jethow, about three miles to the Eastward of Guernsey, was in Heylin's time stocked with fallow deer, and served as a park for the Governor; and the shrubs and bushes of Arvic were, he says, inhabited by great numbers of pheasants.

Fish.

The bays and rocky shores of Guernsey abound with such a variety of excellent fish, that the Religious Houses of Normandy were formerly supplied from this Island. The species are the same which usually inhabit the banks of the Channel and German Ocean. A shell-fish called Ormer, a name supposed to be a contraction of *oreille de mer*, appears to be peculiar to these Islands. It has but one shell, of an oval form, the inside of which resembles mother of pearl, and is often unmanufactured as such. The fish adheres to the rocks in tolerably deep water: when cut from the shell, it is beaten to make it tender, and has, it is said, when dressed, so little the taste of fish, that it can hardly be distinguished from a vegetable.

Indicature.

The first regular settlement of Guernsey appears to have been effected in 962 by some Benedictine monks, who were driven from the Abbey of St. Michael's Mount. The lands of which they took possession were erected into a fief by Robert, Duke of Normandy, father of William the Conqueror. This last-named Prince granted a large seigniorship to his Esquire, Sampson D'Anneville, and other grants soon followed, amounting in all to 16. Sampson established the feudal system and civil government as they existed in the rest of the Duke's dominions. On each fief was instituted a Court of civil jurisdiction, and the appeal from them lay to a supreme annual Court composed of a bailiff and four knights, attended by the lords and military tenants. This sort of judicature continued till the reign of King John, who established, by a charter, 12 jurors in lieu of the four knights, and effectually put an end to the feudal system of government. A small remnant of judicial power is still retained by three or four of the feudal Courts.

Laws.

The laws of Guernsey are founded on the old usages of Normandy, and constitute a very rude, imperfect code, the inadequacy of which is chiefly supplied by the arbitrary scope of power vested in the supreme Court. The written authorities are few; the Commentaries of Terrien on the *Grand Coutumier*, with the various Charters, Acts of Parliament, Orders in Council, &c. being the whole of them. Custom is the in-

terpreter of the law, so that in the Courts of Guernsey there is little room for chicanery. Real estate cannot be devised by will, but must descend to the heirs at law, who divide it between them, primogeniture conferring no advantage. Hence the minute division of property observable in the Island. Where law is regulated so much by usage, it is no wonder that cohabitation should be regarded as an incestuous marriage, so that children born out of wedlock are deemed legitimate if their parents afterwards marry. Until the reign of Elizabeth, the Island of Guernsey was annually visited by the Justices itinerant of England. But afterwards, Commissioners were sent from time to time instead of the Justices to hear appeals and to amend the imperfections of the laws. Their decisions were regularly recorded and added to the written law of the Island. The last of these Commissions was sent to Guernsey in the reign of James I.; since which time all appeals have been made to the King in Council.

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The Royal Court of Guernsey consists of a Bailiff, named by the King, and 12 jurors chosen by the Members of the States; they all serve for life, unless discharged by the King and Council. No appeal lies in criminal matters, and, except in cases of treason, coining, and assaulting the chief magistrates, the authorities of the Island are empowered to proceed at once to condemnation and execution. All trials are in French, or rather in the Norman *patois* of the Island.

Courts.

The Governors of those Islands under the ancient sovereignty of France, were styled severally Counts or Dukes, but under the Anglo-Norman sway, the government of all the Island was usually vested in one person, called *Custos Insularum*, or Warden of the Isles. Henry VI., indeed, once granted the government of the Channel Islands, and of the Isle of Wight, to the Earl of Warwick, with the title of King, but this is a singular instance. (See Selden's *Marc clauum*.) In the time of Edward I. the civil and military authorities were first separated. The immediate province of the Governor at present is the care and custody of the castles, fortifications, and defences of the places within his jurisdiction, which extends over all the Channel Islands, except Jersey. He had formerly, by his patent, the right of patronage and presentation to the Deanery, and all the Rectories and Schools in the Island, as well as the nomination of the Bailiff, and other Crown officers; but King James I. and his successors assumed the disposal of the Deanery and chief Offices, leaving the Livings and Schools still in the nomination of the Governor. The duties of the Office are executed by the Lieutenant Governor, appointed by commission from his Majesty; the Governor, on his appointment, receiving a dispensation, excusing his residence in the Island.

Governors.

It is contended that the King of England exercises his sovereignty over Guernsey, and the neighbouring islands, not in virtue of his Royal title, but as Duke of Normandy, and therefore that the right of legislation vests in the King and Council independent of the British Parliament. But this objection to the right of Parliament to legislate for the Island has no practical importance, as Acts transmitted by the King in Council with orders that they shall be registered, become at once binding; and it was even declared by Order of Council in 1806, "that the registration of an Act of Parliament is not essential to the operation thereof; and that his Majesty's subjects in the Island of Guern-

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The States.

sees are bound to take notice of them, though no registration should take place, as was determined in the Court of Exchequer in 1772." Some shadow of legislative power still resides, however, with the Assemblies of the Island. That which is called the States of the Island, is a general Council, held only on momentous occasions, as Mr. Berry informs us, when the general interest of the Island is concerned. But he omits to inform us, whether the Assembly has a recognized Constitutional right, or is merely made available by the necessity of the case. Under the name of the States of Election, it appoints the Magistrates, and the King's Provost or Sheriff. The members composing the States of Election are

Members.

The Bailiff, Procureur, and 12 Jurats . . .	14
The eight Rectors	8
The two Constables in each Parish . . .	20
The 12 Douzaniens in each, excepting the Town and Vale; the former returning 20, the latter sixteen . . .	132

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In this assembly the Governor, or his Lieutenant, has no vote, but only a deliberative voice, and the Bailiff presides as Speaker. When money is to be raised, the chief local authority convenes the States of Deliberation, an assembly consisting of 32 members, the Constables and Douzaniens of the General Council returning to it only 10. The taxes and subsidies imposed by this assembly, when out of the course of the ordinary levies, must be sanctioned by the King and Council. The revenue of the Island consists of the general taxes, harbour dues, and duties levied yearly upon vintners and victuallers. They are in general light, and yet adequate to the public expenses.

Trade.

The situation of Guernsey is admirably adapted for trade, and the excellence of its haven caused it to be at all times much resorted to by those who navigated the gulfs of the Channel. In consequence, the Kings of France and England appear early to have come to an understanding that it should be a free port, and open to merchants of all nations in time of Peace and War. This privilege of neutrality was sanctioned by a Bull of Pope Sixtus V., dated in 1483, which Bull was ordered to be published and observed through all his dominions by Charles VIII. King of France. A charter of Queen Elizabeth very expressly states and ratifies this privilege. After referring to the numerous rights and immunities granted to the Islanders by the Queen's predecessors, the record, thus proceeds, "One whereof is, that in time of War the merchants of all nations, whether aliens born in or out of the said Islands, both friends and enemies, could and might freely, lawfully, come to, resort unto, go to and fro, and frequent the said Islands with their ships, merchandises, and goods; as well to avoid storms as to exercise their free commerce, trade, and traffic, &c.; and this not only within the said Islands, and all around the same, but likewise at such spaces and distances as the eye of man goes to, &c." This neutrality continued in force till the Revolution, when King William, who feared, perhaps, that it might afford a too easy channel of intercourse between the exiled Princes and their adherents at home, refused to confirm it. The existence of a free port is the Island did not increase its commerce, towards which the manners of the chief inhabitants were at that time

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The vicar.

averse, and foreign merchants had little inducement to settle in the place, at a time when many European ports enjoyed the advantages of neutrality.

When the freedom of the port of Guernsey ceased by Order of Council in 1699, the speculators of the Island turned their thoughts to privateering, in which they were so successful, that 30 prizes are said to have been annually brought into the Island during Queen Anne's reign. When Peace put an end to this source of gain, Guernsey became the entrepôt of the contraband trade with France. The port was frequented by few but smugglers, and this state of things continued till a very late period. At the commencement of the present century the illicit trade had grown to so great a height, that Government was at length compelled to interfere; and Acts of Parliament were passed in 1805 and 1807, which, without interfering with Civil rights or jurisdictions, extended the operation of the laws to prevent smuggling to 100 leagues from the coast of England, so as to include the Island of Guernsey. Before the introduction of the Bonding system, when duties were paid on landing, Guernsey served as a general warehouse for foreign goods, whence they were introduced at the merchants' convenience. But by that measure the Island ceased to be the depository of the legal foreign trade; so that about 1807 it lost all its commerce and activity by the joint operation of the Bonding system, the Acts above-mentioned, and the anti-commercial measures of Bonaparte. Shortly after, however, new emarkets were opened by the natural course of events in the Brazils and in the Spanish Peninsula. In the channel which it then took, the trade of Guernsey has still continued; the vessels belonging to the Island being chiefly engaged in the carrying trade with the Spanish and Portuguese Colonies, Newfoundland, and the South of Europe. In 1813, the shipping of Guernsey consisted of 93 vessels, or nearly 10,900 tons. The Island has little produce for exportation: a few cows are sent to England, where they fetch high prices, and from four to five thousand tons of hard blue granite for paving stones are shipped annually for London.

Religion.

Guernsey has in the changes of its Religion followed all the vicissitudes of the ruling Country, and even shared in the persecutions of Queen Mary's reign. While it formed a part of the Duchy of Normandy, it belonged to the See of Coutances, and its Ecclesiastical subjection remained unchanged, even after the Kings of England had lost their continental possessions. Henry VII. procured a Pope's Bull transferring the Islands from the See of Coutances to that of Winchester, but this remained inoperative till the reign of Elizabeth, when the change was actually made. The Abbots of Normandy were the Roman Catholic patrons; and as they reserved to themselves the principal share of the tithes, the proportion claimable by the Rectors since the introduction of the Reformed Religion is very small. The warm zeal and superior eloquence of the French Protestant Clergy, who sought shelter in the Islands from domestic persecution, gave rise to a preference for the discipline of Geneva, which the English Government did not think fit to thwart. The inquisitorial powers, however, assumed by the Calvinistic Synod, gave offence to the Magistrates, in consequence of which the discipline of the Church of England was finally established in 1665, by the consent of all parties. The Dean holds the Bishop's Court as Surrogate.

GUERNSEY. gate, and has also the power of granting special licenses for the solemnization of private marriages. The Island is divided into ten Parishes, four of which, however, form two unions, so that the Rectors are eight in number. The Church Livings are of little value, the incumbent in some cases having only a ninth of the tithes.

Education. With respect to the present state of education in Guernsey, we have not been able to collect much information; Mr. Berry is silent on this subject. The Free-School in St. Peter's Port, an establishment with a liberal endowment, to which all natives are admissible, is at present a sinecure, perhaps from the contempt with which gratuitous education is often regarded. After the Reformation was firmly established, the States of the Island besought King Charles I. to grant some place in the Universities of Oxford or Cambridge, in which the youth designed for the clerical profession might prosecute their studies: in consequence of this, Archbishop Laud obtained a grant from the King for the endowment of three fellowships in the University of Oxford, viz. one in each of the Colleges of Exeter, Jesus, and Pembroke, for the Islands of Jersey and Guernsey, to be held by them alternately. To these Fellowships have since been added five Exhibitions or Scholarships in Pembroke College, the gift of Bishop Morley when diocesan of the Island.

The Town. St. Peter's Port, situated on the Eastern side of the Island, contained, in 1821, 11,173 inhabitants. It was formerly confined to the low ground at the foot of the heights towards the sea, and old houses are still to be seen in this part with overhanging roofs which exclude the light from the streets. The whole is ill-javed and without footpaths. The buildings have lately increased on the heights forming the New Town, or the *Hauteville*, where the houses are scattered irregularly among gardens and orchards. There are but few carriages in the Town, the old streets being too narrow, and the new ones in general too steep to be easily traversed by them. The chief edifices are the Government house, the College founded by Queen Elizabeth, and St. Peter's Church. This church, which is large enough to contain 4000 persons, was built in 1512, and is the most elaborate piece of Ecclesiastical architecture on the Island. The pillars which support the arched roof, the mouldings, and cornices are all cut out of hard granite. The Town Hospital was built in 1742, and is supported by bequests and voluntary contributions. This excellent Institution appears to afford relief beyond its original design. Strangers as well as parishioners are admitted into it, and every form of malady or distress finds shelter and assistance within its walls.

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Castle Cornet stands upon a rock in the sea, about 600 yards from the South pier and from a height which commands it. It can be approached from land only during the ebb of great spring tides. It was originally the residence of the Governors, and has been of late years considerably improved, and presents a formidable battery towards the sea. A little to the South of Castle Cornet is Fort St. George, a fortification of great strength, commanding the entrance to the harbour. Forts are erected on every part of the shore which is accessible, and there are barracks on the Island for 3000 men.

The population of Guernsey, in 1821, amounted to 20,827, about two-fifths of the whole being engaged in agriculture, the rest in trade. In 1815, Mr. Berry estimated it at 21,293, and although there were no returns for the intermediate years, yet it is evident from the notes appended to the Report on the Census of 1821, that the population of the Island decreased during that period, in a greater ratio than that which is indicated by the above numbers. In 1811, the number of baptisms registered in Guernsey was 751, burials 478, marriages 190, but we find these numbers uniformly decreasing for some time, with the exception of the marriages which grew more numerous in the two following years, probably from the increase or change of the garrison. In 1819, the baptisms were 561 in number, the burials 296, and the marriages 147; since that time there has been a gradual increase.

See Camden's *Britannia*, and *Les Dôlces de l'Angleterre*; *A Survey of the Estate of Guernsey and Jersey*, by Peter Heylin, 1636; *Historical Account of Guernsey*, by Thomas Dicey, 1751; *History of Guernsey*, by William Berry, 4to, 1815. In the Harleian and Hargrave MSS. in the British Museum will be found the Laws and Usages of Guernsey, compiled by Sir Thomas Leighton, Governor of that Island under Elizabeth. In the Burghley Papers (Lansdown MSS.) are contained most of the documents relating to the local History of the Island.



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